Acta Apostolicae Sedis

Volume LII (1960)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
Romæ: Typis Polyglottis Vaticanis, 1960

Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 5*]

Ann. and Vol. LII, January 30, 1960 (Series III, Vol. II) - No. 1, ACTA APOSTOLICAE SEDIS, Official Commentary. ACTA OF POPE JOHN XXIII. SACRED CONSISTORY. I. CONSISTORY SECRET. On the second day of the week, the fourteenth day of the month of December, in the year 1959, a Secret Consistory was held in the customary hall of the Apostolic Palace at the Vatican, the acts of which are reported in order.

I. ADDRESS OF HIS HOLINESS TO THE VENERABLE BROTHERS.

With great joy, We see your most distinguished College assembled before Us, and Our eyes behold you with a willing and serene spirit; you, who, through your diligence, provide Us with assistance in governing the entire Church. For this reason, in particular, as you know, We have convened you today, so that We may add new members to your ranks, whom We consider worthy of the Roman purple. We have summoned these prelates or religious men from various nations; for in this matter, as in all others, the counsel of Our mind aims to make it most clearly evident that the Catholic Church is not only united.

[*Latin ed. p. 6*]

6. The Acts of the Apostolic See – the Official Commentary – are powerful, but pertain to all peoples, since they embrace all with equal charity, as befits those cared for by the Divine Redeemer. This other sacred Consistory, which we celebrate after a full year, from which we have been elevated to the pinnacle of the Supreme Pontificate, recalls to us those things which have happened in the past months; therefore, events, whether joyful and full of consolation, or sad, or finally, those which inspire in us hope for better times, come to our mind. And first, it pleases us briefly to touch upon those things which have been pleasing to us and to you, Venerable Brothers. Indeed, countless multitudes of Christians are before our eyes, who from all parts of the earth have sought the mother city, to venerate the tomb of the Prince of the Apostles, and to show obedience to his Successor, and to testify to him of their unwavering faith, their ardent love, and their filial piety and obedience. Whenever we have addressed them, or rather, as if we have spoken with them, we have felt their spirits, moved by love, in agreement with our paternal intention; and we know that they are always ready, with willing hearts, to receive our exhortations, warnings, and precepts. Their voices still resound in our ears; their prayers and supplications offered to God still resound; sweet are the songs which they themselves, participating in liturgical functions, have sung in the basilicas of Rome and in the sacred stations. Pious and frequent crowds of pilgrims still appear before our eyes, who, during the course of these months, have come to us one after another; and among these, it pleases us especially to remember

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those sent to us by the Nation of France, so dear to us for so many and such reasons. Likewise, we recall with our minds those days shining with Christian faith, when the mortal remains of St. Pius X, transported from Venice, were given in that place the signs of honor and piety that were due, before, after a short interval of time, they returned to Rome; when also, the relics of St. John Bosco were brought to this mother city, and the most devoted testimonies of popular veneration were offered to them; when the cult of the Blessed and Saints was decreed in the majesty of the Vatican Basilica; when, on the Feast of Corpus Christi, the Divine Eucharist was carried through the streets of the city in solemn procession.

[*Latin ed. p. 7*]

The Acts of Pope John XXIII, adorned with splendor, were carried in a procession; and finally, within the same Basilica, the Divine Redeemer, veiled in Eucharistic cloths, was exposed for public adoration for an hour. We also wish not to pass over in silence the most distinguished and eminent leaders of nations—among whom, a few days ago, the illustrious and honorable President of the United States of America—who have graciously joined us; as well as the most distinguished men entrusted with the governance of nations. We desire to express our heartfelt gratitude to each and every one of them, whom we have gladly heard to be sincerely motivated by a desire to promote peace among peoples and to foster their prosperity. We also earnestly hope that, through their noble efforts, they may attain that peace which, to be true, just, and lasting, must first of all respect and uphold the rights of God. And furthermore, there are other matters that bring joy to our heart. For many venerable prelates, during this first year of our pontificate, have come to us from various parts of the world, whom it has been a source of great pleasure to receive and to address with paternal affection. Among these prelates, we would especially like to mention those who, in the month of November of the preceding year, 1958, came to this city from the nations of Latin America; and those who, together with many priests, came from the United States of America, in order to celebrate with us the completion of the first millennium since the month of October, during which the College of Pontifical Studies, now located on the Janiculum Hill, was founded, from which, having been formed in priestly virtues, they have abundantly drawn their zeal for the apostolate. And at the same time, not a few bishops from Austria and Germany came here to participate in the anniversary celebrations of the German College, which, as is said, is dedicated to Saint Mary of the Angels. We are also deeply gratified to recall the consolations offered to us by religious families; and in this regard, we would especially like to mention the events in which we ourselves participated, namely, the completion of the seven hundred and fiftieth year since the blessed Pope Innocent III promulgated the Rule of

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Saint Francis of Assisi in the Lateran Basilica.

[*Latin ed. p. 8*]

8 Acta Apostolicae Sedis – The official commentary has been confirmed; and also, on the Aventine Hill, to the Benedictine Brothers, we spoke words from the heart, after a new Abbot President was elected for that same Benedictine Family. Finally, we attribute this entirely to the most provident benefit of God, for it has certainly been given to us with great solace of mind, in the Basilica of the Vatican, to deliver to the hands of more than five hundred religious men and sacred virgins, images of Jesus Christ crucified. These, having abandoned their most beloved homeland and people, were about to travel to distant lands, so that they might illuminate them with the light of the Gospel, and enrich them with their apostolic labor. But, as we said, we were not without causes for anxiety and sorrow – which often happens in this mortal life. How can we pass over in silence, in many regions, the recent events, which, especially due to the formidable floods, have caused many losses of human lives, and immense devastation of houses and fields? The sorrows and calamities of our children – who, because of their suffering, are all the more dear to us – have deeply afflicted our paternal heart. Therefore, we implore the most merciful God to grant eternal light and rest to those who have passed away in this earthly life; and to those who mourn, He may grant the highest consolations. And furthermore, we urge nations and individual citizens, to whom the Provident God has granted greater resources, to come to the aid of all those in distress, as we, as far as we were able, have gladly done. Also, we are grieved by another matter, and that with greater reason. For there are many, indeed, who, ignorant or forgetful of their origin and the eternal end destined for them, provide a pitiable spectacle, giving themselves over to deceptive pleasures, and are tossed about by the pride and lust of the senses. For these, we implore the help of the heavenly Father, that they may receive the light of understanding and the aids of the grace of penance, through our prayers. Furthermore, for the sake of the awareness of our pastoral office, we also consider it necessary to point out: today, unfortunately, many are in grave danger, concerning the necessary provision of food. In order that a remedy may be provided for this most serious calamity…

[*Latin ed. p. 9*]

The Acts of Pope John XXIII, paragraph 9, offer comfort, and in no way should we resort to deceptive doctrines or methods that lead to the destruction of offspring. Rather, it is necessary that the wealth, which originates from human labor on the earth, be made available for the common good, according to God's command and the precepts of justice; it is necessary, we say, that earthly goods be distributed more appropriately, with unjust inequalities corrected, which have fostered excessive concern for one's own

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advantage and undue gain; that the peoples who have not yet attained the proper level of prosperity be assisted in a harmonious manner to achieve it, and that every effort be made to bring to light, for the benefit of all, even those hidden resources that the earth can produce or extract. Furthermore, it is to be lamented that refugees, exiles, and almost every kind of person are still suffering, and that provision has not yet been made for their grievous circumstances. Indeed, as all of you, with discerning hearts, understand, justice and humanity demand that the most necessary remedies be applied to this grave situation as soon as possible; therefore, We strongly commend all endeavors undertaken in this noble cause. In a particular way, Our paternal and anxious concern extends to that part of Our flock to whom it has still been denied to freely and publicly profess and practice their religion. We embrace with ardent charity all peoples who are involved in these most grievous and unjust circumstances, and among whom the most fundamental rights of human liberty and conscience have been trampled upon. And at this time, we cannot pass over in silence, but must acknowledge with the greatest sorrow, the most distressing conditions of the Church in China, about which We spoke last year in the Sacred Consistory, which, alas, have not yet improved. Therefore, We offer the most urgent prayers to God that, when this grave injustice is lessened and finally, rightly and legitimately resolved, the longed-for days of serenity and tranquility may soon dawn for these also, Our most beloved children.
1 Cf. A. A. 8, vol. L (1958), p. 983.

[*Latin ed. p. 10*]

10. Acta Apostolicae Sedis - Official Commentary. Nevertheless, Venerable Brothers, although these matters, which we have briefly touched upon, cause us and you great and poignant sorrow, we must, in no way, be disturbed by them. For, almost never has the Church of God, from its origins to our own times, experienced periods of peace; and although shaken by countless storms, it has always maintained its strength and its fortitude, since it was founded, as it were, upon the firm rock of Jesus Christ. Our trust, which we place in God – and we wish to express this to you with paternal affection – has been strengthened by the common favor and grace, to which our prayers and conversations, and our Encyclical Letters, have been subject. And, in a particular way, as we know, the exhortations and admonitions concerning sanctity, which, at the beginning of the century following the death of the most pious St. John Vianney, we imparted to the priests, have been received with a grateful and willing spirit by the sacred ministers; and therefore, we hope that abundant fruits will arise from them, if God so wills. But before we bring this address to a close, we wish to bring to your minds those great events, which we have long been announcing. In the immediate future, as you know, the Roman Synod is to be held; and we are fully confident that the wise norms, which will be

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established in its deliberations, will contribute greatly to strengthening and promoting the Christian faith and Christian morals of the Romans, and to the proper discipline of the clergy, in particular; and that all these things will serve as an example to other peoples and nations. Furthermore, there is already fervent study and work being devoted to preparing the Ecumenical Council; which, if God wills, will undoubtedly be of the utmost importance and of the highest significance, by which the spiritual life of the Church will be enriched, by which the profession of the Catholic Faith will receive new growth, and by which – as we trust – the morals of Christians will flourish with divine assistance. In order that this may happen happily and fruitfully, we know that the children of the Church, willingly responding to our wishes, will everywhere pour forth common and private prayers to God, with the most powerful intercession of the Immaculate Virgin Mary; whom, indeed – and we are deeply moved by the memory – we renew after ninety years, the ancient custom of the Supreme Pontiffs.

[*Latin ed. p. 11*]

Commending the actions of Pope John XXIII, and having arrived at the Basilica of all the Apostles in Rome the evening before the feast, we have also earnestly implored [God's favor] for this reason. In all these prayers addressed to the Most Holy Virgin, we have observed, with joy, the sons of the Eastern Rites Churches, whose fervent piety towards the Great Mother of God we have experienced more than once; and in a particular way, we participated in the Marian Congress, held in the Lebanese nation in the year 1954, which yielded abundant fruits. As from all of this it is clearly evident, Venerable Brothers, what we have briefly and concisely touched upon, the Church still possesses youth; by this youth, we mean that which it received from its Divine Founder as a sacred inheritance, nourished and enriched by his precious Blood.

II - THE APPOINTMENT AND PUBLICATION OF CARDINALS.

Rejoiced by this spectacle of vigor and this youthful power, we are now taking steps to accomplish that for which we have today convened this most august assembly: namely, we admit to our sacred College eight distinguished men, who have demonstrated to us their virtue, wisdom, and the best ability in the management of affairs. They are: the Apostolic Nuncio in France, GUSTAVUS TESTA; the Apostolic Nuncio in Switzerland, ALOISIUS JOSEPHUS MUENCH; the Apostolic Nuncio in Germany, ALBERTUS GREGORIUS MEYER; the Archbishop of Chicago, ARCADIUS LARRAONA; the Secretary of the Sacred Congregation for Religious Orders, FRANCISCUS MORANO; the Secretary of the Supreme Tribunal of the Apostolic Signatura, VILLELMUS THEODORUS HEARD; the Dean of

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the Sacred Roman Rota, AUGUSTINUS BEA; and PAULUS MARELLA.

[*Latin ed. p. 12*]

12 Acta Apostolicae Sedis - Official Commentary. What seems good to you? Therefore, with the authority of Almighty God, of the Holy Apostles Peter and Paul, and of Ourselves, We create and publicly proclaim the following Cardinals of the Holy Roman Church: From the Order of Priests: PAULUS MARELLA, GUSTAVUS TESTA, ALOISIUS IOSEPHUS MUENCH, ALBERTUS GREGORIUM MEYER. From the Order of Deacons: ARCADIUS LARRAONA, FRANCISCUS MORANO, VILLELMUS THEODORUS HEARD, AUGUSTINUS BEA. With the necessary and opportune dispensations, derogations, and clauses. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. It remains for the Churches, to consult with their own Pastor. III - CHOICE OF CHURCHES. Then, the Most Reverend Cardinal Caietanus Cicognani, having relinquished the title of Saint Cecilia, chose the suburbicarian Church of Tusculum. Upon leaving the consistorial hall, the Blessed Father, intending to favorably pursue the declared choice, provided for the Church of Tusculum, appointing the Most Reverend Caietan, Cardinal Priest of the Holy Roman Church, Cicognani, as its Bishop and Pastor, as will be specified in the forthcoming decree. Having re-entered the consistorial hall, the Most Reverend Cardinal Cicognani took his place last among the Cardinals of the Episcopal Order. Then, the Most Reverend Cardinal Iacobus Aloisius Copello, having relinquished the title of Saint Jerome of Illyria, chose the title of Saint Lawrence in Damasus: which choice the Blessed Father favorably accepted. IV - APPOINTMENTS TO CHURCHES. Immediately afterwards, the Supreme Pontiff proposed the following appointments to Churches: He appointed His Excellency, the Most Reverend Franciscus Marty, formerly Bishop of Saint Flora, as the titular Archbishop of Hemesena, and established him as Coadjutor with the right of succession to His Excellency, the Most Reverend Aloisius Augustinus Marmottin, Archbishop of Rheims.

[*Latin ed. p. 13*]

The Acts of Pope John XIII, year 13, concerning the Cathedral Church of Ruibarbosensi, recently established, announce that the Reverend Dom Epaminondas de Araujo has been appointed Canon of the Metropolitan Chapter of Parahybensis. Furthermore, the Most Holy Prelates, having resigned their offices through Apostolic Letters sealed with lead, have been publicly announced as follows:

The Archbishop of Blantyre, in the newly erected archdiocese, John Baptist Hubert Theunissen, who was previously the Bishop of Giuñtanum.

The Archbishop of Lusalcense, in the newly erected archdiocese, Adam Koziowiecki, who was previously the Bishop of Diospolis Inferior.

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The Archbishop of Gabala, Vivian Anthony Dyer, as Coadjutor with right of succession to the Most Reverend Father Ferdinand Périer, Archbishop of Oalcutt.

The Archbishop of Colonie in Armenia, Aloysius Batanian, who was previously the Archbishop of Alep of the Armenians, as Auxiliary to the Most Reverend Gregory Peter S.R.E. Cardinal Agagianian, Patriarch of Cilicia of the Armenians.

The Archbishop of Bogota, Aloysius Concha Córdoba, who was previously the Archbishop of Manizales.

The Archbishop of Nagasaki, in the diocese elevated to an archdiocese, Paul Aijiro Yamaguchi, who was previously the Bishop of that same diocese.

The Archbishop of Lemnus, William Thomas Porter, who was previously the Archbishop of the Coast.

The Archbishop of Athens, Benedict Printesis.

The Archbishop of Durango, Lucius Torreblanca, who was previously the Bishop of Chiapas.

The Archbishop of Neopatras, Angel Fernandes, as Coadjutor with right of succession to the Most Reverend Joseph Alexander Fernandes, Archbishop of Delhi.

The Archbishop of Belgium, Bernard James Sheil, who was previously the Bishop of Pegaeum.

The Archbishop of Viminacium, John Baptist Abidjan.

The Archbishop of Boivin, Lin Zanini, Apostolic Nuncio to the Dominican Republic.

The Archbishop of Parahyba, Mary de Miranda Vilas-Bôas, who was previously the Archbishop of Cyrrhus.

The Archbishop of Manizales, Arthur Duque Villegas, who was previously the Bishop of Ibagué.

[*Latin ed. p. 14*]

Acts of the Apostolic See - Official Commentary 14. Laodicea in Phrygia, John Baptist Maury, formerly Bishop of Elis. Antioch in Pisidia, Francis of Assisi Pires, formerly Bishop of Crato. Kaduna, the diocese elevated to an archdiocese, John McCarthy, formerly Bishop of the same diocese. Seleucia, Julius George Kandela, formerly Archbishop of the Mausilian Syriac Rite. Neo-Pamplona, Hannibal Muñoz Duque, and Bucaramanga, Gaston Mojaisky Perrelli, Apostolic Delegate in the territories of "Belgian Congo and Urundi." Buenos Aires, Anthony, Most Reverend Cardinal Caggiano, formerly Bishop of Rosario. Laodicea in Syria, Martin John O'Connor, formerly Bishop of Thespiae. Amastris, Theopist Albert and Yalderrama, formerly Bishop of Sorsogon, Coadjutor with right of

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succession to the Most Reverend Father Peter P. Santos Songco, Archbishop of Caceres. Pessinus, Gerald Patrick O'Hara, formerly Archbishop-Bishop of Savannah. Ptolemais in Theüaide, Peter Parente, formerly Archbishop of Perugia. Leopoldopolis, newly erected archdiocese, Felix Scalais, formerly Bishop of Casiota. Coquilhatville, newly erected archdiocese, Hilary Mary Vermeiren, formerly Bishop of Gibba. Stanley politan, newly erected archdiocese, Nicholas Kinsch, formerly Bishop of Mastaurense in Asia. Bujcavu, newly erected archdiocese, Louis Van Steene, formerly Bishop of Bennefa. Luluaourg, newly erected archdiocese, Bernard Meis, formerly Bishop of Belalita. Elisabethville, newly erected archdiocese, Joseph Floribert Cornelis, formerly Bishop of Tunes.

[*Latin ed. p. 15*]

Acts of Pope John XXIII, 15. In Kabgayi, a newly established archdiocese, Andrew Perraudin, formerly Bishop of Cataquas. In Eitegäen, a newly established archdiocese, Anthony Grauls, formerly Bishop of Mades. In Petren, in Palestine, Evelius Diaz et Cia, formerly Bishop of Lamdia, appointed as Coadjutor to the See, by His Most Eminent Highness, Emmanuel, Cardinal Arteaga and Betancourt, Archbishop of the Holy Christ of Havana. In Parian, according to Garcia de Sierra and Méndez, formerly Bishop of Barbastre, appointed as Coadjutor with right of succession to His Most Eminent Highness, Francis Xavier Lauzurica and Torralba, Archbishop of Oviedo. In Selymarian, Aloysius Joseph Muench, formerly Archbishop-Bishop of Fargo.

BISHOPS:

In Numida, Paul Bui-chu Tao, Apostolic Administrator of PhÃ¡t Diá»□m.

In Octaba, Michael Kien Samophithak, Apostolic Vicar of Tharen.

In Eieritan, Leon Biais, formerly Bishop of Princip.

In Alberten, Auxiliary to His Most Eminent Highness, Paul Emilius, Cardinal Léger, Archbishop of MontrÃ©al.

In Alberten, Lawrence Morin, formerly Bishop of Arsamosaten.

In Orcisten, Paul Piché, Apostolic Vicar of Mackenzie.

In Sergentza, Robert E. Tracy, Auxiliary to His Most Eminent Highness, Mauritius Schexnayder, Bishop of Lafayette in Louisiana.

In Lycaonia, Henry Jenny, Auxiliary to His Most Eminent Highness, Émile Guerry, Archbishop of Cambray.

In Justinianopolitan, in Galicien, Peter Pham Tan, Coadjutor with right of succession to His Most Eminent Highness, Aloysius de Cooman, Apostolic Vicar of Than-hoa.

In Lamdia, Evelius Diaz et Cia, formerly Bishop of Pinar del Rio, Auxiliary to His Most Eminent Highness, Emmanuel, Cardinal Arteaga and

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Betancourt, Archbishop of the Holy Christ of Havana.

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From Our Lady of the Altagracia in Higüey, or the Higueyense diocese, newly established, to John Felix Pepén.

From Arethusa, to James Guilhem, Coadjutor with the right of succession, to the Most Reverend Father Mauritius Paul Rousseau, Bishop of Valleguidon.

From Saitan, to Amand Hubert, Apostolic Vicar of Heliopolis in Egypt.

From Tsiroanomandidy, a diocese newly established, to Angel Martinez.

To Charles Ancudia, and Alexander Duran Moreira.

From Castromartiano, to Platon V. Kornyljak, Apostolic Exarch for the faithful Ukrainians and Ruthenians of the Byzantine rite in Germany.

From Adrianople in the Hellespont, to Constantinus Micci, Auxiliary to the Most Reverend Father Oddon Bernacchia, Bishop of Larino and Thermulae.

To Thomas Manning, Prefect of Arsamosata and the Prefecture Nullius of Coroico.

From Tulear, a diocese newly established, to Michael Henry Canonne.

From Lebedus, to Joseph Nkongolo, the first Apostolic Vicar of Luebo.

From Nzerelcore, a diocese newly established, to Eugene Maillât.

From Abercorn, a diocese newly established, to Adolf Fürstenberg, who is already the Bishop of Termessus.

From Fort Jameson, a diocese newly established, to Firmin Courtemanche, who is already the Bishop of Carystus.

From Dedza, a diocese newly established, to Cornelius Chitsulo, who is already the Bishop of Bonitza.

From Kasama, a diocese newly established, to Marcellus Daubechies, who is already the Bishop of Regiae.

From Lilongwe, a diocese newly established, to Joseph Fady, who is already the Bishop of Abaradira.

From Livingstone, a diocese newly established, to Timothy Fedlimin O'Shea, who is already the Bishop of Hierocaesarea.

From Ndola, a diocese newly established, to Francis Constantine Mazzieri, who is already the Bishop of Coeliana.

From Zomba, a diocese newly established, to Lawrence Pullen Hardman, who is already the Bishop of Attanasus.

[*Latin ed. p. 17*]

Acts of Pope John XXIII, 17. Caesarea in Thessaly, Paul Savino, Auxiliary Bishop to the Most Reverend Cardinal Alfonsi Castaldo, Archbishop of

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Naples. Tubia, Alfred Bengsch, Auxiliary Bishop to the Most Reverend Cardinal Julius Doepfner, Bishop of Berlin. São Mateus, Joseph Dalvit. Centenaria and Prefecture Nullius, Anthony de Balsas, Didacus Parodi. Mouilaënse, newly erected diocese, Raymond de Lamoureyre. Abaradira, Joseph Byrne, formerly Bishop of Moshi. Barcaeum, Ferdinand Piontek. Bertinoro, Joseph Bonacini. Antiphrae, John J. Maguire, Auxiliary Bishop to the Most Reverend Cardinal Francis Spellman, Archbishop of New York. Athribitanum, Henry Grzondziel, Auxiliary Bishop to the Most Reverend Cardinal Stephen Wyszynski, Archbishop of Gnesen and Warsaw, for the Archdiocese of Gnesen. Irenopolitanum in Cilicia, George Jacquot, Coadjutor with right of succession to the Most Reverend August Bonnabel, Bishop of Gap. Coeliana, Francis Janssen, Apostolic Vicar of Gimmaënse. Coadjutor with right of succession to the Most Reverend Innocent Engelke, Bishop of Campanha in Brazil, Othon Motta, Bishop of Uzita. Simlense, newly erected diocese, John Burke. Diospolitanum Inferior, Mauritius Choquet, Auxiliary Bishop to the Most Reverend Albert Francis Cousineau, Bishop of Cap-Haïtien. Carystus, John Lenhardt, Auxiliary Bishop to the Most Reverend Joseph Schneider, Archbishop of Bamberg. Angers, Peter Veuillot. Alabanda, Michael Ntuyahaga, the first Apostolic Vicar of Usumburaënse. 2 - *ACTA*, vol. I, no. 1. — January 30, 1960.

[*Latin ed. p. 18*]

18. Acts of the Apostolic See – Official Commentary.

Tlaxcala, newly erected diocese, Aloysius Munive Escobar.

Nazaré in Brazil, Emmanuel Pereira da Costa, already Bishop of Tinista.

Pamaiba, Paul Hippolitus de Souza Liborio, already Bishop of Caruaru.

Oeiras, Edilbert Dinkelborg.

Scyros, Bernard Schräder, Auxiliary to the Most Reverend Helmut Hermann Wittler, Bishop of Osnabrück.

Sololá, Angelic Melotto.

Fulda, Adolf Bolte, already Bishop of Cibyra.

Kandy, Leon Nanayakkara.

Hiroshima, newly erected diocese, John Baptist Tokisuke Nöda, who has already renounced his office.

Tinista, Zenon Albin Testa, Coadjutor with right of succession to the Most Reverend Aloysius Marinoni, Apostolic Vicar of Asmara.

Termessus, Honoratus Piazera, Auxiliary to the Eminent James, Most Reverend Cardinal de Barros Cámara, Archbishop of São Sebastião do Rio de Janeiro.

Attanasus, Joseph Malula, Auxiliary to the Most Reverend Felix Scalais, Apostolic Vicar of Leopoldópolis.

Cúcuta, Paul Correa León, already Bishop of Gisipa.

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Aperla, Ferdinand Baldelli.

Banialuc, Alfred Pichler.

Bonitza, Thaddeus Etter, Auxiliary to the Most Reverend Anthony Baraniak, Archbishop of Posen.

Rhandus, John Lawrence Kulik, Auxiliary to the Most Reverend Michael Klepacz, Bishop of Łódź.

Cachoeiro do Itapemirim, newly erected diocese, Aloysius Gonzaga Peluso, already Bishop of Lorena.

Santa Cruz do Sul, newly erected diocese, Albert Etges.

[*Latin ed. p. 19*]

The acts of Pope John XXIII, 19. Vigorniensem, Bernard Joseph Flanagan, already Bishop of Norwich. Peoriensem, John Baptist Franz, a secular priest, already Bishop of Dodge. Pueblensem, Charles A. Buswell. Caruaruensem, Augustus Carvalho. Of the newly erected diocese of Saint Andrew of Tuetla, Jesus Villareal Fierro, already Bishop of Tehuantepec. Tehuantepec, Joseph Alba Palacios, already Bishop of Amisen. Emmausensem, Iolanthe Nuzzi, Auxiliary to the Most Reverend and Most Reverend Cardinal Mimmi, Bishop of Sabina and Mandelensis. Cibyratensem, Peter George Chiapperò. Sorsogonensem, Arnold Arcilla. Rosariensem, Silvin Martínez, already Bishop of Saint Nicholas of Los Arroyos. Saint Nicholas of Los Arroyos, Francis Vennera, already Bishop of Abitinae. Sirmiensem, Stephen Bäuerlein, Pontifical. Already Bishop of Heraclea. Of the newly erected diocese of Campo Mourão, Eliseu Simon Mendes, already Bishop of Mossoró. Valparaíso, Radulph Silva Henriquez. Regiensem, Thomas J. Riley, Auxiliary to the Most Reverend and Most Reverend Cardinal Cushing, Archbishop of Boston. Ibaguensem, Ruben Isaza Restrepo, already Bishop of Montería. Gisipensem, Peter Rougé, Coadjutor with right of succession to the Most Reverend Father John Girbeau, Bishop of Nîmes. Of the newly erected diocese of Boma, Andrea Jacques, already Bishop of Ingil. Of the newly erected diocese of Inongo, already Metropolitan Bishop in Asia, John van Cauwelaert.

[*Latin ed. p. 20*]

20 Acta Apostolicae Sedis - Official Commentary. Ipamu, newly erected diocese, to which is assigned Renatus Toussaint, formerly Bishop of Oalam. Kikwit, newly erected diocese, to which is assigned Andreas Lefebvre, formerly Bishop of Raphaneota. Kisantu, newly erected diocese, to which is assigned Alfonsus Verwimp, formerly Bishop of Uccula. Matadi, newly erected diocese, to which is assigned Alfonsus Mariam Van den Bosch, formerly Bishop of Philitan. Basanjcusu, newly erected diocese, to which is assigned Gulielmus van Kester, formerly Bishop of Legia. Bijcoroën, newly erected diocese, to which is assigned Camillus Vanderkerckhove, formerly Bishop of Sufetula. Lisala, newly erected diocese, to which is

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assigned Franciscus Van den Bergh, formerly Bishop of Boseta. Molegben, newly erected diocese, to which is assigned Leonem Theobaldum Delaere, formerly Bishop of Fesseita. Bondo, newly erected diocese, to which is assigned Andreas Creemers, formerly Bishop of Belabit. Bunia, newly erected diocese, to which is assigned Alfonsum Iosephum Matthysen, formerly Bishop of Berenice. Buta, newly erected diocese, to which is assigned Georgium Desideratum Raeymaekers, formerly Bishop of Mariammitan. Niangara, newly erected diocese, to which is assigned Franciscum Oddonem De Wilde, formerly Bishop of Tadamata. Wamba, newly erected diocese, to which is assigned Iosephum Petrum Albertum Wittebols, formerly Bishop of Callipolis. Bei, newly erected diocese, to which is assigned Henricum Iosephum Piérard, formerly Bishop of Andropoli. Kasango, newly erected diocese, to which is assigned Richardum Cleire, formerly Bishop of Claudiopolis in Isauria. Kindu, newly erected diocese, to which is assigned Ioannem Fryns, formerly Bishop of Ariassus.

[*Latin ed. p. 21*]

The acts of Pope John XXIII, year 21, mention the following:

In Kabinda, a newly established diocese, George Kettel, who was previously the Bishop of Thabraca.

In Tshumbe, a newly established diocese, Joseph Augustine Hagendorns, who was previously the Bishop of [unspecified location].

In Lueno, a newly established diocese, Joseph Nkongolo, who was previously the Bishop of Lebedus.

In Balduinopolis, a newly established diocese, Urban Morlion, who was previously the Bishop of Tarasa in Numidia.

In Kongolo, a newly established diocese, Gustav Joseph Bouve, who was previously the Bishop of Oremnos.

In Kamina, a newly established diocese, Victor Mary Peter Keuppens, who was previously the Bishop of Acmonia.

In Sajka, a newly established diocese, Francis Lehaen, who was previously the Bishop of Hyllarima.

In Nyundo, a newly established diocese, Louis Bigirumwami, who was previously the Bishop of Garriana.

In Ngozi, a newly established diocese, Joseph Martin, who was previously the Bishop of Oliva.

In Tj sumbura, a newly established diocese, Michael Ntuyahaga, who was previously the Bishop of Alabanda.

In Cisamus, Nicholas Troshani.

In Chiapas, Samuel Ruiz García.

In Laibach, Anthony Vovk, who was previously the Bishop of Cardica.

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In Manchester, Ernest A. Primeau.

In Jšforvi, Vincent J. Hines.

In Philomelium, James I. Hogan, Auxiliary to the Most Reverend Father Dominic George William Ahr, Bishop of Trenton.

In Ciudad Obregón, a newly established diocese, Joseph Soledad Torres.

In Pegaeum, Innocent Alfred Russo, who was previously the Bishop of Bovino.

[*Latin ed. p. 22*]

22 Acta Apostolicae Sedis - Official Commentary. The Abbot of the Territorial Abbey of Maria Einsiedeln, Raimund Tschudy, reported that the Most Blessed Father had confirmed the canonically made elections in the Synod of Syrian Bishops, namely, the Reverend Anthony Hayek, to the Archiepiscopal Church of the Syrians in Aleppo, and the Reverend Emmanuel Benni, to the Archiepiscopal Church of the Syrians in Mossul; he had also confirmed the canonically made election of the Reverend Father George Layek, among the Armenian Bishops, to the Archiepiscopal Church of the Armenians in Aleppo; furthermore, he had declared valid the canonically made election of the Reverend Joseph Tawil, among the Melkite Bishops, to the titular Archiepiscopal Church of Myra of the Melkites.

v - THE OATH. After the appointments to the churches had been made, the Reverend Cardinal Caietan Cicognani, Bishop of Tusculum, took the oath in the customary manner.

vi - THE REQUEST FOR PALLIA. Then, through their representatives, a request was made for the Pallia for the Metropolitan Churches: Blantyre (newly established), Lusahan (newly established), Bogota, Nagasa-Mensa (by elevation of the see), Durango, Parahyba, Manizales, Kaduna (by elevation of the see), Neo-Pamplona, Leopoldov (newly established), Goquilhacville (newly established), Stanleyville (newly established), Bukama (newly established), Luluaburg (newly established), Elisabethapole (newly established), Kabgayi (newly established), Kitega (newly established); also, for the Archiepiscopal Church of Athens and the Episcopal Church of Fünfkirchen (by succession).

II PUBLIC CONSISTORY. On Friday, the seventeenth day of the month of December, in the year 1959, a Public Consistory was held in the Basilica of the Vatican, in which the Most Holy Pope John XXIII, solemnly...

[*Latin ed. p. 23*]

The Acts of Pope John XXIII, 23, state that His Eminence and Reverend Cardinals, present at the Secret Consistory held on the second day of the feast [of a saint], which is to say: GUSTAVO TESTA, ALOISIO JOSEPH MUENCH, ALBERTO GREGORIO MEYER, ARCADIO LARRAONA, FRANCISCO MORANO, VILLELMO THEODORO HEARD, and AU-

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GUSTINO BEA, were created. Meanwhile, through the Advocates of the Sacred Consistory, the causes of the Servants of God: Joseph Benedict Dusmet, Cardinal Archbishop, of the Order of Saint Benedict; Frederick Anthony Ozanam; and Francis de Montmorency Laval, Bishop, were presented.

III. SECRET CONSISTORY.

Following the public Consistory in the Basilica of the Vatican, on the same day, a Secret Consistory was held in the customary Consistory Hall of the Vatican Apostolic Palace, in which the Most Blessed Father, as is customary, with the doors closed, proposed the following appointments to the new Cardinals:

I. APPOINTMENTS OF CHURCHES.

To the Archiepiscopal Church of Perugia, His Excellency, the Most Reverend Raphael Baratta, formerly Bishop of Rieti, was appointed.

To the titular Archiepiscopal Church of Bosporana, His Excellency, the Most Reverend John Villot, formerly Bishop of Vinda, was appointed Coadjutor with the right of succession, by His Eminence, the Most Reverend Peter, Cardinal Gerlier, Archbishop of Lyons.

To the Cathedral Church of Bovino, the Reverend Monsignor Renato Luisi.

To the Cathedral Church of Saint Mary of the Angels, the Reverend Monsignor Emmanuel Sánchez Beguiristain.

To the newly erected titular Episcopal Church of Augustopolitan in Phrygia, the Reverend Monsignor Marie Maziers, whom he appointed as an Auxiliary to His Eminence, the Most Reverend Peter, Cardinal Gerlier, Archbishop of Lyons.

[*Latin ed. p. 24*]

Acts of the Apostolic See - Official Commentary, November 24. OPENING OF THE SESSION AND ASSIGNMENT OF TITLES. Afterwards, the Most Blessed Father opened his mouth, so that the venerable Cardinals might, in Consistories, Congregations, or other functions, exercise their cardinalatial duties, and he presented rings to them, assigning each one: to GUSTAVO TESTA, the title of Saint Jerome of Illyria; to ALOISIO JOSEPH MUENCH, the title of Saint Bernard of the Baths; to ALBERTO GREGORIO MEYER, the title of Saint Cecilia; to ARCADIO LARRAONA, the deaconries of Saints Blaise and Charles at Catinaria; to FRANCISCO MORANO, the deaconries of Saints Cosmos and Damian; to VILLELMO THEODORO HEARD, the deaconry of Saint Theodore in the Palace; to AUGUSTINO BEA, the deaconry of Saint Salai.

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III. PETITION FOR THE SACRED PALLIUM. Then, personally, the petition was made for the sacred Pallium for His Excellency, Most Reverend Raphael Baratta, for the Archiepiscopal Church of Perugia.

APOSTOLIC LETTERS. BY PROPER MOTU, THE PONTIFICIAL ACADEMIA MARIANA INTERNATIONALIS IS DECORATED WITH THIS TITLE. It is increasingly evident in these our times that the cult of Mary is growing; for both the arts and, above all, the theological disciplines seem to strive to strengthen and increase the faith and piety of the Christian people towards the Virgin Mary, who, moved by the Holy Spirit, prophesied of herself with a most wondrous canticle: "For He hath looked down from His holy temple; He hath looked down from heaven, and the earth: that He might hear the voice of them that weep. To shew His mercy unto His people. O Jerusalem, thou art built as a city that cannot be divided unto thee shall come the tribe of Dan, the gate of Jafphah shall open unto thee: and the daughter of Sion shall come in with thee, in the greatness of her glory." Luke 1, 48.

[*Latin ed. p. 25*]

From the Acts of Pope John XXIII, 25: Regarding this matter, our predecessor, Pope Pius XII, wrote in the Apostolic Constitution *Munificentissimus Deus*: "It is a great source of comfort to us to see that the Catholic faith is publicly and actively manifested, and that devotion to the Blessed Virgin is growing and flourishing daily, offering prospects for a better and holier life almost everywhere on earth. This is so that, as the Most Blessed Virgin diligently fulfills her maternal duties for those redeemed by the blood of Christ, the minds and hearts of the children are more and more aroused to contemplate her privileges." Furthermore, from this progress in Marian doctrine or piety, the International Marian Academy arose. It was founded "to effectively promote and foster studies, both scientific and speculative, as well as historical-critical, concerning the Most Blessed Virgin Mary"; and for this reason, certain collections of writings were prepared to achieve this purpose. Another undertaking was also undertaken, namely "to promote, at opportune times, international Marian gatherings, weeks, and conferences, or Marian symposia," which appears to have been successfully carried out, especially with frequent gatherings held from all nations in the years 1950, 1954, and 1958, and the proceedings of these gatherings were excellently published in journals entitled "Alma Socia Christi," "Virgo Immaculata," and "Maria et Ecclesia." From these, it is clearly evident how greatly this Marian Academy has deservedly contributed to the progress of Marian doctrine and piety. Having carefully considered the most excellent fruits that the aforementioned Academy has been able to produce, we have judged that it should be adorned with the title, rights, and privileges of a Pontifical Academy. It is our hope that this Our Academy, as it has done thus far, will continue in the future, together

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with other Marian Academies and Societies throughout the world, to work together with united forces and shared counsel, for the praise and honor of the Virgin.

[*Latin ed. p. 26*]

26 Acta Apostolicae Sedis – A commentary pertaining to Mary should be diligently prepared, observing the norms established by Our Predecessor, Pope Pius XII of blessed memory, which were presented on the occasion of the second International Mariological Congress, and which, indeed, safeguard against Mariology either exceeding the bounds of truth with reckless or immoderate presumption, or unduly restricting the consideration of the singular dignity of the most blessed Virgin Mary, Mother of God and blessed Associate of the Redeemer Christ. Furthermore, in order that those from all nations may more certainly and stably gather for Mariological and Marian matters, We decree that a special and stable Council be established, which will be affiliated with the aforementioned Academy. All of these things are undertaken for the honor of Our Lord Jesus Christ, who is the one Mediator between God and men, and also for the praise of the Most Blessed Virgin Mary, our Mother, whom Our Predecessor of blessed memory, Leo XIII, calls "a most powerful bulwark of Christian unity," and whom the Catholic Church has venerated from ancient times as the Mother of the unity of the Church, that is, the Mother who unites the Head with the Body, Christ with the Church, the Bridegroom with the Bride, through whom – as Damascus teaches us – "we are members of one holy, Catholic, and Apostolic Church." These things We establish and decree through these Letters issued by Our own authority, notwithstanding any contrary provisions. Given at Rome, at St. Peter's, on the eighth day of the month of December, in the feast of the Immaculate Virgin Mary, in the year 1959, in the second year of Our Pontificate.

IOANNES PP. XXIII

6 Pius X I I , Radio message to those who attended the International Mariological-Marian Congress held in Rome; A. A. S., XL V I , 1954, pp. 677-80.

7 LEO XIII , Encyclical Letter Adiutricem populi, in Leonis XIII Acta, X V , p. 308.

8 S. IOANNES DAMASCENUS, Homily on the Annunciation of the Mother of God; PG, 96, 656.

[*Latin ed. p. 27*]

Acta Ioannis PP. XXIII, 27. NUNTIUS OMNIBUS CHRISTIFIDELIBUS AC ORBIS TERRARUM GENTIBUS DATUS, PRIDIE PERVIGILII NATIVITATIS DOMINI NOSTRI IESU CHRISTI, ADSTANTIBUS EIS PP. CARDI-

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NALIBUS ET ROMANAE CURIAE PRAELATIS.

Venerabili Fratelli: dilecti filii. Ecce, advenimus ad Natalem: ad secundum Natalem Pontificatus Nostri. Contemplantes e longinquo, spiritualiter coniuncti cum Maria et cum Iosepho in itinere ad Bethlehem, multis diebus praefertimus dulcedinem quae ad nos appropinquat ex cantu angelico, nuntian te pace caelesti offerta omnibus hominibus bonae voluntatis, et ita, diebus continuis, cogitamus quod iter ad Bethlehem vere indicat bonum initium ad pacem, quae est in labiis, in angustiis, in corde omnium.

Voces Liturgiae, in accentibus Papae Leonis Magni, iam nos ammoniebant, cum invito festivo: "Exultate in Domino, o dilectissimi: gaudete de spirituali laetitia, quia dies redemptionis renovatur, dies antiquae expectationis, praeconium aeternae felicitatis." Et, iuxta et quasi in choro cum illa voce sollemni et commovente, quae ad nos pervenit ex saeculo V, sentimus quasi simul resurgere voces implorantes Summorum Pontificum qui Ecclesiam gessunt, ante et post bellas quae humanitatem laceraverunt in hoc saeculo nostro: voces, prope ad nos, decem novem nuntiorum Natalitiorum Nostri Sancti Patris Pii XII, semper carissimi et felicis memoriae.

Ita, continuo, invitemur ad accelerare nostra gradus in viis Bethlehem, quae pro nobis sunt viae pacis. In mundo hodierno, quot viae pacis proponuntur et imponuntur: et quot suggeruntur etiam nobis, qui, sicut Maria et Iosephus, securitatem habemus cognoscendi viam nostram, et non timemus posse errare.

Ab anno post bellum secundum, usque ad praesens, quanta varietas expressionis: et quam multi abusi huius sanctae verbi: Pax, pax. Honoramus et respectamus bonam voluntatem tanti exploratorum et nuntiorum pacis in mundo: virorum civitatum, diplomatarum expertarum, scriptorum valentium.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis - Commentarium Officiale. But human efforts in the matter of universal pacification are still far from the points of agreement between heaven and earth. For true peace can only come from God: it has only one name: Pax Christi; it has only one face, that imprinted by Christ, who, as if to prevent the counterfeits of men, declared: "I leave you peace, I give you my peace."

3. THE CHRISTIAN PEACE. The true peace has a threefold aspect: Peace of hearts. - Peace is, above all, an internal matter, of the spirit, and its fundamental condition is a loving and filial dependence on the will of God: "O Lord, you have made us for yourself, and our heart is not quiet until it rests in you." Everything that weakens, breaks, or shatters this conformity and union of wills is opposed to peace: first and foremost, sin and fault. "Who resisted him and had peace?" The peace is the happy inheritance of those

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who observe the divine law: "Much peace have they that love thy law, and to them there is no stumbling block."

4. 5. 6. In turn, good will is nothing but the sincere intention to respect God's eternal law, to conform to his precepts, to follow his ways: in a word, to be in the truth. This is the glory that God expects from man. Pax hominibus bonae voluntatis. Social peace. - This is solidly based on the mutual and reciprocal respect of the personal dignity of man. The Son of God became man, and his redemption does not only concern the collective, but also the individual: "He loved me, and gave himself for me." Thus, St. Paul to the Galatians: "He loved me and delivered himself for me." And if God has loved man so much, it means that man belongs to him, and that the human person must absolutely be respected. This is the teaching of the Church, which, in seeking solutions to social problems, has always focused on the human person, and has taught that things and institutions – goods, the economy, the State – are primarily for man; and not man for them. The disturbances that shake the internal peace of nations primarily originate from this, that...

7 Gal. 2, 20.

[*Latin ed. p. 29*]

Acts of Pope John XXIII, 29: Man has been treated almost exclusively as a tool, as merchandise, as a miserable cog in a great machine, a mere productive unit. Only when the dignity of the person and his activity is taken as the criterion for evaluation will there be a means to appease civil discord and the often profound differences between, for example, employers and workers, and above all, to ensure that the family institution has those conditions of life, work, and assistance that are conducive to it better fulfilling its function as the cell of society and the first community established by God Himself for the development of the human person. No: peace cannot have solid foundations if the sentiment of fraternity is not fostered in hearts, as it must exist among those who have the same origin and are called to the same destinies. The awareness of belonging to a single family extinguishes in hearts greed, cupidity, pride, the instinct to dominate others, which are the root of dissension and war; it binds all in a bond of superior and generous solidarity. International Peace. The foundation of international peace is, above all, truth. For even in international relations, the Christian saying holds true: "And you shall know the truth." Truth will set you free. Therefore, certain erroneous conceptions must be overcome: the myth of force, of nationalism, or others, which have poisoned the social life of peoples, and peaceful coexistence must be based on moral principles, according to the teaching of right reason and Christian doctrine. Alongside, and illuminated by truth, justice must proceed. This removes the reasons for strife and war, resolves disputes, defines tasks, clarifies duties, and responds to the rights of each party. Justice, in turn, must be integrated and supported

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by Christian charity. That is, love for one's neighbor, and for one's own nation, must not be confined to itself, in a form of closed selfishness and suspicion of the good of others, but must expand and spread to embrace, with spontaneous movement towards solidarity, all peoples and to weave vital relationships with them. Thus, we can speak of coexistence, and not of mere coexistence, which, precisely because it lacks this spirit of solidarity, raises barriers behind which mutual suspicion, fear, and terror are hidden. John 8:32.

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis - Commentarium Officiale

GLI SMARRIMENTI DELL'UOMO NELLA RICERCA DELLA PACE

The peace is an incomparable gift of God. But it is also the supreme aspiration of man. It is indivisible. None of the features that constitute its unmistakable face can be ignored or excluded. Since even the men of our age have not fully implemented the requirements of peace, it has resulted in the ways of God for peace not coinciding with those of man. Hence the abnormal international situation of this post-war period, which has created, as it were, two blocs, with all its inconveniences. It is not a state of war, but neither is it peace, true peace, to which the peoples ardently aspire. Always for the reason that true peace is indivisible in its various aspects, it will not be able to take root on the social and international level, unless it is also, and above all, an internal reality. Therefore, first of all – it is necessary to repeat – there are needed "men of good will": precisely those to whom the angels of Bethlehem announced peace: *Pax hominibus bonae voluntatis*. Peace of Christ to men of good will. Only they can realize the conditions contained in the definition of peace given by St. Thomas: the ordered concord of citizens; therefore, order, concord. But how can this double flower of order and concord blossom, if those who hold public responsibilities, before considering the advantages and risks of their decisions, do not personally recognize themselves as subject to the eternal moral laws?

It will be necessary resolutely to remove the obstacles placed by the malice of man. The presence of these obstacles is felt in the propaganda of immorality, in social injustices, in forced unemployment, in poverty in contrast with the privilege of those who can indulge in extravagance, in the frightening imbalance between technical progress and the moral progress of the peoples, in the unrestrained arms race, without yet seeing a serious possibility of reaching a solution to the disarmament problem.

THE WORK OF THE CHURCH

Recent events have created an atmosphere of so-called détente, which

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has revived hopes in many hearts, after, for so long, living in a state of false peace, in a situation...

Glory to God in the highest. Contra Gent. I, III, c. 146.

[*Latin ed. p. 31*]

From the Acts of Pope John XXIII, 31, it is evident how unstable [the situation] is, having threatened to break down on more than one occasion. All of this demonstrates how deeply rooted in the hearts of all is the yearning for peace. In order that this common desire may be readily fulfilled, the Church prays with confidence to Him who governs the destinies of nations and who can turn the hearts of rulers to the good. Not a daughter of the world, but living and operating within the world, she, as she did from the dawn of Christianity – as Saint Paul wrote to Timothy – "offers prayers and supplications and thanksgivings for all men: for kings and for all who are in authority, that we may live quietly and in all godliness and reverence" (1 Timothy 2:1-2), so also today she accompanies with her prayer all that benefits international relations, contributing to the serenity of encounters, the peaceful resolution of disputes, the drawing together of peoples, and mutual cooperation. In addition to prayer, the Church makes available her maternal offices, points out the incomparable treasures of her doctrine, and encourages her children to offer their active collaboration for peace, recalling the famous admonition of Saint Augustine: "It is a greater glory to kill wars with words than men with iron; and it is true glory to acquire peace with peace." This is the proper task and office of the Church: to work for peace, and she is aware that she has omitted nothing that was possible for her to do in order to secure it for peoples and individuals. The Church looks favorably upon every serious initiative that may help to spare humanity new sorrows, new massacres, and new, incalculable destructions. Unfortunately, the causes that have disturbed, and continue to disturb, the international order have not yet been removed. It is therefore necessary to dry up the sources of evil; otherwise, the dangers to peace will always remain threatening. The causes of international unrest were clearly denounced by Our Predecessor, Pope Pius XII, of immortal memory, especially in the Christmas Messages of 1942 and 1943. It is fitting to repeat them. These causes are: the violation of the rights and dignity of the human person, and the violation of those of the family and of labor; the subversion of the legal order and the sound concept of the State.

[*Latin ed. p. 32*]

32 Acta Apostolicae Sedis - An official commentary, according to the Christian spirit; the violation of the liberty, integrity, and security of other nations, whatever the extent thereof; the systematic oppression of the cultural and linguistic peculiarities of national minorities; the selfish calculations of those who seek to monopolize economic resources and common

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materials, to the detriment of other peoples; and, in particular, the persecution of religion and the Church. It should be noted that the peace which the Church desires cannot, in any way, be confused with a yielding or a relaxation of its firmness in the face of ideologies and systems of life that are in open and irreconcilable opposition to Catholic doctrine; nor does it signify indifference in the face of the lamentations that still reach us from unhappy regions, where the rights of man are ignored, and falsehood is adopted as a system. Nor can we forget the painful ordeal of the Church of Silence, where confessors of the faith, emulating the first Christian martyrs, are subjected to endless sufferings and torments for the sake of Christ. These observations serve as a warning against excessive optimism; but they make our prayer for a truly universal return to respect for human and Christian liberty all the more fervent. Oh! May all men of good will return to Christ, may they heed the voice of His divine teaching, which is that of His Vicar on earth; that of the legitimate pastors, the Bishops. They will find the truth, which liberates from error, from falsehood, from deceit; they will hasten the attainment of the peace of Bethlehem, that announced by the angels to men of good will.

EXHORTATIONS AND PARENTAL COUNSELS

Thus wishing, thus praying, we have all arrived, like Mary and Joseph, like the humble shepherds descended from the surrounding hills to Bethlehem, like the Magi from the East, before the manger of the newborn Savior. O Jesus, what tenderness this arrival of our souls before the simplicity of the manger: what sweet and pious emotion of our hearts: what lively desire for us all to cooperate together in the great work of universal peace before you, divine Author and Prince of Peace! At Bethlehem, everyone must find their place. In the front row, the Catholics. The Church, especially today, wants to see them engaged in an effort to assimilate its message of peace, which is an invitation to a complete orientation towards the precepts of divine law, which demands the resolute adherence of all, even to sacrifice. To this deepening, one must associate...

[*Latin ed. p. 33*]

Acta Ioannis PP. XXIII, 33, concerning the action. In no way can Catholics reduce themselves to the simple position of observers, but they must feel themselves invested with a mandate from on high. The effort, without doubt, is long and laborious. But the mystery of the Nativity gives to all the certainty that nothing is lost of the good will of men, of what they, in good will, accomplish, perhaps without being fully aware, for the coming of the Kingdom of God on earth, and because the city of men may be modeled after the example of the heavenly city. Oh! the city – the *civitas Dei* – which Saint Augustine greeted, shining with the truth that saves;

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with the charity that vivifies; with the eternity that assures!

13 Venerable Brothers and beloved sons scattered throughout the world. The latest expressions of this second Christmas message recall us to the first message sent to the world, on December 23, 1958. Now, a year has passed, and the new successor of Saint Peter, still vibrant with the first emotions of the high mission conferred upon him as pastor of the universal Church, in the humility of the name John, assumed as an indication of good will, both anxious and determined, towards a program of preparing the way of the Lord, immediately thought of the valleys to be filled, and the mountains to be lowered, and proceeded on his journey. Day by day, it then happened for him to recognize, with great humility of spirit, that in truth, the hand of the Most High was with him. The spectacle of the religious and pious crowds, who from all parts of the earth came here to Rome, or to Castel Gandolfo, to greet him, to hear him, to ask for his blessing, was continuous and touching, often surprising and wonderful. Gifts were also offered to us, which we preserve with a feeling of deep gratitude. Among the most pleasing and significant is an ancient painting of good Venetian craftsmanship, which represents a sacred conversation: Mary and Joseph with Jesus, and with a graceful Saint John, who offers a sweet fruit to Jesus, who receives it with a gentle smile, which spreads a heavenly sweetness over the entire painting. The painting now occupies a place of honor and has become familiar to our daily prayer in our most intimate oratory.

"Grant us, Brothers and beloved sons, to draw from here a happier inspiration for the Christmas greeting, which we enjoy distributing to the entire Holy Church and to the whole world, with an open and confident gaze."

13 Cf. Epist. 3 - ACTA, vol. CXXXVIII, 3; II, PL 33, 533. n. 1. – January 30, 1960.

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis - Official Commentary. The concern for the peace of Bethlehem is foremost among Our solicitudes; but that Sacred Conversation expands before Our eyes, encompassing around it, that is, around Jesus, Mary, Joseph, and John, all those who, with Us and with you, in the spirit of the universal ministry entrusted to Our humble person, are primarily dear to Us in Christ's very heart. We mean those who suffer from the anxieties and miseries of life, and for whom Christmas is a sweet ray of comfort and hope; the sick and the infirm, the object of careful and vigilant care and of singular affection; those who suffer in spirit and in heart because of the uncertainties of the future, because of economic hardships, because of the humiliation imposed for some fault committed or presumed; children, beloved by Jesus, and who, by their very weakness and fragility, demand more sacred respect and require more delicate attention; the elderly, often tempted by moments of melancholy and who feel themselves to be useless. Before this vision, the Church entrusts its intentions of prayer

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and of blessing, and its apostolic cares for all these, because they are dear to it, and not for them alone: but also for all the humble, the poor, the workers, the employers, and those who hold public and civil power. And how could we, on this eve of Christmas, fail to remember Our venerable Bishops, both of the Latin and of the Oriental rites, of whose fervor for personal sanctification and dedication to souls we tasted in frequent meetings the full sweetness of fraternal affection? And the generous and courageous ranks of missionaries, of female missionaries, of catechists; and the united and noble class of the secular and regular clergy, and of the religious belonging to countless and meritorious institutions; and the entire Catholic laity, aflame with fervor for works of Christian piety, of manifold assistance, of charity, and of education? And we do not wish to forget Our brothers who are separated [from the Church], for whom Our prayer constantly ascends to Heaven, that the promise of Christ may be fulfilled: *unus pastor et unum ovile*. The task of the humble Pope John is to present to the Lord a perfect people, just as the task of his namesake and patron, John the Baptist, was. And could there be imagined a higher and more precious perfection than that of the triumph of Christian peace: which is peace of hearts, peace in social order, in life, in prosperity, in mutual respect, in the fraternity of all nations. 14 Luke 1:17.

[*Latin ed. p. 35*]

Acts of Pope John XXIII, 35: To Our Venerable Brother and beloved sons: At this peace of Christ, the great and luminous peace of Christmas, may We once again raise Our thoughts and Our heart: to all of you, scattered throughout the world, Our benevolent greeting of universal joy and Our Apostolic Blessing.

LETTERS I TO THE MOST REVEREND DOM PETRUS, TITULUS S. PRAXEDIS, S. R. E., CARDINAL PRIEST OF THE COLLEGE OF CARDINALS, PREFECT OF THE SACRED CONGREGATION FOR THE COUNCIL, CELEBRATING THE FIFTIETh ANNIVERSARY OF HIS PRIESTHOOD.

JOHN PP. XXIII, Beloved Son, greetings and Apostolic Blessing.

As you, Beloved Son, celebrate the Fiftieth Anniversary of your priesthood, We are moved not only by the best of esteem and the charity of goodwill that We hold for you in Our heart, but also by the sweet remembrance and memory of your youthful days, which We spent with you in the Pontifical Seminary of Rome, near St. Apollinaris, after a brief interval of years, dedicated to ecclesiastical studies.

From that time, although We have followed different paths, We have always watched over you with attentive and loving care, observing your efforts in various and numerous duties. For in the Pontifical Athenaeum of the Propagation of the Faith, you taught the principles of philosophy and sacred theology; in the Roman Curia, you diligently performed duties of

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great importance; and, owing to the merits compared to you, you advanced to higher positions, first as Apostolic Nuncio in Czechoslovakia, and then in Lusitania.

Endowed with a sharp mind, vigor of intellect, skill, and expertise, firmly bound to this See of Peter with manly love, you have achieved much that has been beneficial to the Catholic name, amidst many difficulties and hardships.

Recently, by Our predecessor of blessed memory, Pope Pius XII, you were admitted to the College of Cardinal Priests, and, in addition to other duties entrusted to your diligence, you were appointed Prefect of the Sacred Council for the Interpretation of the Decrees of the Council of Trent, and there you conduct affairs with no less prudence than with skill, which are often difficult in nature and increase daily in number.

[*Latin ed. p. 36*]

36 Acta Apostolicae Sedis - Official Commentary. All these things, we, with humble prayer, beseech the highest and eternal God, that He may grant you light and strength, so that, with your mind and body whole, you may flourish and, actively and for a long time, labor for the benefit and glory of this See of Peter.

Therefore, We impart to you, Our Beloved Son, the Apostolic Blessing, a testament of paternal charity, and We freely will that it also pertain to all those who assist you or participate in your sacred anniversary.

Given at Rome, at Saint Peter's, on the twenty-eighth day of the month of November, in the year 1959, in the second year of Our Pontificate.

IOANNES PP. XXIII

TO THE MOST REVEREND FATHERS: JOSEPH S. R. E. CARDINAL FRINGS, ARCHBISHOP OF COLOGNE; JOSEPH S. R. E. CARDINAL WENDEL, ARCHBISHOP OF MUNICH AND FREISING; JULIUS S. R. E. CARDINAL DOEPFNER, BISHOP OF BERLIN; AND TO OTHER EXCELLENT FATHERS, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARYS OF GERMANY: IN ANSWER TO OFFICIAL LETTERS.

IOANNES PP. XXIII. Beloved Sons and Venerable Brothers, greetings and the Apostolic Blessing.

The diligent letters, filled with care, which you, Our Beloved Sons and Venerable Brothers, recently sent to Us, have brought us much joy in the midst of the arduous tasks of the apostolic ministry. As you are accustomed to do each year, you presented to Us, at Fulda, near the mortal remains of Saint Boniface, a most outstanding pillar of orthodox faith and heavenly patron of your homeland, your deliberations for the common benefit of your dioceses.

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As reason and charity demand, and as nothing is more pleasing to the faithful, nor more salutary, We joyfully and with a mixture of joy and sadness announce to you that We shall rejoice with you in all things, and We shall commend to you, with a paternal voice, to praise God with one heart in all circumstances, for if we love Him, then all things, even if sometimes hidden, are turned to good.

At the close of this year, a significant event occurred among you. In the principal temple of Augsburg, the Sacred Tunic, publicly presented for the veneration of the faithful, proved to be an effective cause for...

[*Latin ed. p. 37*]

The acts of John XXIII, page 37, indicate that a pious multitude would gather and the conspicuous fruits of Catholic piety would be gathered. This piety pertains to the devout adoration of the majesty of Christ the King, who suffered the Cross for us, and simultaneously, the unity of the Church, of which that vestment is an image, would be made more evident and brought to light. Regarding this very unity, Catholics (and at no time will they fail to rightly and joyfully boast of it, and those separated from the one fold of Christ, their brothers, will more keenly feel) this desire. Next year, religious celebrations of no less importance will be held, such that they will not only ignite the studies of your people beyond measure in matters of religion, but also draw the eyes of the entire Catholic world to you, and attract a multitude of pilgrims: namely, the Eucharistic Congress in Bavaria, from all nations. Since we know how expertly, suitably, and diligently such sacred solemnities are prepared, we are certain that the outcome will be equal to, or perhaps even greater than, expectations, and that a new and memorable event will be inscribed in the annals of the Church in Germany in golden letters. Piety and devotion to the Sacrament of the Altar will undoubtedly experience greater growth, to which it is primarily due if the Catholic faith is preserved safe and sound in your regions. Since the Sacrament, by which we are united to Christ and partake of Christ, mystically signifies and effects the unity of the Church, like a raised banner, it will be an invitation to approach the threshold of the maternal home, and to those who are far from the bosom of the Church and who suffer from a lack of the bread of heaven. The Ecumenical Synod, which we announced would be convened, has received your enthusiastic and unanimous consent. Furthermore, you have designated three Councils, chosen from within this ecclesiastical hierarchy, to provide a manly contribution in the universal Council, to be considered and discussed with due care. We acknowledge that in our hearts we hold a deeply rooted hope that the Ecumenical Synod will truly benefit the entire world. May the grace of heaven bend the wills of men, so that, having overcome prejudiced opinions, those things which are decided there may bring benefit, not only to individuals, but also to nations, for the restoration of the wholesome

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law of Christ. Furthermore, from your letters, we have received new and illuminating testimonies of how greatly works of charity flourish among you, which generously benefit both citizens of the same Catholic faith and also outsiders. He who has, always has from whence to give, to whom his heart is filled with charity. However, we consider your benefits to be singularly worthy of praise.

[*Latin ed. p. 38*]

The Acts of the Apostolic See – an official record – concerning regions commonly called the "Diaspora," are treated with the utmost care. There, a small number of Catholics, rare and solitary priests. Yet, as an example of religious love, the flame burns brightly there, and Catholic life shines with all its strength. Here, beautiful chapels and temples have been built with diligent care; there are watchful and loving pastors of Christ's flock, and, through the expense and generosity of Associations that deserve great merit in the Catholic name, especially that which bears the distinguished name and honor of St. Boniface.

How much effort is undertaken, how much diligence is expended, so that the faithful, even those who are distant and remote, may participate in the Holy Eucharist on Sundays and feast days, and so that their children may be imbued with Catholic instruction! May special prayers of Our paternal blessing reach the priests, religious members, and sacred virgins, and to the faithful living in the "Diaspora." May they know that We are not unmindful of the tedium of their solitude, the anxieties arising from many causes, and the cares that are never lulled. May they continue with a steadfast and elevated spirit to strive for the Catholic faith, which is no treasure more precious, to work diligently, to foster it as an example, and to make it shine with the light of truth and the practice of virtues, so that those who are far from it may desire and be converted to Catholic communion and fellowship.

Now Our thoughts turn to those sheep who have left or are ignorant of the legitimate flocks of Christ, of whom Jesus Christ said: "And other sheep I have that are not of this fold." (John 10:16). How many of them, endowed with a right conscience, yearn for religious truth and make solemn vows. We commend those who, through books, commentaries, sermons, and discussions, strive to meet such needs and reveal the august face of the Catholic religion to those who have strayed from the right path due to ignorance or prejudice. For this reason, members of certain religious Orders and Congregations labor diligently, and with considerable success, because they are animated by an apostolic spirit and employ suitable means. May many of them follow these examples and, with missionary zeal, sow precious seeds in fertile soil, where a spiritual harvest, earned through toil, will flourish. To these and to other pious endeavors worthy of Our praise and encouragement, may the Most Blessed Virgin Mary turn her

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benevolent gaze, in whose honor so many sanctuaries have been built in the lands of your country, bulwarks of the Catholic faith, inexhaustible sources of heavenly graces, resplendent with the regal beauty of a maternal home, where heavenly consolations abound. The blessed Apostle Jude, using his words, has chosen the beloved of the Catholic Church.

[*Latin ed. p. 39*]

From the Acts of Pope John XXIII, 39, addressed to the children in Germania, urging them to pursue better and higher things: "But you, my beloved, building yourselves upon your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God" (Jude 20-21). These words, beloved Sons and Venerable Brothers, are addressed to you, and we bestow upon the flock of Christ the Apostolic Blessing, the hope of heavenly assistance, and a pledge of paternal charity. Given in Rome, at Saint Peter's, on the twenty-ninth day of the month of November, in the year 1959, in the second year of Our Pontificate.

JOHN PP. XXIII

To the Most Reverend James Aloysius, Titular Archbishop of Saint Jerome, of the Illyrian Province, Prefect of the Congregation, Cardinal of the Holy Roman Church, Chancellor of the Holy See, celebrating his eightieth birthday.

JOHN PP. XXIII

Beloved Son, health and the Apostolic Blessing.

The charity of benevolence, with which We embrace you, beloved Son, does not allow Our silent wishes to pass without being expressed on the day that will soon bring you joy: for you will celebrate your eightieth birthday. When, with the eyes of your mind, you look back upon this span of years – a long age for mortals – you will marvel at the benefits that God has bestowed upon you, and you will rightly feel an incentive to give thanks to the Giver of all good things. Also, you will recall with pious memory the works accomplished and perfected by you for the glory of God and the salvation of souls, and for the progress of the Catholic cause, especially since you have so many years governed the Church of Buenos Aires. The works you have undertaken in the service of religion testify to your zeal, and they were deemed worthy by Our blessed predecessor, Pope Pius XI, and were distinguished with a special honor when he elected you to the College of Cardinals. Now, created by Us as Chancellor of the Holy Roman Church, you fulfill your accustomed duties with diligence, for which we commend you, and we earnestly hope that you will enjoy long and sweet

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consolations in this office.

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis - Official Commentary. Therefore, with this blessed event, we anticipate all good, salutary, and joyful things for you, and, invoking the blessings of heavenly gifts, we impart the Apostolic Blessing, both to you, our beloved Son, and to all those who will rejoice with you on the occasion of your eightieth birthday. Given in Rome, at Saint Peter's, on the twenty-ninth day of the month of November, in the year 1959, the second year of Our Pontificate. JOHN PP. XXIII

TO THE MOST REVEREND LORDS, BISHOPS OF LITHUANIA, ON THE THREE HUNDRED AND FIFTIETH ANNIVERSARY OF THE DEATH OF BISHOP PIO MELCHIOR GIEDRAITIS.

JOHN PP. XXIII. Venerable Brothers, greetings and the Apostolic Blessing.

As it is most pleasing for children to cherish the memory of their father in their hearts and to celebrate it when the opportunity arises, so too it is fitting for the people to remember the examples of holy pastors, who have never ceased to strive for the welfare of the flocks entrusted to them, and who have left behind a heritage of teaching and example of priceless value. This has happened this year to the Lithuanian people, so dear to Us, as has been reported to Us, when the three hundred and fiftieth anniversary is completed since the death of their valiant Bishop: Melchior Giedraitis, whom your people still attest to have been adorned with outstanding sanctity.

Desirous, therefore, of adding a crown to your joy, we do not wish to let this opportunity pass without, by recalling his deeds and virtues, bringing to the minds of all that which we believe to be most fitting for the needs of this time.

Melchior Giedraitis excelled in piety and greatness of spirit throughout his life, and he was like an apostle who promoted, strengthened, and deeply instilled the most holy religion of Christ in your nation. From the time, namely, in the year 1576, when he was elevated to the dignity of Bishop at the age of forty, he desired nothing more than to be a "good soldier of Jesus Christ" in increasing the glory of God and in acquiring the salvation of souls.

[*Latin ed. p. 41*]

The acts of Pope John XXIII, number 41, state: He led the people, who were still entangled in various errors, to more diligently and wholeheartedly embrace the Christian religion; furthermore, he took care that many, among whom there was a remarkable number of nobles, who had strayed from the Catholic truth, might return to obedience and submission to the Chair of Peter. In these matters, it is remarkable how much he advanced,

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both in word and in deed, diligently observing the prescriptions of the recent Council of Trent: wholly devoted to pastoral duties, he founded new parishes and built churches, zealously promoted the integrity of the sacred rites, and was eager to impart Christian doctrine to all classes of the people. A principal and most astute plan of his was the promotion of catechesis: for whether he formed suitable priests from this region, who, using the vernacular language—as he himself led by example—would more easily lead people to Christ; or whether he published books by which the Christian precepts were widely disseminated throughout the regions of the country. These examples of outstanding virtue seem to us most fitting, and are in some way presented to all beloved sons of the Lithuanian nation. We know that in these times you are experiencing great difficulties, which greatly sadden us. For a long time now, the Catholic Church in your homeland, Malta, has been experiencing many difficulties, both with regard to the performance of the sacred duties of bishops and priests, and with regard to the very profession of the Christian life. Sacred pastors are either exiled from the country or relegated far from the beloved flock outside their own diocese, or they are not a little hindered from freely and fully performing their duties among their own people. Not a few priests, and also many from the lay order, because of their firmness in faith, in defending the sacred rights of the Church, have either been exiled or imprisoned, where they were often weakened by illness and sorrow and died. Religious members are scattered, and their goods and homes have been confiscated; Catholic Action societies have been abolished; your schools have been suppressed, and in their place only others have been established, in which not only is the instruction of Christian doctrine hindered, but even atheism is propagated with great praise; civil authority opposes many obstacles and hindrances to the freedom of the Church; finally, newspapers, commentaries, and other writings that conformed to the Christian doctrine, which Catholics in former times published abundantly, learnedly, and usefully, have long been silenced and are missed.

[*Latin ed. p. 42*]

42 Acta Apostolicae Sedis - Official Commentary: These actions, along with the man's principles and example of life, will undoubtedly add strength to all those who are considered to be Christians here, especially to the esteemed clergy of Lithuania, whom we know to be so devoted, and who so generously respond to the duties entrusted to them. Therefore, considering the rare qualities of Melchior Giedraitis, who overcame so many hardships, let the priests be perfect men of God among the people, instructed for every good work, and suitable ministers of the New Testament. Let them follow and imitate his steadfastness in defending the rights of the Catholic faith, in teaching Christian precepts as much as they can, knowing that the word of God cannot be bound. And while we

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encourage these same priests to become "strong in faith," let them unite more closely each day to defend the common purpose and to preserve the entire treasure of religion, we fervently pray to God, "the God of all consolation," for them.

Let the faithful of Lithuania consider the deeds of that eminent prelate, so that they may preserve the Catholic faith, as an inheritance of inestimable value and the primary cause of salvation and honor, received from him, with equal zeal and courage, and may conform their lives to its norms. We know in truth that they are most devoted to the Catholic religion, so that, whenever they have the opportunity, they attend sacred services and participate in the sacraments, even after long journeys and despite difficult circumstances; and that they also remain most faithful to the Roman Pontiff and the legitimate Hierarchy. Therefore, we congratulate them with a paternal heart, and we earnestly implore them not to cease in doing all these things with the diligence they are accustomed to, and especially to be strengthened by the Sacraments, and to attend the Eucharistic sacrifice on feast days, if possible, so that they may constantly draw from the life that cannot be extinguished.

Furthermore, let parents be encouraged to remember the gravity of their office, and to educate their children, especially as they grow, with the best words and examples, to cultivate virtues; for since priests are forbidden to give catechesis to children because of sad circumstances, it is necessary that parents take the place of God's ministers, and pass on the flame of the ancestral faith to them.

Also, let the young people, whom [reference] II Timothy 3:17; II Corinthians 3:6. [reference] II Timothy 2:9. [reference] I Peter 5:9. [reference] II Corinthians 1:3.

[*Latin ed. p. 43*]

The Acts of Pope John XXIII, section 43: With paternal love, We exhort you to consider the courageous and outstanding deeds of Melchior Giedraitis, so that you may learn from him what it means to contend for the Catholic faith and to defend it with all your strength. We offer our prayers that better days may dawn for you; and that, once the disturbances and suspicions which trouble and hinder the Holy Church have been laid aside, peace and concord may prevail among all citizens, firmly united as a foundation upon the religion of Christ. And We implore the Highest God, that He may grant those things which are so greatly desired by all, through the intercession of the most sweet Virgin Mary, who, from her very origin, has been ignorant of every fault, in whom our faith rests; We know that you, in this present time, show her a more fervent devotion, since the three hundred and fiftieth anniversary is commemorated, from which time your people began to devoutly venerate the Mother of God of Siluva. Furthermore, We wish that Our wishes be confirmed by the

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Apostolic Blessing, which, as a pledge of heavenly favors and a witness of Our benevolence, We impart to each of you, Venerable Brothers, and to the clergy and people of the beloved Lithuanian nation, both those who reside in their homeland and those who live outside its boundaries. Given in Rome, at St. Peter's, on the 8th day of the month of December, in the year 1959, in the second year of Our Pontificate. JOHN PP. XXIII. TO THE MOST REVEREND D. CLEMENTE MICARA, CARDINAL, BISHOP OF VELITE, AND VICE-CHANCELLOR OF THE HOLY ROMAN CHURCH, WHO IS ABOUT TO COMPLETE HIS EIGHTIETH YEAR. JOHN PP. XXIII. Venerable Brother, greetings and the Apostolic Blessing. — We eagerly seek to express, with joyful congratulations and heartfelt greetings, the merits that you, Venerable Brother, are soon to celebrate on your birthday, so that they may bring forth a certain accumulation of public expressions of esteem and signs of devotion, by which your auspicious and happy day will be gladdened. This, indeed, is required by the benevolence with which We regard you, and by the good opinion that We hold of you, as well as by the undeniable testimonies of your…

[*Latin ed. p. 44*]

44 Acta Apostolicae Sedis - Official Commentary: We recognize in you, esteemed son, zeal, prudence, and sagacity, qualities fitting for those engaged in the important works for the benefit of the Church. We know well how readily and with what devotion you have served this Holy See, first in minor offices, and then when you discharged the duties of Apostolic Nuncio in Belgium. For these outstanding merits, Our Predecessor of blessed memory bestowed upon you a most excellent honor, raising you to the College of Cardinals and entrusting you with important duties in the Roman Curia. Indeed, you were appointed Prefect of the Sacred Congregation for the examination of causes of canonization, and later, Prefect of the Sacred Congregation for religious Orders and Societies. Created Bishop of Velletri, you have shown steadfast constancy and worthy zeal, especially in ensuring that the principal church and other sacred buildings, destroyed by war, were suitably restored or rebuilt, and that the sacred Seminary, even from its ruins, was brought forth into its present admirable form. As Vicar General of the City, you are pious, prudent, and diligent in handling the many weighty affairs of daily life. You are especially deserving of praise for having erected numerous sacred buildings, necessary for the spiritual care of the faithful, in various parts of the city, and for having also provided for the lodging and progress of the students of the sacred Order. We pray that God may grant you ever more abundantly the protection of light and strength, and may He favorably regard the hopes that we now express. These things having been said, to you, Venerable Brother, we impart the Apostolic Blessing, as a pledge of heavenly assistance, and we wish that it may also be pleasing to those who will surround you with festive joys

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on the occasion of your birthday. Given in Rome, at Saint Peter's, on the tenth day of the month of December, in the second year of Our Pontificate. IOANNES PP. XXIII.

[*Latin ed. p. 45*]

Acts of Pope John XXIII, 45. ADDRESS to those who attended the Tenth Convention in Rome, held by the Catholic Legal Society of Italica. * We are particularly pleased to welcome your distinguished assembly today, beloved sons, who bear the honorable and demanding title of Catholic Jurists. You have come to Rome to celebrate together the tenth convention, which joins the long series of annual meetings organized by your Union; and this demonstrates the seriousness of your duty, and the continued and fruitful diligence of your common work, which is very beneficial. We therefore express to you our greatest satisfaction for the program that you pursue with such competence and nobility of spirit. You are aware of your high mission, and you wish to live it fully, in the light of God and with an unblemished conscience. Indeed, a jurist is first and foremost a person of high qualification, of noble firmness and sensitivity: of deep inner, intellectual, and moral formation, which takes root in the fertile and generous years of thoughtful youth, and which is continuously renewed in the effort of uninterrupted improvement. Furthermore, a jurist is the strict interpreter of the law: the guardian and defender of legal principles; the tireless worker and craftsman of that development of law which is anchored to the two tables of the Divine Law, in which the natural law finds its expression and seal, engraved by the creative hand of God in every human soul. The jurist also applies these commandments to the specific cases of the boundless variety of life: and at the same time, he deduces the sanctions, in the image of that God who is "a just, strong, and wise judge." x Your position as convinced and practicing Catholics sheds a particular light on this your mission, which we do not hesitate to define as a true and high vocation. It finds its consecration and its fulfillment in faithful adherence to the Laws of God and of His Church. But a particular proof of the seriousness of your intentions and your work was offered to Us by the theme of the Congress, which attracted Our keen attention: "Freedom of the press in the legal system." * Held on December 8, 1959. 1 Psalm 7, 11.

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Commentarium Officiale. Concerning this matter, you have long directed your studies, dedicating yourselves to numerous and learned treatises in publications edited by the Union. Here lies one of the truly crucial points of today's social life, and we are grateful to you for once again bringing it to the attention of the legal world. Already, when, seated upon the Chair of Saint Mark, we held the responsibility and office of President of the Episcopal Conference of the Three Venices, the

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idea occurred to us to dedicate a thoughtful and significant document to the multifaceted problem of the press, on behalf of all the Bishops of the Three Venices. And now that the Lord has willed us to be here, we think of you often; for even before our very eyes, sheets of printed paper pass daily: newspapers and periodicals; books and magazines; and still, book reviews, and related evaluations of a religious and moral nature. On this subject, we would like to share a memory with you, simply and with paternal confidence, as one does among a circle of attentive and beloved children. We have always held dear the simple and wholesome environment in which the Lord willed that we open our eyes to this mortal light. From our adolescence, we found ourselves immersed in a domestic and diocesan tradition that was always open to the knowledge of truth and beauty; a friend to the traditions and the flourishing chronicles, both ancient and recent, of regional life, which document the customs and habits of the people. Well, reflecting on the things seen and heard, the people encountered, we are pleased to say that never, in our young years, was our spirit offended by shocking visions, words, or stories; and we can therefore bear witness to the rectitude, honesty, and delicate conscience of our family and our people: and not only, as is natural, of the clergy and educators we encountered, but also of lay people belonging to the most varied classes; yes, even lay people, who were destined to live in turbulent and polemical times, and, in certain respects, in conditions more unfavorable than those in which the Catholic laity lives today! Remembering the sound integrity of those times, can the Pope – who feels the weight of the spiritual responsibility entrusted to him, even if his usual serenity may conceal his anxieties from the eyes of the faithful – can the Pope, we say, remain indifferent to the proliferation of chronicles, advertising, and romanticized historical accounts, which have nothing to do with education and honest information? Will not His heart suffer at the thought of the poison, which with careless abundance...

[*Latin ed. p. 47*]

Acta Ioannis PP. XIII, 47, sunt offerta ad tantos innocentes, et ad adulescentiam inexpérimentam et turbulenta, per medium narrationum, exemplorum, illustrationum, in quibus cognitio veritatis, et fascis boni, et visio belli, non solum nihil continent, sed potius ostentatamente excluduntur? Qui debet res huius mundi iudicare secundum altum criterion iuribus Dei et conservatione pulchritudinis moralis animarum, non potest non solemniter revocare illa terribilia verba Iesu: "Qui scandalizat unum ex parvis his, qui in me credunt, melius illi esset si milles lapidis asini appenderetur ei circa collum, et esset demissus in profundum maris. Vaé mundo propter scandala... Vaé homini, per cui causa quae scandalum facit!" 2 Propter hoc, audemus nos: et voce supplicante, pectore forti, proponimus ad attentionem parentum et educatorum, virorum gubernationis et legislatorum et iuristarum, productorium

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et industrialium, puncta sequentes, confutantes in bona voluntate et rectitudine cuiusque.

1. Primum, necesse est habere conscientiam claram, semper inspiratam a recto aequilibrio, et non adductam ad insensibilitatem aut laxitatem. Ius ad veritatem et ad orientationem ad normam moralem obiectivam, fundatam in aeternitate Legum divinarum, est praecedentis et superioris ad omne aliud ius et necessitatem. Libertas praebendi, disciplinae esse debet in hoc respectu Legum divinarum, reflectens in illis humanis, sicut libertas singulorum est inquadrata et disciplinata observatione praescriptionum positivarum. Et sicut non licet civitati libero – propter hoc quod se proclamant liberam – ferre iniuriam violentam et damnum libertati, rebus, vitae proximi sui, ita non potest esse licitum praebendi – sub praetextu quod illa debet esse libera – attollere quotidie et systematiciter ad sanitatem religionis et moralis humanitatis. Omnis alia necessitas, lucri et diffusionis notitiarum, debet esse subiecta his legibus basicis.

Hoc conscientia clara iungenda est cum exacta comprehensione missionis propriae cuiusque. Nam illa non solum informativa est.

2. Matth. 18, 6-7.

[*Latin ed. p. 48*]

48 Acta Apostolicae Sedis - This [publication] serves not only as a commentary, but also as a formative instrument, aiming to provide education. Indeed, no one can deny that the press is not only a means by which public opinion is expressed, but also an instrument of guidance, of formation, and therefore, at times, also of distortion of public opinion. Now, education is nothing other than the cultivation of human values, which is slowly formed, but which can also be overwhelmed, if not sufficiently defended, by sinful inclinations. This education, according to the ancient and ever-valid Socratic concept, is to draw forth from the depths of the human spirit, to bring to light, to life, and to perfection; and therefore, it must not introduce poison, deliberately incite bad inclinations, or contribute to obscuring, indeed, to oppressing and degrading human dignity! 2) This clear conscience itself invokes, and assumes, necessary limitations, which must restrain the rights of the press within the bounds of respect, order, and legality. Such limitations are imposed upon the morbidity of speech and writing; upon the allure of sensationalism and the illicit; they are imposed upon the temptation of gain; upon recklessness and frivolity, which violently tear away the innocence of the child and the adolescent, justifying themselves by claiming that this is inevitable and fated. On this subject, it is better to be explicit, without considerations that would be called human respect, if not complicit connivance; it is not the love of knowledge, culture, or truth that guides some pens, but the unhealthy fire of certain passions; but the immoderate craving for notoriety and profit overrides the irrepressible appeals of conscience. Can it be permissible to suddenly cast aside,

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for the sake of greed, particular details and descriptions that should be reserved for the scientific police and the magistracy? Is it ever permissible that from every criminal act, upon which it would be better to cast a veil of pity, an opportunity be taken for descriptions and reconstructions that are nothing more than a school of crimes and an incentive to vice? The same advertising, especially in certain fields, and obeying nefarious rules, has assumed shocking and frightening aspects, which are justified only by the deliberate intention of violently striking the senses, forcefully penetrating the minds, without concern for the wound left in the soul. The careful examination of such a painful situation must therefore lead authorities and responsible bodies to a logical and necessary conclusion: that in the exercise of freedom of the press, necessary limits must be imposed.

[*Latin ed. p. 49*]

Acts of Pope John XXVIII, Year 49, Sessions. And these [regulations] must be strictly determined, according to the law and by means of it, so that this delicate, important, and decisive field is not left at the mercy of improvisation, of unstable self-control, of which so much has been spoken, or, worse, of bad faith and deceit. It also belongs to you, beloved sons, who have made it the object of study and constructive contribution during this Convocation, to bring the contribution of your doctrine, and also of your authority as Catholic jurists, to the solution of this very serious problem.

3) Finally, clear positions and a positive program are necessary. By natural disposition of mind, We do not like to apply strong terms to the many situations of social life, when We have confidence that they can be improved. But here We feel the duty to say everything, and to confide Our anxieties and Our hopes to those who are Our sons and brothers, both in the practice of the Catholic faith, and also in the sincere and human consent on this point concerning the press, which is corrupting, and on the evaluation to be made of writers unworthy of this name. The firm positions, requested of Catholics, are therefore the following: do not be afraid to be accused of being "scrupulous" or of exaggerating in maintaining a disapproving attitude towards certain publications. Therefore, do not buy, do not endorse, do not promote, and indeed do not mention the corrupt press. Do not hesitate to use all means to bring this sector to human and civil discipline, even before Christian discipline. Catholics, and all those who have a right conscience and a sincere will to be useful to society, are primarily called to this work of defense and firmness, because especially in this field, the gravity of the sin of omission must be felt.

As for the positive program to be followed, after noting how legislation has made giant strides in the defense of the rights of the human person, it must be agreed that this cannot be said of the sector of the press. Yet, even here, it is a fundamental right, concerning personal freedom: and "the protection of this freedom – as Our Predecessor Pius XII emphasized in

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1947 – is the purpose of every legal system worthy of the name... To legalize license would be to allow the press... to undermine the religious and moral foundations of the life of the people." To understand and accept such a principle, it is not even necessary to...

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis -Commentarium Officiale: "Essere cristiani. Suffice l'uso, non turbato dalle passioni, della ragione e del sano senso morale e giuridico." Nunc, lo scopo dei molti Congressi ed incontri individuali, degli studi e delle pubblicazioni, deve essere quello di illuminare, di convincere, di purificare l'aria nei riguardi di tale argomento. La responsabilità di cui ciascuno si sente investito sarà per gli uomini di scienza — come per tutti gli altri di buona volontà e di lucida mente — un grave incentivo a fare presto e a fare bene; e a muoversi con sollecitudine e con spirito di apostolato. L'amore alla verità, la saldezza delle proprie convinzioni, e un sincero zelo per le anime saranno di sprone a quanti hanno a cuore l'onore della Chiesa e la salvezza della società. Questo programma sia per voi animato dalle parole dell'Apostolo: "Non ci stanchiamo nel fare il bene: poiché, non stancandoci, mieteremo a suo tempo. Per la qual cosa, fino a che abbiamo tempo, facciamo bene a tutti, massimamente però a quelli che per la fede sono della stessa famiglia."

Diletti figli! Vi abbiamo messi a parte delle Nostre profonde ansie e preoccupazioni, e l'averlo fatto Ci è motivo di qualche sollievo, come di chi si è tolto un peso che gravava sull'anima sua: *dixi et liberavi animam meam*. Ed ora Ci conforta il sapere che troviamo in voi una piena comprensione della gravità dei problemi, congiunta ad un volonteroso proposito di porvi rimedio. Continuate nei vostri studi e nella luce dei vostri esempi! A sostegno delle fatiche, a incoraggiamento delle volontà, a sereno conforto delle coscienze, Noi invochiamo su di voi la pienezza dei doni divini per la materna intercessione della Vergine Immacolata, Madre del Buon Consiglio. In pegno degli invocati favori celesti, siamo lieti di impartire a voi, unitamente al degno Presidente, a tutti i Soci dell'Unione dei Giuristi Cattolici Italiani, ed alle persone a voi care, la propiziatrice Benedizione Apostolica.

3 Discorsi e Radiomessaggi VIII, 8 gennaio 1947. p. 369. * Gal. 6, 9-10.

[*Latin ed. p. 51*]

To the faithful of the Philippine Islands, who have undertaken a missionary year: Praise, congratulations, and our best wishes for the successful outcome of the salutary plan, which, under the auspices of this Apostolic Nuncio, you, Venerable Brothers, prudent pastors of the Philippine Islands, have conceived, and which we decree, so that the missionary year may be carried out and concluded with solemn celebrations in Manila during the coming month of December. We rejoice with you, and congratulate you on

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this very plan, which is now being put into effect, with the wholehearted support of the sacred clergy and the faithful. Indeed, nothing is more pleasing to Us than to hear of the fervent zeal, the diligent efforts, with which sacred expeditions are fostered and advanced for the cause of expanding the Kingdom of Christ. The Catholic religion, by its divine endowment, belongs to all peoples, and it must bring to men in the farthest regions of the earth the salvation of Jesus Christ and the treasure of heavenly grace, by which we become sharers in the divine nature. All nations are called to the light of God and to His kingdom: "You have made us a kingdom for your God, and you have made us your people, from every tribe and tongue and people and nation."

This concern of Ours, this outstanding and divinely ordained labor, to which we constantly devote our thoughts. Our predecessor of immortal memory, Pope Pius XII, once expressed in eloquent words how deeply he was devoted to missionary works: "We will spare no effort... to bring the Cross, in which is salvation and life, to the farthest corners of the world." We, too, are filled with the same desire, we burn with the same zeal, guided by the lament of the Holy Spirit, imploring heavenly assistance, that valiant workers may be aroused to cultivate and gather the evangelical harvest.

* December 6, 1959.

1. 2 Peter 1:4.

2. Acts 5:9-10.

3. *Discorsi e Radiomessaggi*, vol. I, p. 87.

[*Latin ed. p. 52*]

Acts of the Apostolic See - Official Commentary 52, and may their wills be strengthened by prudent generosity, so that those who have partaken of the gift of the Christian faith, with grateful hearts offering praise to God, may, through the examples of their lives, through prayer, and through contributions, deem it their duty to illuminate the world with the light of the Gospel, as far as it is within their power. We know indeed how generous and virtuous the Catholics of the Philippine Islands are, how much their virtue inclines them to act with zeal and excellence. Therefore, may they contribute more and more love, support, and strength to the widespread propagation of the Catholic faith, which they rightly consider the most splendid glory of their nation. We desire that you be second to none in this matter: therefore, if you act piously and generously, you will increase the merits of your actions, and you will surround your land with a bright luster of honor before God and the Church, which, as we anticipate, will fill our hearts with joy. That these things may come to fruition with even greater success, we place great confidence in the diligence of the ecclesiastical hierarchy and in the concordant efforts of the lay groups. These things having been declared and encouraged, may peace and abundant blessings

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flow upon you, Venerable Brothers, civil magistrates, priests, and faithful of all ages and groups who favor these sacred endeavors, may the Virgin Mary, most holy of the Rosary, who is venerated with ever-increasing piety these days, look upon you with favorable eyes. Grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory now and forever. Amen.

II TO THE FAITHFUL OF THE REPUBLIC OF ECUADOR, BLESSED VIRGIN MARY OF THE ROSARY (OF THE HOLY WATER OF BAÑOS), CROWNED AND PROCLAIMED QUEEN OF MISSIONS IN THE ORIENTAL REGION OF ECUADOR.

* Like children to their mother, so you have come, most beloved faithful of Ecuador, to the shrine of Our Lady of the Rosary of Agua Santa de Baños, and, culminating your pilgrimages, you have ascended today to her throne to place a royal crown upon the head of the Most Holy Mary and to proclaim her Queen of the Missions in the Eastern region of Ecuador. It is a comforting sight that your nation presents on this day: the rosary in the hands and a prayer on the lips. Mary is the Mother of God and our Mother. In her divine motherhood (II Peter 3:18).

* On December 13th of the year 1959.

[*Latin ed. p. 53*]

The Acts of Pope John XXI II proclaim the title of Queen, which encompasses all her perfections: she moves the heart of the Savior and holds the hearts of men. She is the Mother of the Church, and through her omnipotent prayers and the graces that flow from her hands upon the world, she contributes to the sowing and spread of the Gospel. Does not she, who in her earthly life was so intimately associated with the work of Christ and his disciples, still keep alive the flame of the missionaries in their apostolate? How many sorrows has the gaze of Mary softened! How much fervor has that Holy Image, which you adorn with a crown of gold, awakened in the intrepid heralds of the Gospel! What a history of kindness and generosity is that of that Sanctuary of Holy Water, entrusted to the loving zeal of the Dominican Religious! We are certain that this day's solemnity will not be for you a fleeting act: it expresses the firm devotion of an entire people, and it also seeks to be a pact, a commitment. If Mary is Queen, may each of you yearn to be her subjects. From her goodness, you expect all graces; therefore, give her your love; promise perfect obedience to the law of Christ. Therefore, before giving you Our Blessing, we wish to invite you to live a Marian life. May the recitation of the Holy Rosary in families be a balm of peace for your homes; may your children go to Mary to preserve their innocence and purity; may young people receive from Mary encouragement to do good and to carefully guard their purity; may those who suffer hope for consolation from her, and may those who govern receive wisdom and prudence from her. Finally, do not forget that the vitality of the Catholicism

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of a people is measured in a special way by the sacrifices they make for the missionary cause. Therefore, beloved Ecuadorians, raise your gaze with a Catholic spirit to the needs of the Church in your homeland and even throughout the world. May the geographical line that passes through your land, encircling the earth, carry everywhere the fragrance of your charity, and may it spread to the most remote corners the gifts that you receive from Heaven by reciting the Hail Marys. May the particular Apostolic Blessing, which, in the name of Mary and as a pledge of her maternal assistance, we wholeheartedly give you, descend upon all of you, upon Our beloved Cardinal Legate, upon the Episcopate, Authorities, Clergy, and the Catholic people of Ecuador.

[*Latin ed. p. 54*]

54 Acta Apostolicae Sedis - Commentarium Officiale NUNTII SCRIPTO DATI I • • Ad eos qui interfuerunt Conventui ab Universa Catholicae Iuvenum Foederatione Bonaëropoli habito.

"Nos sumpserimus cum paterna satisfactione quod V. Assemblée générale de la Fédération Internationale de la Jeunesse Catholique suas sedes tenet in magna capitale carae Nationis Argentinae. Itaque corde gaudio plenis, salutamus vos, carissimi filii, et vota fervida formamus pro hac conventione, ubi Federatio vestra primo in America Latina congregat assistentes ecclesiasticos, duces et delegatos ex multis terris. Gratias agimus generosae hospitalitati Associationis quae vos accipit, quae hanc conventum significativam et aptam facit ad praecipue attrahendum attentionem Christianorum ad quaestiones quae pertinent ad apostolatum iuventutis, et consequenter ad futurum Ecclesiae, in continente qui, ceteris rebus, certe est valde occupatus in via progressus materialis et spiritualis, sed qui etiam manifeste desiderat uti experientia antiquior aliorum et auxilio fraterno.

In hoc desiderio est opportunum monimentum omnibus membris Foederationis – sive ex Actione Catholica generali sive specializzata – de necessitate collaborationis semper magis intimae inter omnes, tam intra Associationes quam in plano nationali vel internationali, ad perficiendam propriam sanctificationem et ad adducendum Christum fratres suos in generosa fide ad directiones Ecclesiae et Episcoporum. Carissimi filii, haec sunt illa quae proposuitis vobis, cum thematis conventus vestri elegistis: 'Responsabilitas iuventutis ante mundum hodiernum et futurum'. Haec electio vos honorat et satis probat serietatem et sanum realismum cum quo intenditis vitam agere. Recte comprehenditis quod immensae res creationis quae oculis vestris mirantibus apparent, acquisitiones innumerabiles et praeclarae scientiae et technologiae, sed etiam, proh dolor, difficiles conditiones vitae quae in via vestra occurrunt, plus quam umquam requirunt solidam formationem moralem, professionalem, socialem, civicam et, prae omnino, vitam Christianam profundam. Multi organismi et homines vobis

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parant...”

[*Latin ed. p. 55*]

The Acts of Pope John XXIII, 55, speak of acquiring the diverse skills necessary for your future, but We wish to emphasize before you today the immense importance of the role of your Chaplains in acquiring a secure and authentic inner life. For who will open to you the pure sources of Christian doctrine? Who will give you the sense of sacrifice and help you in the arduous task of mastering yourselves? Who will teach you to discern in your souls the subtle indications of the Lord and to respond to them with a generous life of prayer, with frequent recourse to the sacraments, and with the offering of yourselves to others? If not the priest, placed by the vigilant Church at your side to help you, to make you grow in grace, so that you may be among your brothers the witnesses that Jesus awaits? How much you must thank your chaplains! Will not the best thanks be to show them loving obedience, and also, since they interpret to you the directives of the Church, filial obedience and cordial assent? And if God were to bestow upon you a look of favor—as We fervently implore—to choose from your ranks ministers of His altars or humble religious devoted to prayer and the fourteen works of mercy, know that you must receive this call of divine love with joy and generosity, and prepare yourselves cheerfully for good service in the vineyard of the Lord. It is with these dispositions, dear young people of the Catholic Action gathered in Buenos Aires, that We invoke abundant divine lights upon your endeavors, as a pledge of which We bestow upon you, upon the associations that you represent, and upon all Catholic young people of the world, a most affectionate and extensive Apostolic Blessing. From the Vatican, November 25, 1959.

IOANNES PP. XXIII

II AD EMP.

D. CLEMENTEM S. R. E. CARDINALEM MICARA, EPISCOPUM VELITERNUM, SACRA VICE URBIS ANTISTITEM AC PONTIFICIAE UNIVERSITATIS LATERANENSIS MAGNUM CANCELLARIUM.

With a particularly grateful spirit, We have received the news that the Pontifical Lateran University is preparing solemn commemorative celebrations of Cardinal Pietro Gasparri, on the 25th anniversary of his death.

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis - Commentarium Officiale. The figure of this great Cardinal, who in the recent history of the Church has held such importance due to his work, inspired by profound priestly zeal and rare sagacity and doctrine, deserved this tribute of affection. We are therefore pleased

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to encourage the solemn academic gathering of December 10th next, and the intention to fully delineate his profile with a suitable publication. We always keep alive the memory of Cardinal Gasparri, whose characteristic stature as a prelate and servant of the Holy Church commanded the respect and esteem of all who approached him. Twenty-five years after his passing, his memory now acquires a particular intensity and significance in the contemplation of his life entirely dedicated to the Pope: thus, recalling in him the priest of the Lord, the acclaimed master of the "Institut Catholique" of Paris, the prudent and generous Apostolic Nuncio, the animator and coordinator of the monumental work of the Code of Canon Law, the diligent and tireless Secretary of State, of effective and constructive action, we honor not only a figure of outstanding virtue and ability, but we offer a due tribute of gratitude to God, who knows how to raise up his skillful instruments for the most diverse needs of the times. While therefore Our spirit rejoices in considering the many fruits procured to the Church by the activity of that worthy Collaborator of three Roman Pontiffs — we pronounce his name with feelings of profound veneration: Saint Pius X, Benedict XV, and Pius XI — we raise a prayer to the Lord for that chosen soul, and we also ask that his example of selflessness, of disinterestedness, of zeal, be a light and an encouragement for all those who dedicate themselves to the expansion of the Kingdom of God. As a culmination of this common edification, we are pleased to impart to you, Venerable Brother, to the Rector and to the Academic Body of this Pontifical University, so dear to Us, together with all those who will honor the announced celebrations with their words, writings, and presence, Our Apostolic Blessing. From the Apostolic Palace at the Vatican, on December 5th of the year 1959, in the second year of Our Pontificate. IOANNES PP. XXIII.

[*Latin ed. p. 57*]

Acts of John XXIII, 57, III, IIS. THOSE PRESENT AT THE CONVENTION IN ULTRAIECTI, HELD BY THE "OFFICE INTERNATIONAL DE L'ENSEIGNEMENT CATHOLIQUE," ON THE THIRTIETH ANNIVERSARY SINCE THE ENCYCLICAL "DIVINI ILLIUS MAGISTRI" WAS ISSUED BY POPE PIUS XI.

To Our Venerable Brothers and beloved Sons, gathered in Utrecht to commemorate the thirtieth anniversary of the Encyclical "Divini illius Magistri." We are present in spirit among you, and we heartily congratulate you for wishing to solemnly celebrate the anniversary of one of the most memorable documents of the pontificate of Our great predecessor, Pope Pius XI, that "charter of Christian education for the young" which was the Encyclical "Divini illius Magistri." Truly an admirable monument of the Church's Magisterium, and one that deserved this solemn commemoration. With what firmness in principles, what lucidity in exposition, does the Supreme Pontiff there assign the respective roles of the family, the Church, and the

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State in the great task of education! What fine psychology in the analysis of the one who is the subject of this education, the child, and what solidity of argumentation to demonstrate how justified is the Church's requirement of an "environment" of education in harmony with the faith of its children! We declare without hesitation that this fundamental document has lost nothing of its truth. Today, as yesterday, the Church affirms with all its might that its rights and those of the family in this area are prior to those of the State; today, as yesterday, it affirms its own right to have schools where, by teachers with firm convictions, a Christian conception of life is instilled, and where all instruction is given in the light of faith. It is permissible to think that the clear directives of Pius XI in this Encyclical have not been foreign to the growing interest shown by Christian parents, during these past decades, in the problems of teaching and education. We have seen, in particular, the multiplication around the schools of "parent associations," which have proven to be quite opportune and useful in ensuring the collaboration, always so desirable, between families and teachers to whom they entrust their children. Furthermore, we have seen the development or creation in many countries of national Catholic education services, charged with ensuring the coordination of efforts between Catholic schools and...

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Commentarium Officiale; to represent them before civil authorities. In turn, these national organizations have agreed to establish international bodies, with possibilities for action and representation that correspond to the dimensions of the modern world. Thus, for example, the International Office of Catholic Education was founded, which has already acquired so many merits, and whose initiative is the origin of your meeting today. How can one not rejoice at so much good and fruitful work in service of the Church in a field so precious to Her, that of the education of Her children! We sincerely desire that these efforts be continued and intensified. At a time when national and international authorities, rightly concerned with the intellectual and moral elevation of humanity, are organizing on a large scale the dissemination of education, science, and culture, the active presence of the children of the Church is more necessary than ever to expose, represent, and, when necessary, defend the viewpoint of the Church. In the organization of Christian education, moreover, they will know how to adapt to new situations the principles that are always relevant, as found in the Encyclical. Indeed, many things have changed or evolved in the past thirty years. We are thinking here of the notable progress of religious instruction, of the latest useful acquisitions of pedagogy, and of the praiseworthy efforts made to supplement proper instruction with an education in which the child finds, in a Christian atmosphere, the development of his personality, in which he gradually masters his heart and his sensitivities, strengthens his will, and learns to live as a true son

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of the Church. But above all, We must tell you of Our concerns regarding the current development of the technical world and its consequences for education. Christian faith certainly has nothing to fear from science, nor from the technology that stems from it; on the contrary, it teaches us that its new possibilities are a glorification of the creative goodness of God who said: "Fill the earth and subdue it" (Gen. 1:28). But it also teaches us that these are merely means placed at the disposal of man, who can use them for the best, as well as, alas, for the worst. Therefore, it seems to Us essential today that a large number of convinced Catholics be present in this burgeoning field of human activity in order to guide it.

[*Latin ed. p. 59*]

Acia Ioannis Pp. X XU I 59, in the sense intended by the Creator; therefore, it is fitting that many children may find in valuable Catholic technical schools specialized training and a truly Christian education, which will enable them to form tomorrow the professional and moral elites of which the world and the Church are so in need. These expressions of Our pastoral concern, We impart to you in order to demonstrate Our esteem for your actions, which are in conformity with the Encyclical *Divini Illius Magistri*, according to the developments it implies in modern society. They will also be a good encouragement for you to work, as you have done in the past, to correspond to the requirements of the Church and the desires of its Head in matters of education. In this assurance, We readily invoke upon each of you, Venerable Brothers and dear Sons, a generous outpouring of graces, as a pledge of which We impart from the heart Our affectionate Apostolic Blessing. From the Vatican, December 30, 1959. IOANNES PP. XXIII.

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE SUPREME SACRED CONGREGATIONS

SACRED CONGREGATION OF THE HOLY OFFICE

DECREE

PROHIBITION OF BOOKS

Thursday, December 16, 1959

In the general assembly of the Supreme Sacred Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, after the opinion of the Consultors, condemned and ordered that a certain anonymous work, consisting of four volumes, be placed in the Index of Prohibited Books, the first of which

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is: *Il Poema di Gesù* (Tipografia Editrice M. Pisani, Isola del Liri); the remaining volumes are entitled *Il Poema dell'Uomo-Dio* (Ibidem).

On Friday, December 18th of the same month and year, His Holiness, Pope John, by Divine Providence, XXIII, in an audience granted to the Most Eminent and Reverend Lord Cardinal Secretary of the Holy Office, approved the resolution reported to him by the Most Reverend Fathers and ordered that it be made public.

Given at Rome, from the offices of the Holy Office, on January 5, 1960.

Sebastianus Másala, Notary.

[*Latin ed. p. 61*]

Sacred Penitentiary Apostolic 61. ACTS OF THE TRIBUNALS. SACRED PENITENTIARY APOSTOLIC (OFFICE OF INDULGENCES). I. PRAYER OF CHRISTIAN FAITHFUL PERTAINING TO RECENTLY ESTABLISHED CHURCHES, ISSUED AND BESTOWED WITH INDULGENCES BY POPE JOHN XXIII. O Jesus, Son of the living God, who became man, that you might reveal the mystery of the celestial Father's love, and that you might fulfill, through your precious sacrifice, his merciful and saving will for all nations, we adore and praise you, because you have enlightened and redeemed us. O Jesus, who entrusted your Apostles to sow the harvest of souls in the fields of the whole world, and who promised that all men would come to you, crucified, we give you thanks, because you sent us those who would strive to make your truth known to us and to impart the grace of your salvation. Therefore, we implore you, that, through the intercession of the Blessed Virgin Mary, your and our celestial Mother, and Queen of the Angels and Saints, we may be able to be worthy children of your Church, faithful to your teachings and commands, to your Vicar on earth, our spiritual father, protector, and guide. Grant us, we beseech you, to be obedient to our bishops and priests, to whom we offer our prayers, that they may be sanctified and may prosper in their ministry; and that, according to your will, they may be the salt of the earth and the light of the nations. From you we earnestly ask, that, growing in faith, hope, and charity, we may experience the joy and peace which the Holy Spirit has poured into our hearts, for all.

[*Latin ed. p. 62*]

62 Acta Apostolicae Sedis - Commentarium Officiale: ut possimus nosmetipsos disponere ad beatitudinem et gloriam aeternam, quam cunctis filiis Dei aperuisti, in Paradiso. Amen. Die 15 Augusti 1959, Sacra Congregatio pro disciplina sacramentorum, vi facultatum a SSmmo D.N. Ioanne Pp. XXIII sibi tributarum, fidelibus Christianis ad Ecclesias recenter conditas pertinentibus, benigne concedit Indulgentias quae sequuntur: 1) partialem trium annorum, saltem corde contrito lucrandam, quoties supra relatam orationem devote recitaverint; 2) plenariam,

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sub conditionibus expressis, semel in anno, si quotidie per integrum mensem eandem recitationem pie persolverint. Contrariis quibuslibet minime obstantibus. N. Card. CANALI, Praefectus Maior. L. © S. I. Rossi, Secretarius. II NOTIFICATIO: In Decreto Sacrae Congregationis pro disciplina sacramentorum diei 23 Novembris 1959 (A. A. S., n. 17, pag. 921), post dictionem « semel in die » haec addenda sunt verba « celebrationis nuptiarum », quae verba per typographicum errorem omissa sunt. Quamobrem concessio in hoc Decreto facta respicit tantum diem nuptiarum. E Sacra Congregatio pro disciplina sacramentorum, die 22 Decembris 1959. I. Rossi, Regem.

[*Latin ed. p. 63*]

Diarium Romanae Curiae 63

DIARIUM ROMANAE CURIAE

SECRETARIADI STATO

By Breve Apostolic, the Holy Father John XXIII, reigning happily, deigned to appoint:

October 23, 1959.

The Most Eminent and Reverend Lord Cardinal Valeri Valerio, Protector of the "Œuvre Expiatoire" (Montligeon, diocese of Sées).

November 14:

The Most Eminent and Reverend Lord Cardinal Roberti Francesco, Prefect of the Supreme Tribunal of the Apostolic Segnatura.

November 28:

The Most Reverend and Reverend Monsignor Rossi Giuseppe, Regent of the Tribunal of the Holy Apostolic Penitentiary.

December 9:

The Most Eminent and Reverend Lord Cardinal Cicognani Amleto Giovanni, Protector of the Sisters of the Holy Family of Nazareth (Rome).

December 14:

The Most Eminent and Reverend Lord Cardinal Pizzardo Giuseppe, Protector of the Missionary Sisters of the Most Holy Rosary and of the Most Holy Sorrowful Virgin Mary (Rome).

December 28:

The Most Eminent and Reverend Lord Cardinal Tardini Domenico, Protector of the Priestly Society of the Holy Cross and Opus Dei (Rome).

December 29:

The Reverend Father Philippe Paul, of the Order of Preachers, Secretary of the Holy Congregation of Religious.

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December 30:

The Most Reverend and Reverend Monsignor Bartoccetti Vittorio, Secretary of the Supreme Tribunal of the Apostolic Segnatura.

January 5, 1960.

His Excellency, Reverend Monsignor Dante Enrico, Secretary of the Holy Congregation of Rites.

With Letters from the Secretariat of State, the Holiness of Our Lord graciously deigned to assign the following Most Eminent Cardinals to the following Sacred Congregations, Tribunals, or Pontifical Commissions:

December 17, 1959.

To the Most Eminent and Reverend Lord Cardinal Gustavo Testa: for the Eastern Church, Extraordinary Ecclesiastical Affairs, the Fabric of St. Peter's.

To the Most Eminent and Reverend Lord Cardinal Luigi G. Muench: Religious, Rites, Extraordinary Ecclesiastical Affairs.

[*Latin ed. p. 64*]

December 17, 1959. To the Most Reverend and Illustrious Cardinal Gregory Meyer: Propaganda, Seminaries, the Fabric of St. Peter's.

To the Most Reverend and Illustrious Cardinal Arcadio Larraona: Council, Religious Orders, Pontifical Commission for the Authentic Interpretation of the Code of Canon Law.

To the Most Reverend and Illustrious Cardinal Francesco Morano: Sacraments, Ceremonial, the Apostolic Signature.

To the Most Reverend and Illustrious Cardinal Guglielmo T. Heard: Sacraments, the Apostolic Signature, the Pontifical Commission for the Compilation of the Code of Canon Law of the Orient.

To the Most Reverend and Illustrious Cardinal Agostino Bea: Rites, Seminaries, the Pontifical Commission for Biblical Studies.

With letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, has deigned to appoint:

December 18, 1959. The Most Reverend and Illustrious Cardinal Domenico Tardini, Member of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law.

The Reverend Father Raimondo Veràrdo, of the Order of the Friars Preachers, Commissioner of the Supreme Sacred Congregation of the Holy Office.

January 5, 1960. His Excellency, the Most Reverend Monsignor Alfonso Carinci, Archbishop titular of Seleucia of Isauria, Emeritus Secretary of the Sacred Congregation of Rites.

The Reverend Priest Vitale De Rosa, Consultor of the Sacred Congregation of Rites (Second Section - for the Sacred Liturgy).

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The Most Reverend and Illustrious Monsignor Ercole Crovella, Under-Secretary of the Sacred Congregation of the Council.

The Most Reverend and Illustrious Monsignor Giuseppe Casoria, Under-Secretary of the Sacred Congregation of the Discipline of the Sacraments.

The Most Reverend and Illustrious Monsignor Bruno Fagiolo, Additional Under-Secretary for the supervision of ecclesiastical tribunals with regard to matrimonial cases, at the Sacred Congregation of the Discipline of the Sacraments.

The Most Reverend and Illustrious Monsignor Domenico Galletti, Consultor of the Sacred Congregation of the Council.

[*Latin ed. p. 65*]

Year and Volume LII, February 29, 1960 (Series III, Volume II) - No. 2. ACTA APOSOLICAE SEDIS, Official Commentary. ACTA OF POPE JOHN XXIII. APOSTOLIC CONSTITUTIONS.

I. OF THE DIOCESE OF PORTO ALEGRE IN BRASILIA (SAINT CROSS IN BRASILIA).

AFTER certain territories have been detached from the Archiepiscopal See of Porto Alegre in Brasilia, a new Diocese is established, named SAINT CROSS IN BRASILIA.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY.

Since it is said by the very voice of the Savior that eternal and perpetual life is placed in this, namely, that men may know God and Him whom He hath sent, Jesus Christ (John 17:3), therefore, to Us, to whom, as to Peter, divine authority has been entrusted to guide the flock of the faithful, it is of the utmost concern to prepare the Christian people through a suitable arrangement of the Churches, so that each one may nourish their faith and preserve their religion intact in the arduous struggle for the sake of Christ.

For this reason, when the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in Brasilia, requested from this See of Peter that...

[*Latin ed. p. 66*]

66 Acta Apostolicae Sedis - Official Commentary: Concerning the establishment of a new diocese there, We, considering that this will be for the good of the people, having heard the venerable Brother Alfred Vincent Scherer, Archbishop of that archdiocese, and after deliberation with the venerable Brothers, Our Cardinals, Prefects of the Sacred Congregation Consistorial, by Our supreme and apostolic authority, We decree and order the following. From the Church of Portalegre in Brazil, We separate the entire territory of the municipalities commonly known as: Santa Cruz do

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Sul, Arroio do Meio, Candelaria, Encantado, Encruzilhada do Sul, Lajeado, Rio Pardo, Venancio Aires, Vera Cruz, and Arvorezinha, with the exception, however, of the civil district of the municipality, as they call it, Mauricio Cardoso. We establish a new diocese within these territories, to be called Santa Cruz in Brazil, with the aforementioned boundaries and including the territories We have enumerated, as they are currently united by civil law. The seat of the new diocese and the Bishop's residence will be located in the city of Santa Cruz do Sul; the Bishop will establish his cathedral in the church of Saint John the Baptist, which We hereby elevate to the rank and dignity of a cathedral, with all due rights. Furthermore, We decree that the newly established diocese and its Ordinary shall be subject to the metropolitan Church of Portalegre and its Archbishop as a suffragan. The Bishop of Santa Cruz in Brazil shall establish a Chapter of Canons; if this is not possible, We permit that, for the time being, he appoint diocesan consultants who will assist him with counsel and work. These consultants will cease their duties once the Chapter of Canons is established. We also impose upon the Bishop of the diocese the grave obligation of building, as soon as possible, at least an elementary seminary, to receive boys of good hope, from whom those who are most promising will be sent to Rome to study philosophy and sacred theology at the Pontifical College in Brazil. He shall provide for the Bishop's table: from the revenues of the Curia, from collections from the faithful, and from a portion of the goods that will come to the new jurisdiction, according to Canon 1500 of the Code of Canon Law. As for the governance and administration, We consider that those things established by the Code of Canon Law should be observed, including the election of a Capitular Vicar in the event of a vacancy, and other matters of this kind. Concerning the clergy, We decree that priests, upon the implementation of these documents, shall be considered as belonging to that Church in which they hold a benefice or office; other clerics shall belong to that Church in which they legitimately reside. Finally, all documents and acts pertaining in any way to the diocese of Santa Cruz in Brazil shall be promptly sent to its Episcopal Curia, to be kept religiously in the archives. These Our decrees are given through the venerable Brother Armando Lombardi.

[*Latin ed. p. 67*]

The acts of John PP. XXIII, or of whomever he may have delegated, shall be carried out with all powers necessary for that purpose. When the matter has been completed, documents shall be drawn up, and faithful copies thereof shall be promptly sent to the Sacred Congregation of the Consistory. If, at that time, another person presides over the same Apostolic Nunciature in Brazil, he shall carry out all of Our mandates. We wish these Letters to be effective now and in the future; in such a way that those to whom they pertain shall religiously observe what has been decreed through them,

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and thus obtain their full force. No prescriptions of any kind shall be able to oppose the effectiveness of these Letters, since through these Letters We abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, as if they were the original documents. Whoever shall disregard or in any way despise Our decrees in general, let him know that he shall incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twentieth day of the month of June, in the year of Our Lord one thousand nine hundred and fifty-nine, in the first year of Our pontificate.

IACOBUS A. Card. COPELLO
© MARCELLUS Card. MIMMI
8. R. E.
Cancellarius
8. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolicam Cancellariam Regens
Albertus Serafini,
Proton. Apost.
Iacobus Martin,
Proton. Apost,
supran.
Loco
£ß
Plumbi
In Ap. Cane, tab., vol. CI, n. 28.

[*Latin ed. p. 68*]

Acta Apostolicae Sedis - Official Commentary 68 II. THE APOSTOLIC VICARIATE OF HIROSHIMA IS ELEVATED TO THE RANK OF A DIOCESE. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING RECORD. Since, by the hidden counsel of God, We have been made pastors of the entire flock of the elect, We are filled with great joy whenever We see the Christian faith spread among peoples, and earnestly sought by those who served vain idols. Since this has happened in a singular way in the Apostolic Vicariate of Hiroshima, and having been entrusted

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to the Fathers of the Society of Jesus, Our venerable Brothers, the Cardinals of the Most Holy Roman Church, Prefects of the Sacred Congregation for the Propagation of the Faith, after hearing the venerable Father Maximilian de Furstenberg, Archbishop with the title of Palten and Apostolic Delegate in Japan, considered it to be a most fitting decision if the aforementioned Vicariate were elevated to the rank and dignity of a diocese. Concerning this matter, We, after careful consideration, and with the consent of those who have a right to be heard in this matter, and accepting what the Sacred Congregation has judged, We decree and order the following: We reduce the Apostolic Vicariate of Hiroshima to the order of dioceses, with the same name and the same boundaries; which shall continue to be subject to the Sacred Congregation for the Propagation of the Faith, and shall be a suffragan of the metropolitan archdiocese of Nagasaki. We entrust it to the native clergy, exhorting them to omit nothing in order to extend the boundaries of the Christian faith as much as possible. The seat of the diocese shall be in its principal city, which is called Hiroshima, where the Bishop shall reside, and the seat of his authority shall be located in the church of the Blessed Virgin Mary, assumed into Heaven, which has hitherto been a pro-cathedral, granting to the diocese, or to the sacred Prelate, the rights, honors, and privileges that are appropriate, and imposing upon the Bishop the duties and obligations that are fitting. A College of Canons shall be established in the new diocese. If this cannot be done, We permit the appointment of diocesan consultors according to the norms of law, who shall cease from their office upon the establishment of the Canons. Furthermore, a seminary, at least of the elementary level, shall be built, for the education of boys destined for the priesthood; which shall be done according to the norms of common law, and according to the special laws of the Sacred Congregation for the Propagation of the Faith.

[*Latin ed. p. 69*]

Acta Ioannis PP. XXIII 69 Fide. The episcopal table, which is established, shall be constituted from the goods which the Vicariate of Hiroshima possessed; from the revenues of the episcopal curia; from the collections of the people, and from the money which the Sacred Congregation for the Propagation of the Faith is accustomed to send. The governance, administration of the diocese, the rights of the clergy and the people, and other similar matters, shall be regulated according to canon law. Furthermore, the Most Reverend Brother Maximilian of Furstenberg, whom we remember, or someone whom he may designate, shall take care that what we have commanded be carried out, provided that he is a man constituted in ecclesiastical dignity, and endowed with all the powers necessary to carry out these matters. He shall also cause the documents to be drawn up, and the same shall be written in faithful copies and sent promptly to the Sacred Congregation for the Propagation of the Faith. And if, at the time of

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execution, another should preside over the same Apostolic Delegation, he shall strive to carry out our orders. We will and desire that these letters be effective now and in the future; in such a way that those for whose benefit they are issued shall religiously observe what has been decreed by them, and thus obtain their full effect. No prescriptions of any kind whatsoever shall be able to be contrary to the effectiveness of these letters, since by these letters we abolish all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or written by hand, which bear the seal of a man constituted in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were shown to have been. Let all know that if anyone should despise or in any way reject Our decrees in general, he shall be subject to the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the thirtieth day of the month of June, in the year of Our Lord nineteen hundred and fifty-nine, in the first year of Our pontificate.

IACOBUS A. Card. COPELLO

PETRUS Card. FUMASONI BIONDI

S. R. E.
Cancellarius
S. C. de Prop. Fide
Praefectus
Hamletus Tondini
Apostolic Cancellary
Regens
Albertus Serafini, Proton. Apost.
Caesar Federici, Proton. Apost.
Loto £ß
Plumbi
In Ap. Cane, tab., vol. CI, nò.

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis - Official Commentary III

BUKAVU (GOMA) B. In the Apostolic Vicariate of Bukavu, in the Belgian Congo, a new vicariate is established by detaching certain territories, to be called the Apostolic Vicariate of Goma.

IOANNES, Bishop, Servant of the Servants of God, for the perpetual

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memory of the matter:

Those of us who, desiring that all men should be saved and come to the knowledge of the truth (1 Timothy 2:4), and who undertake the care and governance of all the Churches, rejoice when, with newly established ecclesiastical divisions, we are led by the best hope that the needs of the faithful may be more suitably served through this means. Therefore, since the Sacred Congregation for the Propagation of the Faith has judged it opportune that a new Apostolic Vicariate be established in the Belgian Congo, separated from the Apostolic Vicariate of Bukavu, and entrusted to African missionaries, so that the Christians and the indigenous clergy there may be more frequently assisted and the latter may be given just authority; desiring to grant our approval to the undertakings of that Congregation, after having heard the venerable Fathers Alfred Brunier, Archbishop with the titular see of Claudiopolis in Honor, and already Apostolic Delegate in Rwanda, Urundi, and the Belgian Congo, and Ludovicus Van Steene, Apostolic Vicar of Bukavu, who, having acted in accordance with the Sacred Congregation, and having made full use of the powers previously granted to us, have presented the following, we decree and order the following:

Certain territories are detached from the Apostolic Vicariate of Bukavu, and from these, a new Apostolic Vicariate is established, to be called the Apostolic Vicariate of Goma, and to be entrusted to the care of indigenous priests. Thus, the boundaries of this new vicariate are as follows: to the north, the boundaries between the Apostolic Vicariate of Bukavu and the Apostolic Vicariate of Beni in the Belgian Congo; to the east, the boundaries that separate the Apostolic Vicariate of Bukavu from the Diocese of Mbarara and the Apostolic Vicariate of Ngozi; to the west, the boundaries between the Apostolic Vicariate of Bukavu and the Apostolic Vicariates of Stanleyville and Kindu; and finally, to the south, from the sources of the Utsu River, a straight line eastward to the second degree of latitude, and to the point where the Luka River touches; thence the course of the Luka River to the point where it touches the boundaries of the Civil Territory of Walikale; then the boundaries of the Civil Territory of Walikale to the point where the Lutungule River touches; then the course of the Lutungule River to the point where it flows into it, and a straight line,

[*Latin ed. p. 71*]

The acts of Pope John XXIII, section 71, state that, facing the rising sun, up to the one hundred and eighth kilometer, as is commonly said, along the road that leads from the city of Bukavu to Goma; from this place, a line extends northward, encompassing the island of Idjwi and other islands of Lake Kivu, and touches the civil boundaries between the Belgian Congo and Ruanda-Urundi. We grant all rights to this new Vicariate and impose obligations upon it, as we do upon other churches of the same order. We entrust the administration of the sacred rites to ministers chosen from

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among the local inhabitants, to whom we commit the care, governance, and administration of the Vicariate of Goma, under our authority and that of the Apostolic See. We earnestly urge them to, with sole regard for the glory of God, omit nothing that might be intended, so that the boundaries of the Christian faith may be advanced with the utmost diligence and labor. Furthermore, we wish that these Our Letters be carried out by the Apostolic Delegate in Ruanda-Urundi and the Belgian Congo, or by whomever he may designate, provided that he is established in an ecclesiastical office and has the necessary faculties to carry out these matters. When the business has been completed, he will order that these documents be drawn up, and he will take care to send true copies to the Sacred Congregation for the Propagation of the Faith as soon as possible. We wish these Letters to be effective now and in the future; in such a way that those to whom they pertain will religiously observe what has been decreed in them, and thus they will obtain their force. Nothing, of any kind, contrary to the prescriptions of these Letters, will be able to be effective, since through these Letters we abolish all that is contrary. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in an ecclesiastical office, and which are signed by a public notary, shall be held to be entirely valid, as if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, on the thirtieth day of the month of June, in the year of Our Lord one thousand nine hundred and fifty-ninth, in the first year of Our pontificate.

James A. Card. Copello
Peter Card. Fumasoni Biondi
S.R.E.
Chancellor of the Sacred Congregation for the Propagation of the Faith
Prefect
Hamletus Tondini, Regent of the Apostolic Chancery
Albertus Serafini, Apostolic Protonotary
Iacobus Martin, Apostolic Protonotary
Supran. Loco
In Ap. Cane, tab., vol. CI, n. Jó.

[*Latin ed. p. 72*]

72 Acta Apostolicae Sedis - Official Commentary IV

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LAGOSENSIS (KADUNAËNSIS) DIOCESE

The KADUNAËNSIS Diocese is raised to the rank and dignity of a Metropolitan Archdiocese; furthermore, a new ecclesiastical Province is established, to be called (KADUNAËNSIS).

IOANNES, Bishop, Servant of the Servants of God,

for the perpetual memory of this event, declares:

Since, by the hidden counsel of God, We have been made Father and Pastor to the entire Christian flock, We strive with all our might to assist the Catholic cause in its governance and administration throughout the world, in the most suitable manner possible. In this regard, We consider it right to accept the proposals of the Holy Congregation for the Propagation of the Faith, which has deemed it fitting to establish a new ecclesiastical Province in the territory of Northern Nigeria: for it is greatly hoped that the Christian faith may be greatly strengthened there.

Therefore, having heard the opinion of the Most Reverend Son Vedastus Mojaisky Perrelli, Apostolic Delegate in British East and West Africa, with the consent of those who have some right in this matter, or who believe themselves to have such a right, We, by Our supreme and apostolic authority, sanction and decree the following:

From the cathedrals of the Kadunaënsis, Josensis, and Oturkpoënsis dioceses, which We, by these letters, release from the metropolitan jurisdiction of the Sees of Lagosensis and Onitshaënsis, We establish a new ecclesiastical Province, to be called the Kadunaënse Province, with the same boundaries as the dioceses from which it is formed.

Furthermore, We raise the Kadunaënse See to the rank and dignity of a Metropolitan Archdiocese, granting it all the rights and honors that are customarily due to such Sees; and We place the Josensis and Oturkpoënsis dioceses as suffragan dioceses under it, wishing their Bishops to be subject to the Kadunaënse Metropolitan.

We instruct the Venerable Brother Ioannes Me Carthy, currently the Bishop of Kadunaënsis, and his successors, to bear the rank and insignia of an Archbishop Metropolitan, with the rights, privileges, offices, and obligations proper to that rank.

Among the privileges, it pleases Us to include the following: that he may, within the boundaries of the Province, carry the cross before him, and that he may use the Pallium, provided that—

[*Latin ed. p. 73*]

The acts of Pope John XXIII, section 73, having been duly obtained in a public Consistory. All these matters shall be diligently attended to by our beloved son, Vedastus Mojaisky Perrelli, whom we have mentioned, to whom we grant all the powers necessary for this purpose, which may

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be delegated to any man, if it should be necessary, provided that he is constituted in ecclesiastical dignity, and we impose upon him the task of preparing the documents pertaining to the completed matter and of sending true copies thereof to the Sacred Congregation for the Propagation of the Faith as soon as possible. If, at the time of execution, another person presides over this Delegation, he shall carry out our orders. We wish these letters to be effective now and in the future; in such a way that those to whom they pertain shall religiously observe what has been decreed by them, and thus obtain their full effect. No prescriptions of any kind can be contrary to the effectiveness of these letters, since by these letters we annul all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the orders of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the sixteenth day of the month of July, in the year of Our Lord nineteen hundred and fifty-nine, in the first year of Our pontificate.

IACOBUS A. Card. Cope□□□

PETRUS Card. Fumasoni Biondi

S. R. E. Cancellarius

8. C. de Prop. Fide Praefectus

Hamletus Tondini, Apostolic Chancellor

Franciscus H. Ferretti, Proton. Apost.

Albertus Serafini, Proton. Apost.

Loco ¡J¡ Plumbi

In Ap. Cane, tab., vol. CI, n. 33.

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Official Commentary v PORT MORESBY (ISLES OF YULE AND DARU) CERTAIN TERRITORIES ARE DETACHED FROM THE APOSTOLIC VICARIATE OF PORT MORESBY, AND A NEW APOSTOLIC VICARIATE AND A NEW APOSTOLIC PREFECTURE ARE ESTABLISHED, WHICH SHALL BE NAMED: "ISLES OF YULE" AND "DARU." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING REMEMBRANCE, Having been raised by Our appointment to the highest pinnacle of the Christian priesthood, to shepherd the flock of the Lord, which Christ redeemed with His blood and destined for eternal life, Fathers and

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Masters, above all else, we desire and strive to serve the needs of the faithful, especially those who, being far away, are in greater need of our care and solicitude. For this reason, when it was requested that certain new ecclesiastical divisions be established in the region of Papua, by dividing the territory of the Apostolic Vicariate of Port Moresby, and that the boundaries between the same Vicariate and the Samarai Vicariate be changed, We, after hearing the counsel of the venerable Brother Romulus Carboni, Archbishop with the title of Sidon, and Apostolic Delegate for Australia, New Zealand, and Oceania, and after considering the opinion of the Holy Congregation for the Propagation of the Faith, and by Our apostolic authority, We decree and order the following. From the Apostolic Vicariate of Port Moresby, a certain portion is detached, from which a new Vicariate, namely the "Isles of Yule," and a new Apostolic Prefecture, to be called "Daru," are established. The Prefecture shall be bounded as follows: to the west, by Dutch New Guinea; to the north, by the Apostolic Vicariate of Aitape; to the east, by the Apostolic Prefecture of Mendi; and to the south, finally, by the Gulf of Papua and Carpentaria; and it shall be entrusted to the care of the members of the Society of Mary of Montfort. The Vicariate of the Isles of Yule shall comprise the territory of the civil subdistricts, as they are commonly called, namely: Kairuku, Goilala, Kerema, and Orokolo; and it shall be entrusted to the Missionaries of the Sacred Heart of Jesus. As for the boundaries of the Apostolic Vicariates of Port Moresby and Samarai, We establish them in such a way that one territory belongs to the district of...

[*Latin ed. p. 75*]

The acts of Pope John XXIII, number 75, encompass the civil districts of the North and Port Moresby, together with the subdistricts of Abau and Rigo; the other district encompasses only the civil district of Milne Bay. We grant to this new Vicariate, or Prefecture, the rights, privileges, and honors that belong to each of its respective orders; and to the sacred prelates who will administer it, we also impose the duties proper to their office. Furthermore, we wish that all these things which we have ordered through these present letters be carried out by the venerable Brother Romulus Carboni, or by whomever he may delegate, provided that they have the necessary faculties for this purpose. Once these matters have been carried out, the documents should be drawn up, and true copies thereof should be sent promptly to the Sacred Congregation for the Propagation of the Faith. And if, at that time, another presides over the same Apostolic Delegation, he shall carry out all of our mandates. We wish these letters to be effective now and in the future; in such a way that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus obtain their full force. The effectiveness of these letters will not be hindered by any prescriptions of any kind, since through these letters we

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abolish all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which are signed by a public notary, shall have the same full faith as if they were presented. Let those who in any way despise or neglect Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the sixteenth day of the month of July, in the year of Our Lord nineteen hundred and fifty-nine, in the first year of Our pontificate.

James A. Cardinal Copello
Peter Cardinal Fumasoni Biondi
S.E. Cancellarius
S.C. de Prop. Fide
Praefectus
Hamletus Tondini
Apostolic Chancery
Reff.
Albertus Serafini, Proton. Apost.
Iacobus Martin, Proton. Apost.
Supran.
Loco
£B
Plumbi
In Ap. Cane, tab., vol. CI, n. 20.

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - Official Commentary

LETTERS CONCERNING THE DIGNITY AND HONOR BESTOWED UPON THE CATHEDRAL CHURCH OF ZACATECAS, DEDICATED TO THE BLESSED VIRGIN MARY, ASSUMED INTO HEAVEN.

JOHN PP. XXIII

For the perpetual memory of this event.

The principal temple of Zacatecas is celebrated with praise, which, founded as a parish church in the eighteenth century and dedicated to the most gracious Mother of God, received into the stars, was elevated to the dignity of a cathedral church in the year 1757. Those who enter are filled with great admiration for the exceptional structure, which, called

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"Baroque," is distinguished by a unique Mexican style of construction and ornamentation; for this reason, this temple holds a prominent place among the monuments within its sacred jurisdiction. To this excellent work, splendor is added by the magnificent images of the Blessed Virgin Mary, the Mother of God, commonly called "de los Zacatecas," and of the Crucified Christ, which have been venerated with great piety by the faithful for four centuries. From these, abundant spiritual fruits and not inconsiderable consolations in adversity have been received. Furthermore, a sufficient number of sacred ministers serve in this temple; and there is no lack of precious furnishings suitable for the divine rites. Moved by these things, the Venerable Brother Anthony López A viña, Bishop of Zacatecas, requested that We bestow upon the church such praise, and grant it the name and title of a Minor Basilica. Gladly complying with these requests, We, after consultation with the Sacred Congregation for Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these Letters, perpetually and in every respect, bestow upon the cathedral temple of Zacatecas, consecrated in honor of the Blessed Virgin Mary, assumed into heaven, the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples bearing the same honor. Notwithstanding any contrary things. We decree, establish, and declare that these present Letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; thus.

[*Latin ed. p. 77*]

It is to be rightly judged and defined; and it shall be void and of no effect from this moment, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the seventeenth day of the month of July, in the year 1954, the first of Our Pontificate.

His Eminence, Cardinal TARDINI, has informed Us concerning the Church of the Most Holy Virgin Mary, Mother of Perpetual Sorrow, commonly called "Nuestra Señora de la Soledad," located in the city and archdiocese of Antequera.

JOHN PP. XXIII. For the perpetual memory of this matter.

It is declared that the temple of the Blessed Virgin Mary "of Solitude" is a renowned center of religion, located in the city and archdiocese of Antequera. There, the image of the Most Holy Mother, bearing that name, is venerated with great piety by the faithful from ancient times.

Recognizing this praiseworthy devotion, Our Predecessor, the Holy Pope Pius X, of blessed memory, granted that the same image be redeemed with a golden crown, which was solemnly placed upon it on the eighteenth

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day of the month of January, in the year 1909, amidst the applause of the people, in the presence of a gathering of sacred dignitaries from the Mexican jurisdiction. From that time forward, the Catholic cause in that region has increased with greater joy, because the devotion to Mary has taken deeper root in the hearts of the faithful.

Furthermore, the church itself, besides this great honor, which consists in the active piety of the people of God, is also commended for its antiquity, its variety of ornaments, its sacred furnishings, and its considerable value.

Therefore, prayers have been presented to Us by the Most Reverend Father Fortino Gómez León, the Archbishop of Antequera, that We might grant that this sacred edifice, dedicated to the Sorrowful Virgin, commonly called "Nuestra Señora de la Soledad," be bestowed with the title and rights of a Minor Basilica.

Gladly granting these requests, We, after consultation with the Sacred Congregation for Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, and perpetually, grant that the church dedicated to God in honor of the Blessed Virgin Mary of Perpetual Sorrow, commonly called "Nuestra Señora de la Soledad," in the city and archdiocese of...

[*Latin ed. p. 78*]

Acts of the Apostolic See - Official Commentary 78. We declare and adorn the church of Antequera as a Minor Basilica, with all the rights and privileges that properly belong to sacred buildings of the same name. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; and that they shall fully suffice for those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Given at Rome, near Saint Peter, under the Fisherman's ring, on the seventeenth day of the month of July, in the year 1954, in the first year of Our Pontificate. D. Card. TARDINI, concerning the public affairs of the Church. In the town of BEATA MARIA PRAECIPUA V., (OF THE PATRON SAINT OF GUADALUPE OF THE DIOCESE OF ESTREMADURE), in IMAE TELLURIS, it is declared that the church of Pointapritensis, of the same diocese, is instituted in her honor, and is also the titular cathedral, commonly called. JOHN PP. XXIII. For the perpetual memory of this event. - "Look to the star!" Thus, the most sweet Doctor of the Church, Saint Bernard, admonishes the mortal man who rejoices in the waves of this misty age, recalling to him the most present guide on the journey to the Blessed Virgin. The faithful of the diocese of Imae Telluris and Pointapritensis seem eager to obey this exhortation, who, as has been

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brought to Our attention, cultivate the Blessed Virgin Mary, commonly known as "de Guadalupe d'Estremadure," with a special devotion. Moved by this praiseworthy religious sentiment, the Venerable Brother John Gay, Bishop of the same diocese, requested that We declare the Divine Mother, invoked by that name, the heavenly Patron of his jurisdiction, and also the titular of the principal temple, through Our benevolence. These requests, gladly received, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation of Our own, and by the fullness of Apostolic power, decree that, by the force of these letters, forever...

[*Latin ed. p. 79*]

The Acts of Pope John XXIII, 79, state: "In the manner of the Blessed Virgin Mary, commonly called 'of Guadalupe of Extremadura,' the principal Patroness of the diocese of Basse-Terre and Point-à-Pitre, and the titular church of the cathedral of that same diocese, we make, constitute, declare, with all liturgical rights and privileges that properly belong to both names. Notwithstanding any contrary provisions. These things we decree, establishing, determining that these present Letters shall forever remain and be valid and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this time forward and null, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given from the Palace of Gandulf, under the Seal of the Fisherman, on the ninth day of the month of September, in the year 1957, in the first year of Our Pontificate. D. Card. TARDINI, for the public affairs of the Church. LETTER I TO THE MOST REVEREND FATHER, CAESAR D'AMATO, BISHOP TITULAR OF SEBASTENE IN CILICIA AND ABBOT OF ST. PAUL OF THE CITY, ON THE NINETEENTH ANNIVERSARY FROM THE TIME THAT SAINT PAUL THE APOSTLE CAME TO ROME. Venerable Brother, greetings and the Apostolic Blessing.

Saint Paul the Apostle, who for a long time and with great fervor desired to see the Romans, so that he might impart to them some of his spiritual grace and draw from their common faith, and offer and receive consolation, reached the culmination of his desires when, after a stormy sea voyage, he finally reached the shores of Italy and entered Rome by the Appian Way. Since the nineteenth anniversary of that most blessed event will soon be fulfilled, you, Venerable Brother, with customary diligence, are undertaking thoughts and cares, so that this great memory may be commemorated with appropriate celebrations.

Indeed, the praise due to the Romans is never to be diminished, because, far from the city walls, the Apostle of the Gentiles was met with the highest

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reverence, as he himself..." (Reference: Romans 1:11-12).

[*Latin ed. p. 80*]

80 Acta Apostolicae Sedis - Commentarium Officiale. Saint Luke, his companion and chronicler, bequeathed this to posterity: "Where, finding brethren, we were desired to tarry with them seven days. And so we went to Rome." And thenceforth, when the brethren had heard [of our arrival], they came to meet us as far as the Forum of Discus and the Three Taverns; and when Paul saw them, he gave thanks to God and took courage." 1. Following the example of those ancients who received the most holy Apostle with singular kindness when he came to the City, all those in Rome who cherish the truth of God in their hearts, express it in their conduct, and with one mind and one voice, truly venerate the most ardent defender of the Gospel of Christ, whose life, heavenly doctrine, and glorious martyrdom, consecrated by a sacred death, the Church proclaims and extols through the ages. Let solemnities be celebrated, let gatherings be held, let acclamations be made, so that the extent of the honor and magnitude of such an arrival in Rome may be made manifest: for indeed, this City, with its many illustrious deeds and titles, is most blessed, thrice blessed, for having had Peter and Paul, the Princes of the Apostles, as its teachers, and for religiously preserving their mortal remains. It is, therefore, a monstrous and shameful thing to attack the light of the Catholic faith brought to Rome by the most holy Apostle with impious comments and writings, to despise it with a corrupt way of life; it is, on the other hand, most fitting, just, and exceedingly beneficial to one's own progress, to more deeply understand and, as it were, to penetrate into the very depths of the Christian dogmas which that great herald of the Gospel proclaimed, and to recognize the noble labors of him, even to the shedding of his blood. For indeed, in the arena of Christian wisdom and fortitude, those who meditate or read about Saint Paul are themselves strengthened, while being nourished and delighted by the abundance of heavenly grace. This, indeed, Saint John Chrysostom, that outstanding admirer of him, declared, nay, engraved in shining words: "He has not erred who has called the soul of Paul a certain field of virtues, and a spiritual paradise: for so much grace flourished in it, and so brilliantly did it shine forth, in proportion to the perfection of life that was fitting to that grace: for having been made a vessel of election, he took great care to amend himself, and therefore the gift of the Holy Spirit was poured out upon him in abundance. From this, he produced marvelous streams... not to water the earth, but to stir up the souls of men to produce the seeds of virtues." 3. This, Venerable Brother, is the fruit of your study and care, with abundant benefit.

2 Act. XXVIII, 14-15.

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3 De laudibus Sancti Pauli Apostoli, Hom. I; Migne, PG 50, 473.

[*Latin ed. p. 81*]

We are confident that it will be possible, and indeed necessary, for the memory of the Apostle of the Gentiles to shine more brightly next year, and for this reason, we implore God with fervent prayers, that He may deign to look favorably upon our wishes, and that the religious festivities may be enlivened by heavenly gifts. As a pledge of this heavenly assistance, we impart, with paternal affection, the Apostolic Blessing to you and to all those who will promote, cherish, or participate in the celebrations commemorating the blessed Apostle Paul's entrance into the city of Rome. Given in Rome, at Saint Peter's, on the fifteenth day of the month of December, in the year 1959, in the second year of Our Pontificate.

IOANNES PP. XXIII

To Our Most Reverend Son, Maurilius, Cardinal Priest of the Title of Saint Marcellus, Archbishop of the Most Reverend Archdiocese of Turin, in honor of Saint Joseph, on the occasion of the solemn festivities marking the completion of a century since his blessed departure from this life.

IOANNES PP. XXIII

Beloved Son, greetings and the Apostolic Blessing.

It is greatly pleasing to Us that the sanctity of the priesthood is held in high esteem. For this reason, we are very grateful to receive news from you, Our Beloved Son, that you are planning to hold solemn celebrations in order to commemorate the life and illustrious memory of Saint Joseph Cafasso, since next year will mark the first century since his blessed death. Through his piety, his industrious nature, and his teaching, he shone so brightly that he rightly and deservedly earned the title of a precious gem among the priests of Turin, and all that he taught and accomplished should serve as a powerful incentive for all to strive for better things with a courageous heart and a sincere conscience.

It is not Our intention now to recount individually all the things that made his life worthy of remembrance. However, we cannot refrain from placing, as it were, some outstanding praises of his character before you, like lamps in a golden candelabrum, by which he was so distinguished and adorned.

He was indeed characterized by diligence in his work, prudence in his foresight, and promptness in his actions.

[*Latin ed. p. 82*]

82 Acta Apostolicae Sedis - The official commentary speaks of a dispo-

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sition prepared for enduring hardships, a charity devoted to itself in the offices of the sacred ministry and to helping others, constantly eager: for he always has from where to give, who has a heart full of charity. Therefore, he was an excellent founder of the sacred order of men, who, at the same time, would imbue their minds with sound doctrine and guide their morals according to the rule of perfect sanctity; he was also an exquisite comforter, all the more gentle and vigilant, the more grievous the misery, especially of those who were held in bonds and who were punished with the penalty of death. Saint Joseph Cafasso, whose hundredth anniversary of death is celebrated this year, promoted and increased the Ecclesiastical College, which has brought forth so many excellent fruits to the region of Augsburg and Piedmont; you, who are commended to us in these matters, have come from the College of Priests of the Oblates of the Most Holy Heart of Jesus, renowned for their fame and merits; we also, as external members, have been co-opted into the diocesan Congregation of Priests of the Most Sacred Heart of Jesus in Bergamo, which is completing ten years of diligent service this year. Therefore, from these things which invite and encourage us to remember such commemorations, a very favorable opportunity arises for us that ecclesiastical associations, under the guidance and auspices of the Pastors, may flourish, thrive, and expand ever more: and if this should happen with happy growth, it will greatly benefit the piety and doctrine of the priests, and it will provide great assistance to the Pastors, to which they can readily and immediately apply. We consider worthy of approval several undertakings, prudently planned, to bring to mind the virtues and deeds of Saint Joseph Cafasso and to rightly proclaim them. In this way, in these calamitous times in which we are pressed, the forces of constancy, patience, and diligence will be strengthened, and thus a considerable contribution will be made to hastening the time in which the law of Christ and the love of each individual and of social communities will protect and purify for salvation. Having said this, we eagerly await prosperous outcomes and long-lasting effects from the celebrations held here in honor of Saint Joseph Cafasso, and, under the auspices of heavenly help, we impart the Apostolic Blessing to you, our beloved Son, and to all those who will establish or participate in such gatherings. Given in Rome, at Saint Peter's, on the sixth day of the month of December, in the year 1959, in the second year of Our Pontificate. JOHN PP. XXIII.

[*Latin ed. p. 83*]

Acts of John XXIII, 83. ADDRESSES I. To the Members of the Catholic Action of the Diocese of Rome. * The Roman Female Youth of Catholic Action has expressed the desire to conclude, in Our presence, the celebrations of the fortieth anniversary of its foundation: certainly not to recount once again the successive phases of its wonderful development, the story of which has resounded throughout Italy, but to receive from the Pope the seal

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– which We gladly proclaim – of apostolic encouragement, propitious and blessed. It has been very pleasing to Our heart to accept this filial invitation. But, in welcoming the Female Youth into this Vatican Basilica, which in its majestic arches contains the very heart of the faith and enthusiasm of all peoples, We deemed it fitting to see associated with them the other branches, also flourishing, of the Roman Catholic Action. Therefore, today is intended to be a meeting of the Father with his children, with those who are closest to Him: not only because they understand His desires and anxieties, but also because they are the members of the Associations of His diocese. Your presence is therefore so dear and familiar to Us, that it suggests to Us some thoughts which, at the beginning of the new year, We love to address to all Catholic Action, not only of Italy, but of the entire world. First Part: THE POPE'S PREDILECTION FOR CATHOLIC ACTION. In a note, sent to Us with delicate thoughtfulness, you wished to renew a cherished memory of Ours: that on December 30, 1922, it fell to Us, a young prelate recently called to this learned City, to inaugurate the new premises of the Female Youth in Via Tor de' Specchi; and, on February 14 of the following year, to begin the first course of propaganda, consisting of eighteen students, with a religious function in the beautiful Basilica of Saint Cecily, in Trastevere. * January 10, 1960.

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Official Commentary. In our city and diocese of Bergamo, we had previously been very actively engaged in the founding of the Women's Union, in the establishment of the first women's circles, and in the Social Section of the Diocesan Board. Allow us to confide, with that emotion which you can imagine, that we owe this ministry – of which we were always so very pleased – to our great Bishop, Monsignor Giacomo Maria Radini Tedeschi, deservedly called "Herald of the Catholic Action," and to some good and virtuous laymen, whose memory still moves us. The Pope, who speaks to you, has been in the service of the Catholic Action for over fifty years: he knew its distant beginnings through archival research; he experienced its difficulties and enthusiasms; he was able to understand its evolutions and adaptations to times and places. He knows well how much the Catholic Action owes to our dear priests, especially the parish priests, and to so many generous souls, whose names, known only to God, are inscribed in the great book of life. From the service to which the Lord has now called us, we often think of Pius XI of immortal memory, who, in resuming his pastoral ministry in Venice, we loved to define as "the Patriarch of the Catholic Action." That our great predecessor seemed all the more inspired and ready in his understanding and love for the Catholic Action, to the extent that the directions of his previous life as a scholar might have seemed foreign to this movement of apostolate. We turn to Pius XI and, with him, to Pius XII, both glorious Popes, and we bless their genius,

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and their paternal and far-sighted providences, which made this organization of the laity, a subsidiary of the hierarchical apostolate, a wonderful instrument for the penetration of Christian thought into all sectors of life. Thus, the dream of our youth, which was a poignant yearning of pastors of souls, and of the most sensitive Catholics to the needs of modern apostolate, has become a reality today, vibrant with great promises. Catholic Action of Rome: Catholic Action of the dioceses of ancient and recent foundation, and of mission territories: we greet you with great affection. We have confidence in your leaders, wise and thoughtful of the triumph of the Church and the good of society; we have confidence in your members, who represent all ages and categories of the Catholic laity. We know how to understand the difficulties, the anxieties, the uncertainties of some, and the impatience of the youngest. But the path is marked. Where there is a Bishop, there, according to the denomi-

[*Latin ed. p. 85*]

Acta Ioannis PP. XXIII 85. The characteristic feature of each country is a Diocesan Board. Alongside each parish priest is a Parish Board. A marvelous picture unfolds before Our gaze, composed as if of a living fabric, organically united, and nourished from the very sources of perpetuity. We say more: when this vision has been extended everywhere, until the larger organism of all apostolic activity—that is, what is called by you with the very significant name of "Consulta"—becomes operative, then much will have been accomplished in the direction of unity, charity, and mutual, intelligent, and disciplined collaboration. In this expectation and in this hope, Our heart rejoices and thanks the Lord for having brought the Catholic Action to its present development, along the lines marked by the paternal solicitude of great and holy Popes.

Second Part: CHARACTERISTICS OF CATHOLIC ACTION. We do not intend to delve into the exposition of the nature, aims, and means of Catholic Action. On this subject, the bright teaching of St. Pius X stands before us, always vivid and significant, who had the paramount concern to ensure that it maintains a clear distinction from every other religious association, and especially from those of a civil nature. In the thought of the Holy Pontiff, this meant, and still means today: the proper place of Catholic Action within the framework of the Church; generous action, but not tumultuous and inopportune; action, yes, but not at the expense of the interior formation of individuals, and of the religious and moral interests of the community. These are the guiding principles that must constantly govern, despite the diversity of methods employed and the subjects to which they are addressed, the spirit and activity of your Associations. It is therefore unnecessary to trace them again, so clear and well-known they are to each of you. Closer to us, and corresponding to the needs of our days, is the teaching of Pius XI and Pius XII, as carved in stone, to ensure that

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Catholic Action follows the sure path of righteousness. And inspired by this teaching, we intend to emphasize the most appropriate characteristics of Catholic Action, as required by the demands of the present apostolate: those that...

[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis - The Commentary, an official publication thereof, is an aid to the ecclesiastical hierarchy; a mirror of ordered, disciplined, and harmonious unity: a sign to the world. 1. The Catholic Action is an aid to the clergy. This is to say, the collaboration of the laity in the hierarchical apostolate, according to the classic definition of your Association. This aid and collaboration is not an expression of momentary enthusiasm; nor is it—though this is quite commendable in other areas—the mere preservation of ancient and cherished traditions. Rather, it expresses and seals, in union with the Catholic priesthood, the harmony of ideals and the love for "Thy Kingdom come" on all the earth, and for the salvation of individual souls. This aid arises from a perfect formation, which becomes an awareness of high duties, accepted as a holy vocation; and at the same time, a determination to fulfill new and sacred tasks, accomplished with the love of an apostle and a missionary. It is true that the youngest members—the dear little ones, the favorites, the aspirants—come to the Catholic Action like wildflowers and plants from the garden, which add a touch of beauty to the entire organism. They are the spring, which contains all hopes in bud; and therefore, their recruitment can be satisfied with minimal requirements. But as one advances with age, this conscious awareness of offering helping hands to the Hierarchy must become increasingly strong and generous. Speaking on November 3, 1929, to the Delegates of Students and Aspirants of the Italian Catholic Youth, Pope Pius XI thanked them for the good they had done; and he said, "The Apostles themselves, as is known, expressed their gratitude in the early days to those who assisted them in the hierarchical apostolate, forming the true origin of the Catholic Action..." "Indeed, when these magnificent origins are recalled, it is necessary to recall also what follows: cooperation in the hierarchical apostolate leads to those great lines of organization and structure... which lead to coordination and subordination to the hierarchical authority, which is always alive as in the time of the Apostles... The wonderful phrase was repeated then: *Nihil sine episcopo*, "Nothing without the Bishop"; precisely so; this is a great word, a great motto of the Catholic Action..." It may happen, as it does in well-ordered families, where the first foundation is filial piety towards the father. Now, it may happen that even in an atmosphere of warm and intense affection, there may be some shadow, some divergence even in

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understanding.

[*Latin ed. p. 87*]

Acta Ioannis PP. XXIII 87, concerning the relationship between father and son: and yet, no difficulty, nothing can or must overcome the cohesive and coordinating force of filial piety; and then all goes well – as the great Pius XI concluded –: all things are maintained within the bounds of order and discipline.

But this admirable collaboration cannot be achieved if the solid foundation of individual formation is lacking. Now, this is only attained through a life of grace intensely lived: that is, through habitual prayer; the liturgical spirit that ascends to the purest sources; the *sensus Ecclesiae*, the supernatural insight that penetrates institutions, events, and history, in order to discover the work of God and live in this light. This foundation has been aptly summarized as "the primacy of the spiritual," which must be placed before and above all other considerations, if we wish that the Catholic Action should not degenerate into any mere external organization. We love to say and repeat: the time that the Clerical Assistants dedicate to higher religious instruction; to the wise and prudent guidance of souls, and especially with respect for that which constitutes the individual seed of a vocation to this or that sector; the efforts expended in retreats and spiritual exercises, constitute their most important part, which precedes all other concerns of organizing, recruiting members, and curbing evil. Only when this *adiutorium al Clero* comes from men and women, from young people and daughters who are well-formed, and oriented towards the appreciation of interior life, and the immense resources that it provides for the success of even external activities, can we be somewhat reassured about the development and assistance, even technical, of charitable, recreational, and civic works.

2. The Catholic Action is also a *speculum*, a "mirror" of ordered, disciplined, and harmonious union. This concept of union, as you know, often returns to our lips: for within it lies the hope and promise of effective pastoral action and apostolate. The spectacle that the children of the Catholic Church are preparing to present, both in the Roman Synodal celebration – which seeks to offer itself as a humble example and encouragement to the dioceses of the world – and in the preparation for the greatest event of the Ecumenical Council, with *L'Osservatore Romano*, November 4-5, 1929, p. 3.

[*Latin ed. p. 88*]

The Acta Apostolicae Sedis - Official Commentary 88 holds within it the secret of a new blossoming, of an irresistible attraction. To conform to this spirit, the Catholic Action must be and appear as one: one in the methodical order of its procedures; one in the discipline well understood and willingly

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accepted by all; one in the concord that brings together good ideas and sums up common resources. In the letter *Cum proxime exeat*, which, although addressed to the Young Men, contains prudent norms for all of the Catholic Action, Our Predecessor, Pope Pius XII of venerable memory, particularly wished to emphasize this harmonious union: "Above all, strive each day more and more, as you do, to maintain firm the concord and the union of minds, for without this, you know, nothing can be preserved for long, nothing can prove fruitful... This industrious harmony of minds must arise not only from the common activity and the common directives from which the Catholic Action is guided, regulated, and sustained, but also from the mutual concord of all and of each individual member. Whatever class they may belong to – Our Holy Father Pius XII continued – whatever condition... they must love each other with Christian love, as brothers, and animated by the same zeal for the apostolate, they must be to each other of mutual example." 2 This union guarantees lasting success to the various undertakings, and is constructive, beneficial, and productive; instead, what is contrary to this good spirit, namely: purely local initiatives, individualistic tendencies, and the rigidity of personal positions assumed, creates confusion, fosters disunity, and stifles enthusiasm. And it causes the loss, in negotiations and mediations, of precious time that should be devoted entirely and always to the exercise of *adiutorium* to the hierarchical apostolate. Therefore, concord, and unity of thoughts, of purposes, of programs: to achieve ever more effective validity in the fulfillment of one's duties and responsibilities. 3. Finally, the Catholic Action is a *signaculum*, "a bright sign," of modern times. In the Gradual of the Mass of January 4th, in honor of Saint Gaspar del Bufalo, a true Roman apostle – who can rightly be counted among the precursors of your Movement – we have glimpsed... 2 A. A. 8. X X V, 1943, p. 101.

[*Latin ed. p. 89*]

The Acts of Pope John XXIII, page 89, bear the seal of the Catholic Action in those arcane words of the Apocalypse: "I saw another angel flying through the midst of heaven, having the everlasting Gospel to preach to those who dwell on the earth: And I saw another angel flying through the midst of heaven, and he had the everlasting Gospel to preach to the inhabitants of the earth." Let us rejoice in this vision of our beloved John the Evangelist and Prophet. He stands with the elders in adoration of the Lamb of God, who takes away the sins of the world; the Lamb who is surrounded by the host of virgins, among whom we gladly count our beloved sons of the Catholic priesthood.

And behold, three angels appear, each bearing a warning of life or death, and a message of resurrection! In these angels, we would see you, dear children of the Roman Catholic Action, and all members of the Catholic Action, scattered throughout the world, and engaged in the implementa-

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tion of what beats in our heart and in our eyes: the *Evangelium aeternum*, which you are given to carry, is contained in the profound requests of the Our Father: the name, the kingdom, the will of the Lord, who has called you "to his admirable light."

Our concerns as Supreme Pontiff of the universal Church are also yours, and that is the pursuit of the highest interests of souls: and, corresponding to our desires, you are engaged in the strenuous defense, before all, of the fundamental principles of Christian social order, in the safeguarding of man, redeemed by Jesus Christ, and in the enhancement of that which constitutes the foundation of his dignity, his freedom, and his inalienable rights.

This is the seal before the nations, your distinguishing mark for the necessities and exigencies of modern times: which does not consist in complicated things, or in ostentatious peculiarities, but in the clarity of the program, in the goodness of the methods, in the simplicity of the word; qualities that attract and captivate, and quickly and surely achieve the intended goal.

Beloved sons and daughters! In lovingly presenting to you the characteristics that, at this moment, seem most important for your movement, we have wished to tell you what you are to us, and what we expect from you:

*Apoc. 14, 6.

*1 Pet. 2, 9.

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis - A valuable aid, a bright mirror of fraternal unity, a banner of salvation for society. And so, by the grace of the Lord, may you remain constantly dedicated to the happy fulfillment of this ideal and this program. We follow you with all the affection of Our heart: We are close to you in your trials and your consolations; and We pray that you may always be faithful to your intentions, so that your actions, offered in noble and generous service to the Hierarchy, may be a continuous source of pure joy for the Church of God. We also rejoice with your Assistants, diocesan and parochial, of various branches, whose work, so attentive and generous, is carried out for the benefit of the most distinguished part of the Catholic laity. Invoking upon all the blessings of divine favor, as a renewed confirmation of Our benevolence, We impart the comforting Apostolic Blessing, which We also intend to extend to your beloved families.

To the Most Excellent Man, Conrad Adenauer, President of the Supreme Council for the Administration of Public Affairs in the Federal Republic of Germany.

* Mr. Chancellor, We offer you a warm welcome with great satisfaction of the spirit, as We gladly receive you here in Our dwelling. And We rejoice to join in the general admiration of your people for the fresh and vigorous

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activity with which you continue to dedicate yourself to the high functions of your noble office. In you, Mr. Chancellor, and in your distinguished and religious family, We see a reflection of the divine Providence that rewards a life passed through difficult trials with a conscious and elevated spirit. But beyond the domestic sphere, so pleasing, in you We greet the entire generous German people. The succession of thirty years of service to the Holy Church in various countries did not lead Us to Germany, as did Our immediate Predecessor, Pope Pius XII of venerable memory; but the paternal affection that binds Us to the beloved Nation is equal to the good memory We hold of the regions visited, the acquaintance and friendship of people encountered, and the history that is...

* January 22, 1960.

[*Latin ed. p. 91*]

The Acts of Pope John XXIII, page 91, contain details worth noting. At this moment, our thoughts turn to the ancient cities, rich in natural beauty and art, and even more so in Christian memories, which bear witness to the faith of the fathers through their imposing and majestic cathedrals and the solemn monuments of a glorious civilization: a faith professed throughout the most arduous trials, even in recent decades, by the most recent generations. Our eyes turn with serene hope to the industrious populations, endowed with excellent qualities of intelligence, will, and heart, and to all that in the realm of the arts and sciences brings them great honor. Furthermore, we are pleased to note that the good relations between the Federal Republic of Germany and the Apostolic See are a harbinger of fruitful activity and effective concord. It does not escape us that the propitious harmony of relations between the Holy See and the Federal Republic has been effectively contributed to by the fidelity, dignity, and patriotism of the German Catholics, of whom the conscious and ardent faith is well known, a faith that turns to the relief of so many sufferings, even beyond the borders of the homeland, and the fervent participation in the life of the Church, under the guidance of zealous and diligent Bishops. For the beloved people of Germany, we express paternal wishes, hoping for a future that is ever more favorable, in a fruitful collaboration, which can arise from the good will of each of its children and the purpose of generous service – in a spirit of justice and charity – to the highest ideals of civilization and peace. We implore from the goodness of the Lord the gift of the most excellent graces and consolations upon the noble German nation; and, as a pledge of the invoked favors, and also as a renewed confirmation of our benevolence, accept, Your Excellency, for yourself and for your family, the Apostolic Blessing, which we heartily extend to all the beloved children of Germany.

III. In the Basilica of Saint Peter, during the solemn funeral rites for the soul of Aloysius, Most Holy Cardinal Stepinac, Archbishop of Agram, before the Supreme Pontiff bestowed the absolution upon the tomb.

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* My Lords Cardinals, venerable brothers, and beloved sons! This unusual funeral rite, here in the Basilica of Saint Peter, for a Cardinal who is not of the Curia, has been imposed upon our heart by reasons of extraordinary respect and religious affection for the soul of the deceased.

February 17, 1960.

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - Commentarium Officiale, edito dal Cardinale Luigi Stepinac, Arcivescovo di Zagabria. Questa figura semplice e insigne di padre e pastore della Chiesa di Dio era troppo cara al nostro spirito: la sua prolungata tribolazione di quindici anni di esilio nella stessa sua patria, e la dignità serena e confidente del suo continuo soffrire, l'hanno imposta all'ammirazione e alla venerazione universale. Le circostanze della sua morte, raccogliendo l'attenzione dei suoi figliuoli spirituali a lui più vicini sul grande esempio di invitta pazienza che egli a tutti diede durante tanti anni di segregazione, a così breve distanza della sua residenza dalla loro, hanno diffuso come un tocco di mestizia e di compianto, richiamando le note della liturgia del Sabato Santo presso la tomba di Gesù Salvatore: *Recessit pastor noster, fons aquae vivae, ad cuius transitum sol obscuratus est.* Al suo passaggio verso le regioni eterne, anche il sole si è oscurato nell'orizzonte di questi giorni invernali, piovosi e tristi. Oh! veramente riproduzione fedele del buon Pastore Divino, fedele ed edificante, questo Cardinale Stepinac, che diede 26 anni di episcopato alla sua Arcidiocesi illustre; in un primo lavoro indefesso e zelantissimo di apostolica attività, e negli ultimi, troppo lunghi anni di dolorosa segregazione, accumulò una tale ricchezza di meriti, che il Padre celeste ha sicuramente riversato a grazia e benedizione di tutte le famiglie e di tutti i fedeli della Croazia fervida e pia. In queste ultime settimane, l'umile successore di San Pietro, quale Vescovo di Roma, ebbe una grande consolazione dal Sinodo Diocesano, in cui la sacra intimità del Pastore e del suo gregge – clero e popolo – si trattenne sovente e soavemente nella familiarità con l'amabile splendore di Gesù contemplato come Divino Pastore che *animam suam dat pro ovibus suis*. Ebbene, nel suo dipartirsi per il cielo, l'anima del Cardinale Arcivescovo Luigi Stepinac ancora ci ripete questo grande insegnamento, e questo divino esempio del capo, come si legge nel I capitolo, 1, 11, del libro di Giovanni. Noi preghiamo per la felice glorificazione dello spirito suo, eletto: egli ci risponderà dall'alto come a suggello del nostro rinnovato fervore pastorale, a prontezza di impegno e di sacrificio. Diletti Fratelli e figli: non vogliamo dimenticare il grave invito del suo testamento ad esercizio costante di perdono e di pace. Come è tenero...

[*Latin ed. p. 93*]

The Acts of Pope John XXIII, page 93, speak of how moving it was that he asked forgiveness from all those whom, even with perfect good faith

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and a charitable intention, he might have, even in a slight way, offended; how sublime it is that he repeated, for those who unjustly made him suffer so much, the last words of the dying Jesus: "Father, forgive them, for they know not what they do": *Pater, dimitte illis, non enim sciunt quid faciunt*. This affirmation, "<they know not what they do>", is immense, a profound compassion that illuminates with tragic light the mystery of human perversity concerning the meaning of individual and collective life, of which we are witnesses.

In this great sadness, it is a comfort to see here and there sparks of human piety. Around the dead Christ, hanging from the cross, the Evangelists, all four, tell us of the gesture of Pilate, who granted the bloodied body of the condemned man to the piety of Joseph of Arimathea, who requested the body, and of Nicodemus, who brought a plentiful mixture of myrrh and aloe for the burial. In the immense sorrow that continues to pierce our soul, the gesture of the highest authorities allowed, following the example of the ancient Roman governor, around the blessed body of the illustrious pastor and father, the manifestation of popular piety that will remain in all humble homes for an entire generation, a sacred memory and a perpetual reminder of spiritual elevation and of human and Christian tenderness.

Oh! Why, after the sacrifice of the great priest and pontiff, should it not now be permitted to all just and good souls to greet, at least from afar, the return of a civic and religious peace that, in respect for a noble and robust tradition, reassures the renewed ascent of all towards the highest ideals that are sublimated in the spirit of Christ, associated with a loyal and concordant collaboration in the pursuit and enjoyment of true prosperity that will make human coexistence less sad and more pleasing.

The liturgical prayer, rising from our lips and our hearts through the sacred spirals of incense, implores once again peace and heavenly glory for the lamented deceased Cardinal Stepinac. To this prayer, we feel well associated by all the venerable members of the Sacred College of Cardinals present here or who, from every point of the earth,

[*Latin ed. p. 94*]

Acta Apostolicae Sedis - Commentarium Officiale. Many desired to join in the sorrow of the Common Father with expressions of touching fraternity, as if to express the condolences of the Universal Church. Cardinal Luigi Stepinac was never able to extend his purple, so deserved and glorious, beyond the place of his birth and his forced relegation. But we devoutly believe and hope that he, in the grace and light of the Lord, will now extend his protection over the entire Sacred College, of which he remains a distinguished honor, over the entire Holy Church, and over all of Yugoslavia. And also, we wish to ask, together with him, a special grace from the Lord: namely, the health, preservation, and healing of another illustrious and beloved brother, Cardinal Francesco König, Archbishop of

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Vienna, to whom the wonderful impulse of fraternal charity, which led him to make the funeral honors of the Cardinal of Zagreb more solemn, was the occasion of a travel misfortune that causes concern for his precious life. Oh! sorrow, oh! sorrow, beloved Brothers and sons, for these strange contrasts of the perilous daily life: may they urge us towards the arms of Jesus, as were the first of his disciples, on the Sea of Galilee: *Domine, salva nos: perimus.*

We are very certain that the Lord Jesus will save his Church, and in this hour of sadness, we love to hear again his words, even if spoken in a tone of reproach: *Modicae fidei: quare dubitasti?* But Jesus loves to be invoked. And we join in this invocation with the sons of the ever-beloved "Austria fidelis" for the restoration of the robust health of their meritorious and fervent pastor, who, in his intention of exquisite fraternity, felt associated, as in noble representation, with all the Cardinals, and with the entire Episcopate of the Catholic Church.

Enough, O Lord! Enough. For each day we bless you, even though it is a day of sorrow. *Fiat misericordia tua, Domine, super nos, quemadmodum speravimus in te.* Amen, and always amen.

* Matth. 8, 25. * "And they came to him, and awaked him, saying." Cf. Matth. 14, 31.

[*Latin ed. p. 95*]

Acts of Pope John XXIII, 95 reverse, To the Most Excellent Man, Emmanuel Prado, President of the Republic of Peru.

Monsieur le President,

It is to Us particularly pleasing to welcome you to Our house, and to receive here, in the person of Your Excellency, the entire noble nation of Peru, which is dear to Us for so many reasons. Peru! This very name evokes the image of a people bearing an ancient and illustrious civilization; a people which, with a generous spirit, confronts today the problems posed to it by modern life, and which shows itself concerned with security and progress, not only for itself, but for the entire South American continent; a people, finally, which, in common accord with the countries to which it is united by so many fraternal ties, intends to serve the great cause of peace in the world.

For the happy realization of these goals, and for the prosperity of the Peruvian people, We offer the most paternal wishes. First of all, We sincerely wish that your beloved homeland may always preserve intact, and may each day make more fruitful, the most precious of the inheritances that have been transmitted to it by past centuries: the Christian Faith. For this Faith is indeed the foundation of all true progress and of all well-being worthy of the name, as it is the foundation of national and international peace and concord. This Faith – which has given, in Peru precisely, its

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first fruits of sanctity in the American continent – We desire that it may penetrate ever more deeply into consciences and into customs, into the lives of individuals, families, and of society as a whole.

In this regard, it pleases Us to acknowledge the respect and collaboration that the Church and its institutions find with the public authorities of your country, and with Your Excellency in particular. The activities and initiatives which benefit from this are thus able to develop more easily, and to bring to the populations, with increased spiritual and moral assistance, the beneficial influence of the doctrine and action of the Church.

Die 22 Februarii mensis a. 1960.

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis - Commentarium Officiale. It is mentioned, among other things, the collaboration that the Holy See encountered with the Peruvian authorities during the recent erection of several new ecclesiastical jurisdictions. We do not doubt that Your Excellency and the Government of your Country will continue to demonstrate, with regard to the Catholic Religion, sentiments that so well correspond to the soul of the Peruvian people and its best national traditions. We are confident, in particular, that the Church will find, from the authorities of the State, all the necessary assistance to ensure that the younger generations receive a solid Christian education, especially through religious instruction in schools and the protection of morality against the dangers that threaten it in so many ways. With these wishes and hopes, We renew to Your Excellency Our satisfaction for the visit that you kindly made to Us, and We invoke with all our heart upon you, upon your family, "upon the illustrious persons who accompany you, and upon the entire Peruvian nation, the abundance of divine graces and blessings.

LETTERS WRITTEN AND GIVEN TO THOSE WHO ATTENDED THE CONVENTION IN MANILA, HELD BY "PAX ROMANA," ON THIS SUBJECT: WHAT PARTS DO CATHOLIC MEN HAVE IN CONFORMING SOCIETY.

Dear Sons of Pax Romana gathered in Manila around Our Apostolic Nuncio and Our beloved and venerable Brother, the Archbishop, Monsignor Rufino J. Santos, We wish, through this message, not only to convey Our greetings and paternal congratulations to you, Our fervent wishes for the success of this meeting, and Our warmest encouragement, but also to tell you of the deep joy of the Holy Father in knowing that your assembly is being held for the first time in Asia, for it is a good thing that Christian thinkers study the Gospel among populations where many still ignore it: thus follows the Interfederal Assembly of the Movement.

[*Latin ed. p. 97*]

The Acts of Pope John XXIII, page 97, mention the "International des

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Etudiants," a gathering of chaplains responsible for the spiritual care of students and intellectuals in Asian countries, and, finally, the first international meeting of Catholic intellectuals from Asia. The theme presented to you – "The social responsibility of the Catholic student and intellectual" – suggests several reflections that are in perfect harmony with the path already so often traced by the venerable memory of Pope Pius XII: "A small flock scattered within secular cultures, which have not yet been penetrated by the light of Christ, 'nolite timere' / fear not, but have confidence; be proud and joyful that Christ has chosen you to be his witnesses usque ad ultimum terrae [even to the ends of the earth]:"

– In order to be worthy of this calling, above all, strive for a deeply Christian life, carefully strive to acquire a true religious formation in relation to your secular culture, in perfect conformity with the great teaching of the Church; gain the respect, trust, and even the friendship of your peers through your competence and your moral and professional qualities, with a Catholic faith firmly established and far from any wind of false doctrine; work with zeal, according to the means available to you, to make them know the sweet message of Jesus; and finally, in the face of the rapid economic development of your countries, do not fail to study the Catholic social doctrine and spread it around you. Indeed, it possesses the elements that allow for the resolution, with respect for the human person, of the socio-economic problems so often debated today. Thus, closely intertwined with the public and social life of your compatriots, you will shine with the pure light of Christianity and facilitate the harmonious development of the countries in which you live. This will be a great work of mercy.

3. But here is another subject of reflection: by its very nature, Catholicism is universal, global. The Gospel has, fortunately, throughout the centuries, beginning with the Near East, informed us of living forms of culture that constantly bear pure religious, moral, and intellectual values, of which we would do great harm to deprive ourselves. And today, it is to you that falls, in part, the important task of also translating this message of truth and love into forms appropriate to the soul.

[*Latin ed. p. 98*]

98 Acta Apostolicae Sedis - Official Oriental Commentary: Know that We consider this work to be of paramount importance for the future of Catholicism. With the assurance that you will embrace these considerations of Our pastoral concern, and that you will contribute greatly to making the fertile youth of the Church shine forth, and to gaining many sons for it in the various countries of Asia, We readily invoke upon your assembly in Manila, and upon each of your respective nations, a copious outpouring of graces, as a pledge of which We wholeheartedly grant, dear Sons, a most paternal Apostolic Blessing. From the Vatican, on the 8th of December, 1959. IOANNES PP. XXIII, To the Most Reverend P. D. Vincent Alexander

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Gonzalez and Robleto, Archbishop of Managua, and to all the faithful of the Republic of Nicaragua, on the occasion of the Sacred Mission of Managua and the consecration of the hearts of the entire nation to Jesus and Mary.

With how much joy, Venerable Brother and most beloved Sons of Managua, have We received the news of the celebration of the great Diocesan Mission which is solemnly concluded today in that City! Through the mouth of its supreme Magistrate, in the presence of thousands of workers, all of Nicaragua is today consecrated to the Sacred Hearts of Jesus and Mary. A worthy crowning achievement with which an entire chain of gifts has been concluded, falling abundantly from Heaven, of transformations wrought by divine grace in the intimacy of so many souls, of secret marvels which have converted the hearts of many into living tabernacles of the Most High. Each one of you has presented to God during these days not only your past, perhaps with tears of repentance and certainly with moved gratitude to the Celestial Father, but also the projects of the future, in order to illuminate them with greater faith, to imbue them with greater charity, and to penetrate them with greater fidelity to one's own duty in the exercise of one's profession. The ideal of the individual, as well as the goals of the collective, remain there, upon the holy altar, so that the Lord may bless and sanctify them. In that magnificent stadium, transformed today into a majestic temple, We seem to perceive a resounding affirmation of faith with a virile accent that pierces...

[*Latin ed. p. 99*]

My dearest children, how we desire that no voice may be lacking in this harmonious choir, so that it may better attract upon your homes, fields, workshops, and cities, and even upon the entire earth which venerates God, the graces of salvation! This Mission, my beloved children, shall not pass into the annals of your history as a fleeting, albeit splendid, episode of religious fervor; we are convinced that with it, you are laying a milestone on the path of the spiritual advancement of your people. Therefore, if you wish to hear a word from your Father and Pastor who loves you so much, we will say to you: strive to preserve intact the Christian heritage of your ancestors and to strengthen ever more the unity of your faith. The foundation and cornerstone of this endeavor will be a conscience exquisitely formed and a religious instruction such that it will suffice not only to nourish the spiritual life of each individual, but also to defend it from the attacks of those who, in any way, seek to sow tares in the field of your Catholic inheritance. Religion is not a family possession to be enjoyed without further action than possessing it; it must dominate all of life and animate its actions with impulses of continuous improvement; this is the essential demand of charity, the soul of the other virtues, which cannot leave any situation at rest as already acquired and perfect, nor any justice as sufficient, while the Kingdom of God

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is not yet fully built. Let each one consider the fulfillment of the duties that justice and charity impose, particularly in the social sphere, according to the doctrine of the Church, as the best apology and preaching. You have seriously meditated on what a Christian life entails in all its breadth. Go forth with determination! The program of the Sermon on the Mount is the seed of perennial youth, capable of illuminating the paths of the ascendant history of peoples by revitalizing their institutions. May the Immaculate Virgin ensure that in the homes of your nation, deeply rooted in Catholicism, holy souls may emerge, preserving their faith untainted and as the best fruit of careful Christian education, which are the indispensable foundation for the birth and cultivation of abundant priestly and religious vocations. Go forth, dear children, from these days with a new light in your eyes, your spirit free from all fear, your hearts overflowing with joy and peace, with the treasure of divine grace. Let the ideal be held high of bringing the supernatural life that Jesus Christ—

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - An official commentary, intended to bring to the world examples and doctrine so that they may be made known to all through you: ut et vita Jesu manifestetur... in vobis. For the best fulfillment of such holy purposes, we impart Our cordial Apostolic Blessing, which We bestow with all generosity upon you, Venerable Brother, and upon the other members of the Episcopate, upon the most worthy Authorities of the Nation, with the Most Excellent Lord President at their head, upon the tireless Missionaries who, with intelligence and zeal, have directed this memorable Mission, and upon the Clergy and the faithful people of Managua and of all of Nicaragua. 1 The Vatican, January 1, 1960. IOANNES PP. XXIII. TO OUR VENERABLE BROTHERS AND BELOVED SONS, PARTICIPANTS IN THE "DE CATHOLICA INSTITUTIONE" CONVENTION, HELD IN JOSEPHOPOLI. To Our Venerable Brothers and beloved Sons, participants in the VII Inter-American Congress of Catholic Education. After diligent preparation, with the participation of competent and experienced individuals, and in fraternal collaboration from throughout the entire Continent, the VII Inter-American Congress of Catholic Education will soon take place in the hospitable and noble "City of San José de Costa Rica," which fills Our hearts with a just hope for "excellent results." Receive, Venerable Brothers and beloved Sons, with Our cordial greetings, the assurance of a special prayer for you, that your endeavors, begun with the best of prospects, may contribute to bringing greater light to the solution of the educational problems that are posed today in your Nations. The questionnaire to be developed during these days, formulated on the basis of a verified survey among the Organizations affiliated with your Confederation, has as its central theme "the result of the spiritual formation of Catholic Schools"; a theme of singular importance concerning which We wish to offer you

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some considerations. 1 2 Corinthians 4:10, 12.

[*Latin ed. p. 101*]

From a childhood piety, but neglected in adolescence, it unfortunately often happens that in the young person who opens himself to the world, there occurs a true shipwreck in the faith. This phenomenon, due to its gravity, attracts attention and demands the serious examination of any educator conscious of his mission. It is a principle of Catholic pedagogy that the essence of education consists in collaboration with divine grace for the formation of the true and perfect Christian. While natural values should not be despised, "it is false for any pedagogical naturalism to exclude or diminish, in any way, the supernatural Christian formation in the instruction of youth." 1 Therefore, an education, not superficial, but profound and of great scope, will be, above all, a fruit of grace; it will receive its impetus from an environment of home in the College, from a gentle discipline, which forms good habits, from optimism and joy; it will be fostered by a work that brings the particular attention of the Superiors to each one, in order to effectively help him to achieve his perfection. A spirit of initiative, a climate of spontaneity and sincerity in the religious life of the adolescent, will be conditions for perseverance in the direction that the College life lays out for him for the future. The adolescent is at the age in which he himself must strive to discover his being and form his personality: it is incumbent upon his educators, and particularly upon his spiritual director, the task of helping him in this endeavor. Son of God, member of the Mystical Body, he has a place of his own in the Church. Thus, St. John considers him when he addresses the adolescents: "I write to you, young men, because you have overcome the evil one." The Church does not cease to recognize the riches that youth brings and to foster its legitimate evolution and development. Therefore, from the earliest age, it takes great interest in the task of educating his life of faith, together with the formation of his conscience, along with the learning of the right use of his freedom. Intellectual catechesis will be little effective if it is not accompanied by an education that includes, along with intelligence, the will and the heart of the adolescent: religion encompasses the whole man; it is the total behavior of his life that must be oriented.

1 Pius XI, Encyclical "Divini Illius Magistri."

2 1 John 2:13.

[*Latin ed. p. 102*]

The Acts of the Apostolic See – Official Commentary: The Christian message, putting into practice a complete pedagogy of the spiritual life, so that the young person may acquire an awareness of the correspondence that exists between the truths that are taught to them to believe and the interior aspirations that spring from their personality towards ideals of justice,

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charity, and moral rectitude. Catholic schools strive to provide their students with a preparation for life, giving them a religious foundation in accordance with their needs. But generally, this is not enough for them to later be able to have an adequate response to all the problems that the course of their existence, and in particular the expansion of their knowledge in other branches of knowledge, will present to them. Therefore, this foundation must be expanded and completed with further instruction, especially of a deontological nature: their religious culture must always develop in parallel with their growing acquisitions in the field of secular, literary, or scientific culture. Associations for post-school education, chairs of higher religious culture, even within the university itself, university assistance programs, and organizations that seek to enhance and continue the work of the school, will play an important role in this endeavor. Formation does not extend only to the life lived in the school, but also and primarily must be conceived as a preparation of the student to face the family, civic, and professional responsibilities of adult life: the various environments in which they find themselves or may later find themselves, as well as the influence of currents of thought now readily available to all thanks to the techniques of dissemination, must not be overlooked. They must be put in a position to face them with personal responsibility. It is also pleasing to see the effort put into an education for the apostolate, for the practice of charity. Training, with determination and prudence, for the gift of self, through an action tailored to their abilities, will favor the fact that the student, tomorrow, may respond to the demands of their own vocation, whatever that vocation may be. The liturgy of the Church, thoroughly known and lived; the moral study of world or local events, and of the various expressions of culture or social life, in meetings or circles, constitute other means by which the young person will gradually enter the world of tomorrow and embody in concrete reality the truths learned.

[*Latin ed. p. 103*]

Acts of Pope John XXIII, 103. Let the ideal of every teacher, an imitator of the *Magister bonus*, Jesus Christ, be to incorporate into society a youth that is pure, united, generous, and apostolic, a youth animated by a sense of the Church, which will offer to the Church priestly and religious vocations, and to the nation, Christian families. We have no doubt that, following in the footsteps of previous Congresses and adhering to the directives that the Hierarchy has laid out for you, this present assembly will increase the just prestige of your Confederation, thereby offering to the interested authorities of your respective countries an effective and generous collaboration for the common good of society. May the Apostolic Blessing, which we wholeheartedly bestow upon all those who are participating in this Congress or who have contributed to it, be upon your endeavors. The Vatican, January

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10, 1960. IOANNES PP. XXIII. Matthew 10:17.

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS SACRED CONSISTORY CONGREGATION I PROVISIONS FOR CHURCHES. Most Holy Lord, Our Pope John, by Divine Providence XXIII, having succeeded, by successive decrees of the Sacred Consistory Congregation, has provided for the following churches with new pastors, namely: on October 21, 1959. — To the titular episcopal Church of Abitinae, he appointed the Reverend Vincent Urban, Archbishop of Urban, Canon of the Metropolitan Church of Breslau, whom he designated as an Auxiliary to the Most Eminent and Reverend Father Bishop Stephen, Cardinal Wyszynski, Archbishop of Gnesen. on December 16. — To the titular episcopal Church of Calama, he appointed the Reverend Henry Gufflet, parish priest and dean of St. Germain, commonly known as "en Laye," in the diocese of Versailles, whom he appointed as a Coadjutor with the right of succession to the Most Reverend Father Bishop Aloysius Rastouil, Bishop of Limoges. on December 21. — To the Metropolitan Church of Cashel, he appointed the Reverend Thomas Morris, from the Archdiocese of Cashel, pro-president and professor of Holy Theology at St. Patrick's College in Thurles. on December 27. — To the titular episcopal Church of Limyra, he appointed the Reverend Alfonsus Kempf, parish priest of St. Gertrude in the diocese of Würzburg, whom he designated as an Auxiliary to the Most Reverend Father Bishop Joseph Stangl, Bishop of Würzburg. on January 2, 1960. — To the Cathedral Church of Dodge City, he appointed the Reverend Marion Francis Forst, Vicar General of Springfield-Cape Girardeau. — To the titular episcopal Church of Andropola, he appointed the Reverend Thomas F. Maloney, from the diocese of Providence, whom he designated as an Auxiliary to the Most Reverend Father Bishop Russell Joseph Me Vinney, Bishop of Providence.

[*Latin ed. p. 105*]

The Sacred Consistorial Congregation, number 105:

To the Reverend Monsignor James W. Malone, of the diocese of Youngstown, who has been appointed Auxiliary Bishop to the Most Reverend Emmett Michael Walsh, Bishop of Youngstown. Date: January 19th.

To the Most Reverend Francis Joseph Schenk, formerly Bishop of Crookston, appointed Bishop of the Cathedral Church of Duluth. Date: January 20th.

To the Reverend Monsignor Guidon Nicholas Cavanna, pastor of Saint Alexander in the city of Alessandria della Paglia, appointed Bishop of the Cathedral Church of Rieti. Date: January 21st.

To the Most Reverend Caelestius Joseph Damiano, formerly titular Arch-

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bishop of Nicopolis in Epirus, to whom the archiepiscopal title has been retained personally, appointed Bishop of the Cathedral Church of Camden. Date: January 26th.

To the Most Reverend Caietan Malchiodi, formerly titular Bishop of Cana, Vicar of the Pontifical Administration of Lauretana, appointed titular Archbishop of Amasena. Date: January 27th.

To the Most Reverend Lawrence A. Glenn, formerly titular Bishop of Tuscamia, appointed Bishop of the Cathedral Church of Crookston.

To the Reverend Monsignor Victor Bonamin, a member of the Society of Saint Francis de Sales, who has been appointed Auxiliary Bishop by the Eminent and Reverend Monsignor Anthony, Cardinal Caggiano, Archbishop of Buenos Aires and Vicar of the Castrensis Republic of Argentina. Date: February 23rd.

To the Most Reverend Leon Ferdinand Dworschak, formerly titular Bishop of Tian, appointed Bishop of the Cathedral Church of Fargo.

To the Most Reverend Thomas Joseph McDonough, formerly titular Bishop of Thenita, appointed Bishop of the Cathedral Church of Savannah.

To the Reverend Monsignor William G. Connare, pastor of Saint Richard, of the diocese of Pittsburgh, appointed Bishop of the Cathedral Church of Greensburg.

The NOMINATION: By Decree dated December 14th of the year 1959, the Sacred Consistorial Congregation nominated the Eminent and Reverend Monsignor Anthony, S.R.E. Cardinal Caggiano, Archbishop of Buenos Aires, Vicar of the Castrensis Republic of Argentina.

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis - Official Commentary III

BALTIMORE: DECREE CONCERNING THE TRANSFER OF THE METROPOLITAN CATHEDRA AND THE ERECTION OF A CON-CATHEDRAL.

In the illustrious city of Baltimore, there exists a new temple, truly remarkable in its structure and grandeur, built with a considerable sum of money bequeathed by a most generous man. This temple was constructed, either to fulfill the desired will of the aforementioned man, or upon the request and approval of the diocesan consultors, with the intention that the Episcopal Chair be established therein. Therefore, His Excellency Francis P. Keough, Archbishop of Baltimore, marking the fiftieth year since the same Baltimore Church was elevated to the rank of Archdiocese, and expressing the sentiments of the entire clergy and all the faithful, earnestly requested the Apostolic See to transfer the Metropolitan Cathedral of Baltimore to the aforementioned magnificent temple, which is soon to be dedicated to God in honor of Mary, our Queen. Furthermore, the ancient Sacred Church, dedicated to the Blessed Virgin Mary, assumed into Heaven, should, without

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a dissenting voice, be adorned with the glorious title of Con-Cathedral.

Moreover, this Sacred Congregation, after mature deliberation and with the favorable opinion of His Excellency Aegidius Vagnozzi, titular Archbishop of Myra and Apostolic Delegate in the United States of America, considering that this would greatly benefit the illustrious Metropolitan Church of Baltimore, deemed it fitting to approve. Therefore, with the necessary consents obtained, or presumed to be obtained, from those who have an interest, or are presumed to have an interest, and by virtue of the special faculties granted to him by His Most Holy Lord, Pope John, by the Divine Providence, XXIII, I hereby decree, with the same validity as if Apostolic Letters sealed with the papal seal were issued, that the aforementioned new temple, to be dedicated to God in honor of Mary, our Queen, is raised to the dignity and rank of the Metropolitan Church of Baltimore, so that the Metropolitan Chair may henceforth be erected therein, together with all the prerogatives, rights, and privileges enjoyed by other metropolitan churches.

[*Latin ed. p. 107*]

The Sacred Consistorial Congregation, Item 107: The same Sacred Congregation grants that the glorious temple, dedicated to the Most Blessed Virgin Mary, assumed into Heaven, which rightly merits to be considered "...as a monument of the Catholic Church..." may be adorned with the title of a Concatedral Church, so that the Archbishops of Baltimore may also, on more solemn days, as they themselves may deem most fitting, perform pontifical functions in the aforementioned Concatedral Church. For all these matters to be carried out, the Sacred Consistorial Congregation appoints the Most Reverend Father Aegidium Vagnozzi, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, to carry out the aforementioned purpose, with the obligation imposed upon him to send to the same Sacred Consistorial Congregation a duly authenticated copy of the completed act as soon as possible. All contrary decrees to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 21st day of the month of September, in the year 1959.

L. fB MARCELLUS Cardinal MIMMI, Bishop of Sabina and Mondello, Secretary.

L. fB S. Iosephus Ferretto, Archbishop of Serdica, Assistant.

CUNEENSIS AND FOSSANENSIS DECREE CONCERNING THE CHANGE OF BOUNDARIES OF DIOCESES:

Since the faithful who reside in the places commonly called Tetto in Italy, Cascina S. Giovenale, Tetto Pace, and Chiabotto in Trieste, due to the excessive distance, do not usually attend the parish church of S. Benigno, which belongs to the Diocese of Cuneo, to which they are subject, but rather

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frequent the nearer church of S. Ioannis Baptistae, in the town of Centollo, in the Diocese of Fossano, and since the aforementioned places are located within the territory of the same town of Centollo, the Most Reverend Father Guido Tonetti, Archbishop-Bishop of Cuneo, with the consent of the Most Reverend Father Dionysio Borra, Bishop of Fossano, considering the greater good of the faithful, has recently requested from the Apostolic See that the aforementioned...

[*Latin ed. p. 108*]

The Acts of the Apostolic See - Official Commentary 108: A territory was to be separated from the diocese of Cuneo and added to the diocese of Fossano. Therefore, the Sacred Consistorial Congregation, having considered the matter and seeing its opportunity, by virtue of the special faculties granted to it by His Most Holy Lord Pope John, by the Divine Providence, XXIII, after due deliberation, decided to approve the request. Wherefore, with the consent of those who are, or are presumed to be, interested, by the present Consistorial Decree, which shall have the same validity as if Apostolic Letters had been issued under the papal seal, it is decreed that the territory, which includes the places of Tetto in Italy, the parish of San Giovenale, Tetto Pace, and Chiabotto in Trieste, be permanently separated from the parish of San Benigno and from the diocese of Cuneo, and be added to the parish of San Giovanni Battista in the town of Centollo, and consequently, the boundaries of both dioceses shall be changed accordingly. To carry out these matters, the Sacred Consistorial Congregation appoints the Most Reverend Father Guidone Tonetti, Archbishop-Bishop of Cuneo, granting him the necessary and appropriate faculties, including the power to delegate, to any man holding an ecclesiastical office, to carry out the aforementioned purpose, with the obligation of sending to the same Sacred Consistorial Congregation, as soon as possible, a certified copy of the completed act. All contrary opinions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 16th of October, in the year 1959. [Signature] MARCELLUS Card. MIMMI, Bishop of Sabina and Mondello, Secretary. L. SB s. f. Joseph Ferretto, Archbishop of Serdica, Assistant.

DECREE OF THE DIOCESE OF TREVISO CONCERNING THE RENEWAL OF THE CHAPTER OF THE COLLEGIATE CHURCH OF SAINT MARY ASSUMED INTO HEAVEN AT ASYLO. The Most Reverend Father Anthony Mistrorigo, Bishop of Treviso, desiring to better promote the divine cult, seeks to restore the venerable Chapter of the ancient Collegiate Church of Saint Mary Assumed into Heaven at Asylo, in the diocese of Treviso, of which only two canons remain at the present time.

[*Latin ed. p. 109*]

The Sacred Consistorial Congregation, in its deliberation concerning the

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collegiate establishment, having received a firm request from the Prefect, the Sacristan, and other benefices of a lower rank and limited income, all belonging to the Apostolic See, to expedite the reform and more precise definition of the aforementioned collegiate chapter, and having considered that such a reform would contribute to a more solemn worship of God in the church, decided to grant their request. Therefore, exercising the special faculties granted to it by the Most Holy Pope John, by the Divine Providence, Pope XXIII, and with the necessary consent of those involved or presumed to be involved, the present Consistorial Decree, which shall have the same validity as if it were issued by an Apostolic Letter bearing the papal seal, establishes that from now on, the collegiate chapter of the Church of Saint Mary Assumed into Heaven of Asilo, previously consisting of two parts, shall consist of only one part, namely, the Prefect, and five canons, and three resident canons. Regarding the choral vestments, the choral service, and other offices, rights, and privileges, the norms of common law, the indulgences granted by the Apostolic See, legitimate customs, and the chapter statutes shall be strictly observed. To carry out all of these matters, the Sacred Congregation appoints the Most Reverend Father Anthony Mistrorigo, Bishop of Tarvisium, granting him the necessary and appropriate powers, including the power to delegate any person holding an ecclesiastical office, to carry out the aforementioned purpose, and imposing upon him the duty of sending, as soon as possible, to the same Sacred Consistorial Congregation, a certified copy of the completed act. All contrary provisions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 16th day of the month of October, in the year 1959. [Signatures: Cardinal Mimmi, Bishop of Sabina and Mantenna; L. f. S. f. Iosephus Ferretto, Archbishop of Serdica, Attendant.] PATENSIS - ATERRADENSIS: DECREE CONCERNING THE CHANGE OF BOUNDARIES. Deeply concerned for the spiritual well-being of the flock, the Most Reverend Fathers Joseph Andrew Coimbra, Bishop of Patos de Minas, and Emmanuel Nunes Coelho, Bishop of Aterradens, have requested the Apostolic See to...

[*Latin ed. p. 110*]

The Acts of the Apostolic See – Commentary 110. That the boundaries of certain dioceses might be somewhat altered and thus more suitably arranged. Our Most Holy Lord Pope John, by Divine Providence, having attentively considered the favorable opinion of His Excellency, Most Reverend Father Armando Lombardi, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in the Federated States of Brazil, and having received prayers addressed to him by the aforementioned Cardinal of the Sacred Congregation of the Consistory, which he deemed beneficial to souls, benignly decided to grant them. Wherefore, supplementing what is necessary, with the consent of those who have an interest, or are presumed to

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have an interest, and by the fullness of Apostolic power: 1. The entire territory of the municipalities, as now defined by civil law, commonly called Deljlnópolis and Pratinha, and the territory of the civil districts of Campos Altos, belonging to the municipality of the same name, Desemboque and Tapira, belonging to the municipality of Sacramento, is separated from the diocese of Patos de Minas and permanently attached to the diocese of Aterradense. 2. Conversely, the entire territory of the municipalities of Sâo Concaio do Abaeté and Rio Raranaíba, as well as the place commonly called Arcado, belonging to the municipality of Patos de Minas, is separated from the diocese of Aterradense and permanently assigned to the diocese of Patos de Minas, so that the aforementioned municipalities of Sâo Concalo do Abaeté, Rio Paranaíba and Patos de Minas, as now defined by civil law, belong to the diocese of Patos de Minas. His Holiness, having thus altered the boundaries of the aforementioned dioceses, orders that all acts and documents pertaining to the aforementioned territories be transferred from the curia from which they originate to the curia of the diocese to which they are newly attached; and with regard to the clergy, he decrees that as soon as the present Decree is put into effect, the priests of the Church are thereby considered to be assigned to the diocese in whose territory they legitimately hold a benefice or ecclesiastical office; and that other clergy of the Church who are born in the territory in which they have a legitimate domicile shall remain in that diocese. To accomplish all of this, Our Most Holy Lord has deigned to appoint the aforementioned Most Reverend Father Armando Lombardi, granting him the necessary and appropriate powers, and also delegating to him the authority to appoint any man of ecclesiastical dignity to carry out the aforementioned purpose.

[*Latin ed. p. 111*]

The Sacred Congregation for the Propagation of the Faith, having been charged with this matter, and in accordance with the duty imposed upon it by the Most Holy Congregation, orders that the authentic copy of the executed act be sent as soon as possible to the Most Holy Congregation. Concerning these matters, the present Consistorial Decree has been issued, and it shall have the same force and validity as if it were issued with the Apostolic seal. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 21st of November, 1959.

† MARCELLUS Card. MIMMI, Bishop of Sabina and Monden, Secretary.

L. S.

† JOSEPHUS FERRETTO, Archbishop of Serdica, Assistant.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

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LUUABURGEN - KABINDA.

DECREE CONCERNING THE ALTERATION OF VICARIATE BOUNDARIES.

Whereas, in the Belgian Congo, the ecclesiastical boundaries between the Apostolic Vicariates of Luuaburgen and Kabinda, entrusted to the Congregation of the Immaculate Heart of Mary, no longer corresponded to the needs of the missionary apostolate; and whereas, it has been deemed opportune to proceed with a partial alteration of the boundaries between the aforementioned ecclesiastical divisions;

Therefore, this Holy Congregation, having carefully considered the matter, and with the consent of those concerned, and having heard the favorable opinion of the Most Reverend Lord Ubaldi Calabresi, who manages the affairs of the Apostolic Delegation in the Belgian Congo and in Ruanda-Urundi, has decided that the boundaries between the aforementioned ecclesiastical divisions should be amended in such a way that the entire portion of territory which includes the villages of the regions commonly known as "Chefferies Mundembo and Kanyemba," which hitherto belonged to the Apostolic Vicariate of Luuaburgen, should be separated from said Apostolic Vicariate and attached to the Apostolic Vicariate of Kabinda.

[*Latin ed. p. 112*]

112 Acta Apostolicae Sedis - Official Commentary. Concerning the opinion, which, in an audience on the 13th day of the month of October of the current year, was presented to the Most Holy Lord, Our Pope John, by the Divine Providence, the XXIII, by the Secretary of this Holy Congregation, the same Supreme Pontiff, graciously receiving it, declared it valid and confirmed it, and ordered that a Decree be drawn up concerning the matter. Given in Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the 13th day of the month of October, in the year of Our Lord 1959. G. P. Card. AGAGIANIAN, Pro-Prefect. L. fp, S. C. Corvo, Under-Secretary.

II. MANGALORE. - CALICUT; DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF DIOCESES.

The Most Reverend Lord Raimund D'Mello, Bishop of Mangalore, requested that that territory, commonly called the "taluk of Hosdrug," be separated from the diocese of Mangalore and united with the diocese of Calicut, with which it shares language, customs, and civil administration. The Holy Congregation for the Propagation of the Faith, graciously receiving these requests, with the consent of the Most Reverend Lord Aldo Patroni, Bishop of Calicut, taken into consideration, and also with the favorable opinion of the Most Reverend Lord James Robert Knox, Titular Archbishop

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of Melitene and Apostolic Delegate in the Republic of India, by virtue of special faculties granted by the Most Holy Lord Our Pope John, by Divine Providence, XXIII, the entire territory pertaining to the "taluk of Hosdrug" was separated from the diocese of Mangalore and permanently annexed to the diocese of Calicut, and this Decree was ordered to be drawn up concerning the matter. Given in Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the 12th day of the month of January, in the year of Our Lord 1960. G. P. Card. AGAGIANIAN, Pro-Prefect. L. © S. f. Petrus Sigismondi, Titular Archbishop of Neapolis in Pisidia, from the Secretariat.

[*Latin ed. p. 113*]

Roman Rota, Acta 113, ACTS OF THE SACRED ROMAN ROTA. Citations and edicts. Regarding the matter of the nullity of marriage and dispensation (STÖRENI - ZOCCHI). Since the actual place of residence of the aforementioned Mr. Rinaldi Zocchi is unknown in this cause, we summon him to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on May 2nd, 1960, at the twelfth hour, to discuss the matter and reach an agreement, or to affix his signature to the following document, and to designate a date for the Rota session for the determination of the cause. Whether the marriage is null in this case, and to what extent: Whether consultation should be sought from the Most Holy [Pope] regarding a dispensation from a valid but unconsummated marriage. The ordinaries of the place, parish priests, and all faithful who have knowledge of the aforementioned place of residence of Mr. Rinaldi Zocchi are to take care that he is informed of this edictal citation.

Emmanuel Bonet, Secretary from the Chancery of the Sacred Roman Rota, February 8th, 1960.

C. Pezzicara, Notary.

It is unknown the place of the current residence of Mr. Renaud Zocchi, defendant in this cause; therefore, we summon him to appear, in person.

8 - ACTA, vol. I I, n. 2. — February 29th, 1960.

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis - An official commentary, or by a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on May 2, 1960, at 12 o'clock, to discuss or agree upon the doubt reported below, and to set the date for the decision of the case before the Rota. Does the nullity of the marriage exist in this case? And if not: Should the Holy Father be consulted regarding a dispensation *super rato et non consummato* in this case? The Ordinary of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of said Mr. Renaud Zocchi, must, insofar as possible,

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inform him of this citation.

AUGUSTANA, or TAURINEN. REGARDING THE NULLITY OF MARRIAGE (PASCAL - CARLIN) Since the current place of residence of Mr. Aloysius Carlin, in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the Seat of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on April 30, 1960, at the eleventh hour, to discuss the doubt, to agree upon it, or to subscribe to the following, and to designate the day for the hearing regarding the definition of the cause. Whether the decision of the Rota of November 27, 1956, should be confirmed or rejected in this case. The Ordinaries of the places, the pastors, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Aloysius Carlin, must take care to ensure that he is informed of this edictal citation.

* Ovidius Bejam, Clerk from the Chancery of the Holy Roman Rota, February 20, 1960. C. Pezzicara, Notary.

Since the current place of residence of Mr. Louis Carlin, the defendant in this cause, is unknown, we summon him to appear in person.

[*Latin ed. p. 115*]

Sacred Roman Decree 115, issued by a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Roma, Palazzo della Cancelleria) on April 30, 1960, at 11 o'clock, to resolve or subscribe to the doubt reported below, and to set the date for the decision of the case before the Rota. Must the sentence of the Tribunal of the Rota, dated November 26, 1956, be confirmed or annulled? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of said Louis Carlin, must, insofar as possible, inform him of this citation.

III. ATHENIAN. NULLITY OF MARRIAGE (FRANGOULOPOULOU - SPHAKIANAKI)

Since the actual place of residence of Mr. Athanasii Sphakianaki is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the Seat of the Tribunal of the Holy Roman Rota (Roma, Palazzo della Cancelleria) on May 9, 1960, at 12 o'clock, to resolve the doubt, or to subscribe to the following, and to designate the day on which the Rotal session will be held for the definition of the cause. Does the nullity of the marriage exist, in this case? The Ordinaries of the places, the pastors, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Athanasii Sphakianaki, must take care to ensure that he is informed of this edictal citation.

* Emmanuel Bonet,

Chancellor of the Tribunal of the Holy Roman Rota,

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February 23, 1960.

C. Pezzicara, Notary

* Since the current place of residence of Mr. Athanase Sphakianaki, defendant in this cause, is unknown, we summon him to appear, in person.

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - Commentarium Officiale, in quo, per procuratorem legitime constitutum, ad sedem Tribunalis Sanctae Rotae Romanae (Roma, Palazzo della Cancelleria), die nono mensis Maii anno millesimo nongentesimo sexagesimo, hora duodecima, ad concordandam vel subscribendam dubitationem infra reportatam, et ad fixandum diem decisionis causae coram Rota, constet. An sit matrimonium nullum in casu dato? Ordinarii locorum, curatores, presbyteri, et fideles qui scientiam habent loci residencae dicti domini Athanasi Sphakianaki, si possibile erit, eum de praesenti citatione monere debent.

[*Latin ed. p. 117*]

Diarium Romanae Curiae 111

DIARIUM ROMANAE CURIAE

Monday, February 2, 1960. The Holy Father, Pope John XXIII, received in a solemn Audience His Excellency MANUEL PRADO, President of the Republic of Peru.

SECRETARY OF STATE

BY APOSTOLIC BRIEF

The Holy Father, Pope John XXIII, reigning happily, deigned to appoint:

September 12, 1959. His Excellency, Reverend Monsignor Brini Mario, as Apostolic Delegate in Indochina.

21st [of September] His Excellency, Reverend Monsignor Del Mestri Guy, as Apostolic Delegate of Nairobi.

December 9th His Eminence and Reverend Lord Cardinal Gilroy Norman T., as Protector of the "Sisters of Mercy" (Grafton, diocese of Lismore).

19th [of December] His Eminence and Reverend Lord Cardinal Castaldo Alfonso, as Protector of the Sisters of the Sorrowful Mother and of Saint Philomena (Naples).

January 2, 1960. His Eminence and Reverend Lord Cardinal Ottaviani Alfred, as Protector of the Daughters of Charity (Canossians) in Venice.

5th [of January] His Excellency, Reverend Monsignor Enrici Domenico, Archbishop titular of Ancusa, as Apostolic Nuncio in Japan.

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7th [of January] His Eminence and Reverend Lord Cardinal Bueno y Monreal José Maria, as Protector of the "Hermanas Hospitalarias de Jesús Nazareno, Terciarias Franciscanas" (Córdoba, Spain).

15th [of January] His Eminence and Reverend Lord Cardinal Cicognani Gaetano, as Protector of the "Hermandad de Sacerdotes Operarios Diocesanos del Corazón de Jesús" (Madrid).

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis - Official Commentary, January 16, 1960. The Most Reverend and Illustrious Cardinal Godfrey William, Protector of the Congregation of the Most Adorable Hearts of Jesus and Mary of Montmartre, O.S.B. (London).

23. The Most Reverend and Illustrious Cardinal Castaldo Alfonso, Protector of the "Pious Rural Catechists" (Montalto Uffugo, Cosenza).

The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the Pious Society of Saint Paul (Rome).

February 1. The Most Reverend and Illustrious Cardinal Cento Fernando, Protector of the Religious Sisters of the Sacred Heart of Jesus (Lima).

The Most Reverend and Illustrious Cardinal Giobbe Paolo, Protector of the Society of Mary, the Redemptorist. (Rome).

The Reverend Monsignor Rogers Gerard Maria, Prelate Auditor of the Tribunal of the Sacred Roman Rota.

5. The Most Reverend and Illustrious Cardinal Siri Giuseppe, Protector of the Daughters of the Sacred Hearts of Jesus and Mary (Istituto Ravasco, Genoa).

6. The Most Reverend and Illustrious Cardinal Castaldo Alfonso, Protector of the Sisters of the Angels (Naples).

7. The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the Sisters of Saint Clare (Rome).

8. The Most Reverend and Illustrious Cardinal Cento Fernando, Protector of the "Sœurs de Charité Dominicaines de la Présentation de la Sainte Vierge de Tours" (Saint-Symphorien, Tours).

9. His Excellency, the Most Reverend Monsignor Bafile Corrado, Titular Archbishop of Antioch of Pisidia, Apostolic Nuncio in Germany.

19. The Most Reverend and Illustrious Cardinal Montini Giovanni Battista, Protector of the Sisters of Charity of the Holy B. Capitanio and V. Cerosa (Milan).

With letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, has deigned to appoint:

January 19, 1960. The Reverend Father Giraudo Marco, of the Order of Friars Preachers, First Companion of the Commissary of the Supreme

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Sacred Congregation of the Holy Office, and Consultor of the same Sacred Dicastery.

February 8. The Reverend Monsignor Garofalo Salvatore, Consultor of the Supreme Sacred Congregation of the Holy Office.

February 10. The Reverend Monsignor Lamas Lourido Pietro Raimondo, and the Reverend Fathers Brisebois Guy, of the Order of Friars Minor, and Sirna Giuseppe, of the Order of Friars Minor Conventual.

[*Latin ed. p. 119*]

From the Diary of the Roman Curia, page 119, Consultors of the Sacred Congregation for the Discipline of the Sacraments, February 12, 1960. The Most Reverend and Illustrious Cardinal Tisserant, Eugene, Member of the Sacred Congregation for the Eastern Churches. 20. His Excellency, the Most Reverend Monsignor O'Connor, Martin John, Archbishop titular of Laodicea of Syria, Consultor of the Sacred Congregation for the Propagation of the Faith. 26. The Reverend Monsignor Tondini, Joseph, Emeritus Under-Secretary of the Cardinal Commission for the Administration of the Goods of the Holy See. Furthermore, with letters from the Secretariat of State, the Holy Father, John XXIII, may He happily reign, deigned to appoint: Assistants to the Papal Throne: November 13, 1959. His Excellency, Monsignor Olano y Urteaga, Leo, Bishop titular of Lagina. 20. His Excellency, Monsignor De Zanche, Vittorio, Bishop of Concordia. 27. His Excellency, Monsignor Comin, Dominic, Bishop titular of Obba. Apostolic Protonotaries *ad instar participantium* (in the manner of those who participate): September 5, 1959. Monsignor Blanchette, Romeo, of the diocese of Joliet. Monsignor Cloos, Gregory, of the same diocese. Monsignor Hoover, Edwin, of the same diocese. Monsignor Graham, Ernest G., of the archdiocese of Omaha. Monsignor Wegner, Nicholas H., of the same archdiocese. Monsignor O'Day, Lewis D., of the diocese of Winona. Monsignor Cullinan, John Joseph, of the archdiocese of Saint Paul of Minnesota. Monsignor Arrell, Julian, of the diocese of Fargo. Monsignor Boyer, George, of the diocese of Carcassonne. Monsignor De Berardinis, Justin, of the archdiocese of Chieti. Monsignor Tondini, Amleto (Rome). November 13. Monsignor Passante, Francis, of the diocese of Ostuni. Monsignor Grego, John, of the diocese of Trieste. Monsignor Crovella, Hercules, of the archdiocese of Vercelli. Monsignor Hayes, Patrick J., of the archdiocese of Chicago. December 17. Prelates Domestic to His Holiness: August 22, 1959. Monsignor Sullivan, Leonardo F., of the diocese of Sioux Falls. Monsignor Arjona Correa, John, of the archdiocese of Yucatán. September 5. Monsignor Desmond, John, of the diocese of Joliet. Monsignor Kiley, Lester, of the same diocese.

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - Commentarium Officiale, September 5, 1959.

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Most Reverend Daniel Murray, of the diocese of Joliet.

Most Reverend Giovanni Podestà, of the same diocese.

Most Reverend Giuseppe A. Murray, of the diocese of Little Rock.

Most Reverend Edward J. Appelbaum, of the Archdiocese of Omaha.

Most Reverend Theodore H. Buelt, of the same Archdiocese.

Most Reverend Patrick W. Burke, of the same Archdiocese.

Most Reverend Francis J. Huisman, of the same Archdiocese.

Most Reverend Marcello T. Keliher, of the same Archdiocese.

Most Reverend Anthony S. Kluthe, of the same Archdiocese.

Most Reverend Jeremiah H. O'Sullivan, of the same Archdiocese.

Most Reverend Timothy O'Sullivan, of the same Archdiocese.

Most Reverend Daniel E. Sheehan, of the same Archdiocese.

Most Reverend Charles H. Strassberger, of the same Archdiocese.

Most Reverend Edmund C. Walsh, of the same Archdiocese.

Most Reverend Francis J. Werthman, of the same Archdiocese.

Most Reverend Bernard Westermann, of the same Archdiocese.

Most Reverend Ivo Lagrée, of the Archdiocese of Rennes.

Most Reverend Raymond J. Snyder, of the diocese of Winona.

Most Reverend William Schimek, of the same diocese.

Most Reverend Daniel D. Tierney, of the same diocese.

Most Reverend Francis Klein, of the same diocese.

Most Reverend Alton H. Scheid, of the same diocese.

Most Reverend William Moran, of the Archdiocese of San Francisco.

Most Reverend William G. Cunneen, of the diocese of Portland.

Most Reverend Felix Martin, of the same diocese.

Most Reverend Cyril Cornelius Roosens, of the diocese of Gand.

October 3.

Most Reverend Clement V. Bastnagel, of the Archdiocese of Indianapolis.

Most Reverend Herbert John Farischon, of the diocese of Jefferson City.

Most Reverend Ralph George Kutz, of the same diocese.

Most Reverend Roger Joseph Connele, of the Archdiocese of Saint Paul of Minnesota.

Most Reverend Richard Thomas Doherty, of the same Archdiocese.

Most Reverend Donald Joseph Gormley, of the same Archdiocese.

Most Reverend Nicholas M. Moelter, of the same Archdiocese.

Most Reverend James Patrick Shannon, of the same Archdiocese.

Most Reverend Nicholas Cloos, of the diocese of Fargo.

Most Reverend Raoul Longpre, of the same diocese.

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Most Reverend John Mulvany, of the same diocese.

[*Latin ed. p. 121*]

Diarium Romanae Curiae 121, October 12, 1959.

Most Reverend Luigi O'Donoghue, of the diocese of Fargo.

Most Reverend Owen O'Neill, of the same diocese.

Most Reverend Giuseppe Nischbach, of the diocese of Timisoara.

October 16: Most Reverend Emilio Tisseyre, of the diocese of Carcassonne.

October 30: Most Reverend Marcellino Cazemàjou, of the same diocese.

Most Reverend Anthony Binda, of the diocese of Gomo.

Most Reverend Gino Papalini, of the diocese of Senigallia.

November 6: Most Reverend Giuseppe Fabiani, of the diocese of Ascoli Piceno.

November 13: Most Reverend Augusto Teissier, of the diocese of Digne.

Most Reverend Luigi Collomb, of the same diocese.

Most Reverend Pietro Ravelli (Rome).

Most Reverend Giuseppe Heuschen, of the diocese of Liegi.

November 20: Most Reverend Ferruccio Repanai, of the diocese of Tortona.

Most Reverend Ippolito Bourdonnais, of the diocese of Beauvais.

December 11: Most Reverend Santino Chiappe, of the diocese of Chiavari.

Most Reverend Giulio Santajuliana, of the diocese of Corrientes.

Most Reverend Riccardo Rösch, of the same diocese.

Most Reverend Davide Raimondo Paniagua, of the same diocese.

Most Reverend Gabriele Prisco, of the diocese of Isernia.

Most Reverend Giovanni Oddone, of the diocese of Alessandria.

December 14: Most Reverend Giuseppe Bo, of the diocese of Asti.

Most Reverend Giorgio D'Avack (Rome).

December 17: Most Reverend Giovanni D. Fitzgerald, of the Archdiocese of Chicago.

Most Reverend Tommaso J. Fitzgerald, of the same Archdiocese.

Most Reverend Francesco J. McElligott, of the same Archdiocese.

Most Reverend Guglielmo E. McManus, of the same Archdiocese.

Most Reverend Martino M. Howard, of the same Archdiocese.

Most Reverend Giuseppe Howard, of the same Archdiocese.

Most Reverend Raimondo Vonesh, of the same Archdiocese.

Most Reverend Luigi Wycislo, of the same Archdiocese.

Most Reverend Giorgio Higgins, of the same Archdiocese.

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Most Reverend Donald Masterson, of the same Archdiocese.

Most Reverend Carlo Meter, of the same Archdiocese.

Most Reverend Giuseppe T. Mohan, of the same Archdiocese.

Most Reverend Tommaso J. Kelly, of the same Archdiocese.

Most Reverend Giacomo E. Doyle, of the same Archdiocese.

Most Reverend Giorgio J. Stier, of the same Archdiocese.

Most Reverend Paolo Loeffel, of the same Archdiocese.

Most Reverend Alfonso Memmesheimer, of the same Archdiocese.

Most Reverend Edoardo E. Plawinski, of the same Archdiocese.

Giovanni Grembowicz, of the same Archdiocese.

[*Latin ed. p. 122*]

Acta Apostolicae Sedis - Official Commentary 122, December 17, 1959. Most Reverend Ignazio S. Renklewski, of the Archdiocese of Chicago.

Most Reverend Giovanni P. Rondzik, of the same Archdiocese.

Most Reverend Antonio C. Martinkus, of the same Archdiocese.

Most Reverend Tony Francesco J., of the same Archdiocese.

January 1, 1960. Most Reverend Sebastiano Másala, of the Archdiocese of Sassari.

Most Reverend Giovanni Canestri (Rome).

Secret Chamberlains *in commendam* of His Holiness:

January 16, 1959. Most Reverend Luigi Riva, of the Diocese of Susa.

May 15. Most Reverend Francesco Jorio, of the Archdiocese of São Paulo, Brazil.

Most Reverend Angelo D'Ettorre, of the Archdiocese of Taranto.

June 19.

August 22.

Most Reverend Oliviero Fiocca, of the Diocese of Trivento.

September 29.

Most Reverend Luigi Lo Sardo, of the Diocese of Patti.

Most Reverend Gaetano Parasiliti, of the same Diocese.

Most Reverend Francesco Paolo Fortunato, of the same Diocese.

Most Reverend Francesco Mastrantonio, of the same Diocese.

Most Reverend Antonio Gimmillaro, of the same Diocese.

Most Reverend Sebastiano Vanadia, of the same Diocese.

Most Reverend Francesco Pavesi, of the Diocese of Vigevano.

Most Reverend Attilio Borzi, of the suburbicarian Diocese of Palestrina.

Most Reverend Emilio Evangelisti, of the same Diocese.

Most Reverend Angelo Bosio, of the Diocese of Cremona.

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Most Reverend Ettore Macchi, of the same Diocese.

Most Reverend Umberto Altomare, of the Archdiocese of Cosenza.

Most Reverend Francesco Fata, of the same Archdiocese.

Most Reverend Emanuele Francesco de Alcantara, of the Diocese of Orato.

Most Reverend Raimondo Augusto de Araujo Lima, of the same Diocese.

Most Reverend Francesco de Holanda Montenegro, of the same Diocese.

Most Reverend Carlo Rossi, of the Diocese of Montepulciano.

Most Reverend Francesco Malalan, of the Diocese of Trieste and Capodistria.

Most Reverend Egidio Malusa, of the same Diocese.

Most Reverend Raffaele Tomizza, of the same Diocese.

Most Reverend Giovanni Bullesi, of the same Diocese.

Most Reverend Libero Cattaruzza, of the same Diocese.

Most Reverend Alfredo Bottizer, of the same Diocese.

Most Reverend Giuseppe Jamnik, of the same Diocese.

Most Reverend Mario Shirza, of the same Diocese.

Most Reverend Francesco Giuseppe Deignan, of the Diocese of Wollongong.

[*Latin ed. p. 123*]

From the *Diarium Romanae Curiae*, number 123, September 5, 1959.

Most Reverend Edward Nuszkowski, of the diocese of Joliet.

Most Reverend Otto Loeb, of the diocese of Little Rock.

Most Reverend Edward Garrity, of the same diocese.

Most Reverend Thomas L. Keany, of the same diocese.

Most Reverend Thomas J. Prendergast, of the same diocese.

Most Reverend M. P. Dono van, of the same diocese.

Most Reverend Edward P. McOaslin, of the Archdiocese of Omaha.

Most Reverend Anthony B. Mickells, of the same Archdiocese.

Most Reverend Francis P. Schmitt, of the same Archdiocese.

Most Reverend Romano C. Ulrich, of the same Archdiocese.

Most Reverend Emmett F. Tighe, of the diocese of Winona.

Most Reverend Francis Patrick Ryan, of the diocese of Annidale.

Most Reverend Joseph Cataldo, of the diocese of Grosseto.

Most Reverend Amleto Pompili, of the same diocese.

Most Reverend Adelmo Tacconi, of the same diocese.

Most Reverend Vincent Saroli, of the same diocese.

Most Reverend Peter Aimino, of the diocese of Ivrea.

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Most Reverend Mario Caffaratti, of the diocese of Pinerolo.
Most Reverend Angelo Carretta, of the Patriarchate of Venice.
Most Reverend John Barbaro, of the same Patriarchate.
Most Reverend Charles Hull Patterson, of the diocese of Jefferson City.
Most Reverend George Edward Sharkey, of the diocese of Camden.
Most Reverend Ladislaus Joseph Bazela, of the same diocese.
Most Reverend Martin Bernard McMahon, of the same diocese.
Most Reverend Leo Anthony Hudzik, of the same diocese.
Most Reverend Vincent James Giammarino, of the same diocese.
Most Reverend Vincent J. Horkan, of the Archdiocese of Detroit.
Most Reverend Arthur M. Karey, of the same Archdiocese.
Most Reverend Wilbur F. Suedkamp, of the same Archdiocese.
Most Reverend Frederick Potthoff, of the diocese of Lafayette in Indiana.
Most Reverend Arthur A. Sego, of the same diocese.
Most Reverend Joseph Scerri, of the Archdiocese of Malta.
Most Reverend Acurcio G. S. Dourado, of the Archdiocese of Bombay.
Most Reverend Ignatius S. D'Souza, of the same Archdiocese.
Most Reverend Ignatius Lobo, of the same Archdiocese.
Most Reverend Raymond Mendes, of the same Archdiocese.
Most Reverend Sebastian Vaz, of the same Archdiocese.
Most Reverend Remigius Macro, of the diocese of the Marisi.
Most Reverend Dominic Polla, of the same diocese.
Most Reverend Robert Bersotti, of the diocese of Chiusi.

[*Latin ed. p. 124*]

Acta Apostolicae Sedis - Official Commentary 124, October 30, 1959. Reverend Monsignor Bacherotti Remo, of the diocese of Pienza. November 6, Reverend Monsignor Daturi Umberto, of the diocese of Piacenza. Reverend Monsignor Dozza Adriano, of the same diocese. Reverend Monsignor Ferrari Luigi, of the same diocese. Reverend Monsignor Massari Adeliso, of the same diocese. Reverend Monsignor Poggi Carlo, of the same diocese. Reverend Monsignor Rebecchi Luigi, of the same diocese. Reverend Monsignor Rizzi Antonino, of the same diocese. Reverend Monsignor Squeri Giuseppe, of the same diocese. Reverend Monsignor Tonini Ersilio, of the same diocese. Reverend Monsignor Corvino Sabato, of the archdiocese of Salerno. Reverend Monsignor Mencucci Angelo, of the diocese of Senigallia. Reverend Monsignor Sabatini Italo, of the same diocese. Reverend Monsignor Bettin Attilio, of the archdiocese of Trento. Reverend Monsignor Karbon Vincenzo, of the same archdiocese. Reverend Monsignor Camilleri Martino, of the diocese of Gozo. Reverend Monsignor Vyverman Giulio, of the archdiocese of Malines. Reverend Monsignor

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Moietta Antonio, of the diocese of Padova. Reverend Monsignor Rizzi Mario, of the archdiocese of Bologna. Reverend Monsignor Fiorelli Leone, of the diocese of Norcia. Reverend Monsignor Squartini Pietro, of the archdiocese of Perugia. Reverend Monsignor Censi Genesio, of the same archdiocese. Reverend Monsignor Cappuccini David, of the same archdiocese. Reverend Monsignor Tintori Giuseppe, of the same archdiocese. Reverend Monsignor Guerci Pietro, of the diocese of Fabriano. Reverend Monsignor Chiucchi Vittorio, of the same diocese. Reverend Monsignor Todisco Settimio, of the diocese of Ostuni. Reverend Monsignor Livrani Giovanni, of the same diocese. Reverend Monsignor Tomko Giuseppe, of the diocese of Koáice. December 5. Reverend Monsignor Blanco Vega Isidoro, of the diocese of Corrientes. Reverend Monsignor Roubineau Ramon Secondino, of the same diocese. Reverend Monsignor Musella Francesco, of the archdiocese of Gaeta. Reverend Monsignor Vesco Mario, of the diocese of Ivrea. Reverend Monsignor Testore Giuseppe, of the same diocese. Reverend Monsignor Mester Stefano, of the archdiocese of Agria. Reverend Monsignor Chiappafreddo Franco (Rome). Reverend Monsignor Massani Luigi (Rome). Reverend Monsignor Cerroni Evaristo, of the diocese of Tivoli. Reverend Monsignor Abramowicz Alfredo L., of the archdiocese of Chicago. Reverend Monsignor Cardiff Giovanni I., of the same archdiocese. Reverend Monsignor Herdegen Giorgio A., of the same archdiocese. Reverend Monsignor Brackin Francesco, of the same archdiocese. Reverend Monsignor Moscow Giacomo V., of the same archdiocese. Reverend Monsignor Sokolowski Bronislao E., of the same archdiocese. Reverend Monsignor Obrycki Tommaso, of the same archdiocese. Reverend Monsignor Holbrooe Tommaso, of the same archdiocese.

[*Latin ed. p. 125*]

From the Roman Curia Diary, December 12, 1959. Most Reverend John P. O'Connell, of the Archdiocese of Chicago.

Most Reverend Cornelius McGillicudy, of the same Archdiocese.

Most Reverend Edward M. Pellicore, of the same Archdiocese.

Secret Chamberlain of the Sword and Cape, ad honorem, of His Holiness: October 11, 1959. Mr. Gunnar Leone Garth-Grüner, of the Diocese of Copenhagen.

Chamberlains of Honor, in the purple vestments, of His Holiness: November 6, 1959. Most Reverend Giovanni Bertelli, of the Diocese of Imola.

December 14: Most Reverend Giuseppe Pescosolido, of the Diocese of Alatri.

Most Reverend Sergio Goretti, of the Diocese of Città di Castello.

Most Reverend Livio Camerini, of the Diocese of Faenza.

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Chamberlains of Honor, of the Sword and Cape, ad honorem, of His Holiness: August 29, 1959. Mr. Flavio Rossello, of the Archdiocese of Turin.

September 12: Mr. Luigi Masieri, of the Archdiocese of Florence.

November 27: Mr. Italo Viesi (Rome).

December 11: Mr. Carlo Micara, of the suburbicarian Diocese of Frascati.

Mr. Benedetto Ricci (Rome).

HONORS: By Apostolic Brief, the Holy Father John XXIII, happily reigning, deigned to bestow: The Collar of the Order of Pius. January 25, 1960. Upon His Excellency, Dr. Manuel Prado Ugarteche, President of the Republic of Peru.

By Letters from the Secretariat of State, the Holy Father Pius XII, of venerable memory, deigned to bestow: Knighthood in the Order of Saint Gregory the Great, civil class: May 14, 1956. Upon Mr. Thomas John McMenemy Tempie, of the Archdiocese of Westminster.

September 29, 1957. Upon Mr. Richard O'Sullivan, of the same Diocese.

June 3, 1958. Upon Mr. Douglas Aikenhead Stroud, of the Diocese of Southwark.

Upon Mr. Maurizio Walter Burns, of the Archdiocese of Westminster.

Upon Mr. John Silverlock, of the same Archdiocese.

[*Latin ed. p. 126*]

From the *Acta Apostolicae Sedis* – Official Commentary with Tickets from the Secretariat of State, the Most Holy Father John XXIII, reigning happily, deigned to bestow:

The Insignia of the Order of Saint Gregory the Great: October 23, 1959.

Upon the Marquess of Nannerini, Ignazio (Rome).

Upon Mr. Fioravanti, of the Marquess Odoardo (Rome).

The Commander's Cross with Insignia of the Order of Saint Gregory the Great, civil class: August 22, 1959.

Upon Mr. Marchigiano, Silvio, of the diocese of Grosseto.

October 3rd, upon Mr. Gabardi, Edoardo, of the archdiocese of Milan.

October 23rd, upon Mr. Sánchez Santamaria, Giacinto (Strasbourg).

The Commander's Cross with Insignia of the Order of Saint Gregory the Great, military class: August 14, 1959.

Upon Mr. Corbin, Samuele (Rome).

The Insignia of the Order of Saint Gregory the Great, civil class: August 22, 1959; October 23, 1959.

Upon Mr. Magri, Salvatore, of the archdiocese of Milan.

Upon Mr. Aletti, Arturo, of the same archdiocese.

The Commander's Cross of the Order of Saint Gregory the Great, civil class: April 10, 1959; June 19, 1959.

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Upon Mr. Bauer, Giovanni, of the diocese of Brooklyn.

Upon Mr. Laflamme, Leo K., of the archdiocese of Québec.

Upon Mr. Tardif, Aristide, of the same archdiocese.

July 10th, upon Mr. Veith, George William Francis Mary, of the diocese of Monterey-Fresno.

August 22nd, upon Mr. Lys, Peter, of the apostolic vicariate of Beirut.

Upon Mr. Garnier, Maurice, of the same apostolic vicariate.

Upon Mr. Fillion, Henry, of the same apostolic vicariate.

Upon Mr. Ponthus, Paul, of the same apostolic vicariate.

Upon Mr. Thomas, Philip, of the same apostolic vicariate.

Upon Mr. Maroun, Theophilus, of the Maronite archdiocese of Beirut.

Upon Mr. Hayek, Salim, of the same archdiocese.

Upon Mr. Merab, Anthony, of the same archdiocese.

Upon Mr. Nannini, Amos, of the diocese of Grosseto.

Upon Mr. Angeloro, Andrea, of the same diocese.

Upon Mr. Dubois-Pelerin, Julius, of the archdiocese of Malines.

Upon Mr. Geerts, Joseph, of the same archdiocese.

Upon Mr. Calbiani, Albert, of the archdiocese of Milan.

Upon Mr. Calbiani, Guy, of the same archdiocese.

September 5th, upon Mr. Bellisario, Paul, of the archdiocese of Ferrara.

September 19th, upon Mr. Fico, John, of the archdiocese of Turin.

[*Latin ed. p. 127*]

Diarium Romanae Curiae 127, September 19, 1959. To the Reverend Mr. Momo Augusto, of the Archdiocese of Turin.

26. To the Reverend Mr. Ricotti Pietro, of the Archdiocese of Milan.

23, October. To the Reverend Mr. Bertolone Pietro, of the Diocese of Pinerolo.

To the Reverend Mr. Pais Da Silva Vaz Serra Augusto, of the Diocese of Coimbra.

To the Reverend Mr. Pacheco De Amorin Diego, of the same Diocese.

To the Reverend Mr. Grignani Emilio, of the Archdiocese of Milan.

To the Reverend Mr. Frigerio Francesco, of the same Archdiocese.

The Order of Saint Gregory the Great, military class: October 23, 1959.

To the Reverend Mr. Pellegrini Quarantotti dei Marchesi Giuseppe (Rome).

To the Reverend Mr. Pietromarchi dei Conti Clemente (Rome).

The Order of Saint Gregory the Great, civil class:

March 6.

May 29.

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June 5.

June 19.

July 10.

July 17.

July 31.

August 7.

August 21, 1959.

To the Reverend Mr. Parie Gilberto, of the Diocese of Aberdeen.

To the Reverend Mr. Van Hesteren Gisberte Giovanni Guglielmo E., of the Diocese of Haarlem.

To the Reverend Mr. Meuwenhuis Ignazio F. A. M., of the Archdiocese of Utrecht.

To the Reverend Mr. Stolte Ludovico, of the same Archdiocese.

To the Reverend Mr. Beljaars Giovanni Antonio Giuseppe, of the Diocese of Breda.

To the Reverend Mr. Kruyver Gerbrando, of the Diocese of Haarlem.

To the Reverend Mr. Drolet Arturo, of the Archdiocese of Québec.

To the Reverend Mr. Lelievre Rolando, of the same Archdiocese.

To the Reverend Mr. Turgeon Enrico, of the same Archdiocese.

To the Reverend Mr. Vezina Alberto, of the same Archdiocese.

To the Reverend Mr. Dois Nicola, of the Diocese of Rotterdam.

To the Reverend Mr. Oomen Giovanni Enrico, of the Diocese of Breda.

To the Reverend Mr. Sweers Antonio, of the Diocese of Haarlem.

To the Reverend Mr. Devlin Tommaso Pietro, of the Diocese of Monterey Fresno.

To the Reverend Mr. Van Hai Giovanni Antonio Maria, of the Diocese of Breda.

To the Reverend Mr. Bush Giovanni Michele, of the Diocese of Marquette.

To the Reverend Mr. Donnelly Giuseppe M., of the same Diocese.

To the Reverend Mr. O'Donnell Patrizio, of the same Diocese.

To the Reverend Mr. Jürgens Giovanni Guglielmo Maria, of the Diocese of Rotterdam.

To the Reverend Mr. Buechler Giuseppe N., of the Diocese of Belleville.

To the Reverend Mr. Murphy Giovanni T., of the same Diocese.

To the Reverend Mr. Teulings Leonardo Giovanni G. M., of the Diocese of 's-Hertogenbosch.

To the Reverend Mr. Audriessen Antonio G. D., of the Diocese of Breda.

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To the Reverend Mr. Braat Giulio Ernesto M., of the same Diocese.

[*Latin ed. p. 128*]

Acta Apostolicae Sedis – Commentarium Officiale 128 22 Augusti 1959.

Ad Dominum Dejemeppe Franciscum, ex archidioecesi Malines.

Ad Dominum Rysman Mauritium, ex eadem archidioecesi.

Ad Dominum Tielens Ludovicum A. M. EL, ex dioecesi Ruremonda.

Ad Dominum Merx Adrianum F. L., ex dioecesi 's-Hertogenbosch.

29 Augusti

Ad Dominum Dalebroux Julium, ex dioecesi Namur.

Ad Dominum Van Vliet Franciscum, ex dioecesi 's-Hertogenbosch.

Ad Dominum Debs Rafiq, ex dioecesi Zahlen et Fourzol.

5 Septembris

Ad Dominum Pintori Eraldum (Italia).

26 Septembris

Ad Dominum Dewez Ruggerum, ex dioecesi Tournai.

30 Octobris

Ad Dominum Sbarbaro Joannem, ex archidioecesi Chicago.

Ad Dominum Lavezzorio Joannem, ex eadem archidioecesi.

Ad Dominum Notaro Michaelem, ex eadem archidioecesi.

NECROLOGIUM, mens Decembris 1959.

Dominus Dietz Joannes, Episcopus titularis Cotradae.

Dominus MacDonald Ioannes R., Episcopus Antigonish.

Dominus McCarthy Justinus Josephus, Episcopus Camden.

Dominus Lemonnier Daniel Augusteus, Episcopus titularis Biblo.

10 Februarii 1960.

Eminentissimum et Reverendissimum Dominum Cardinale Stepinac Alojzijem, Archiepiscopum Zagrebi.

Dominus Pires Franciscus de Assisis, Archiepiscopus titularis Antiochiae Pisidiae.

Dominus Pisani Petrus, Archiepiscopus titularis Constantiae.

Dominus Giambro Eugenius, Archiepiscopus titularis Cipsalae.

Dominus Crescenzi Lucius, Episcopus Fabriani et Matelicae.

Dominus Ciuchaemin Simon, Episcopus Haimen.

[*Latin ed. p. 129*]

Ann. and Vol. LII, March 29, 1960 (Series III, Vol. II) - No. 3. ACTA APOSOLICAE SEDIS, Official Commentary. ACTA OF POPE JOHN XXIII. APOSTOLIC CONSTITUTIONS. I. ELDORETENSIS. THE APOSTOLIC PREFECTURE OF THE SAME TERRITORY OF ELDORET IS RAISED TO

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THE RANK OF A DIOCESE, RETAINING ITS NAME. JOHN, SERVUS OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY OF THE THINGS DONE. The Christian society, hidden source of the Church and of those goods which escape the eyes of mortals, requires, by the benevolent design of God, certain and defined aids, so that, as if by signs, these may be perceived by the eyes of the people, and so that the mystical body of Christ, "compact and connected through every bond of union" (Ephesians 4:16), may daily increase. For this reason, when the venerable Brother Vedastus Mojaisky Perrelli, already Apostolic Delegate in British East and West Africa, proposed that the Apostolic Prefecture of Eldoret be raised to the rank of a diocese, and when the venerable Brothers, Our Cardinals of the Sacred Congregation for the Propagation of the Faith, having considered the matter with diligent study, judged that it would greatly benefit the spreading of the Word of God among the ethnic groups and the fostering of the Christian faith, if such a plan were carried out, We, having approved their opinion by Our apostolic authority, and with the consent of those who have some right in this matter, have decreed and ordered the following. We reduce the Apostolic Prefecture of Eldoret to the order of dioceses.

[*Latin ed. p. 130*]

130 Acta Apostolicae Sedis – An Official Commentary bearing the same name and maintaining the same limits; which, being subject to the Holy Congregation for the Propagation of the Faith, the archdiocese of Nairobi shall be a suffragan. To this new diocese, we entrust the care and governance, but under Our authority and that of the Apostolic See, to the members of the Society of Saint Patrick for Foreign Missions, so that those who have diligently labored in cultivating the field of God may generously continue their work there. The seat and residence of the Bishop shall be in the principal city called Eldoret, and his episcopal chair shall be placed in the temple there; with the rights, honors, privileges, and obligations appropriate to the diocese, the sacred Prelate, and the Bishop. A College of Canons shall be established in the new diocese. If, due to local circumstances and the conditions of this time, this cannot be done, we order that, in the meantime, diocesan consultants be appointed according to the law, who will cease from their duties when Canons are established. Furthermore, at least an elementary seminary shall be built, to form students called by the Lord; which shall be done according to the laws common to all, and according to the special laws issued by the Holy Congregation for the Propagation of the Faith. The episcopal table, so called, shall be provided from the goods which the Apostolic Prefecture of Eldoret possessed; from the revenues of the episcopal curia; from free offerings of the people, and from the funds which the Holy Congregation for the Propagation of the Faith customarily sends. The governance and administration of the diocese, the rights of the

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clergy and the people, the election of a Vicar Capitular in the event of a vacancy, and other matters of this kind, shall be regulated by Canon Law. Furthermore, we decree that those who are in charge of the Apostolic Delegation in British East and West Africa shall see to it that what we have commanded be carried out, or whoever they may delegate, provided that they are adorned with ecclesiastical dignity. Whoever completes this task shall have the responsibility of writing down the details of the changes that have been effected and of sending faithful copies of these documents to the Holy Congregation for the Propagation of the Faith without delay. We intend that these documents be effective now and in the future; so that those to whom they pertain shall religiously observe what has been decreed therein, and thus obtain their full force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these documents, since by these documents we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly acts contrary to what We have decreed, it shall be considered entirely invalid and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents expressing Our will; rather, these documents, whether printed or handwritten, bearing the seal of a person of ecclesiastical dignity and signed by a public notary, shall have the same full faith as if they were shown.

[*Latin ed. p. 131*]

Decrees of John XXIII, 131. Whoever shall despise or in any way condemn Our decrees throughout the world, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the thirteenth day of the month of October, in the year of Our Lord nineteen hundred and fifty-nine, in the first year of Our Pontificate. James A. Cardinal Copello, Peter Cardinal Fumasoni Biondi, B. E. Cancellarius, Prefect of the Congregation for the Propagation of the Faith, Hamletus Tondini, Apostolic Secretary, Franciscus H. Ferretti, Protonotary Apostolic, Bernardus De Felicis, Protonotary Apostolic. In the Apostolic Chancery, folio 8, book £8, volume CI, number 68.

II. TO THE VICARIATE APOSTOLIC OF ENDEHENI, IN THE ISLANDS OF SUMBA, SUMBAWA, AND THE ADJACENT SMALL ISLANDS, A NEW APOSTOLIC PREFECTURE IS ESTABLISHED, TO BE CALLED ((WEETEBULAËNSIS)).

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY OF THIS EVENT:

Having been informed that the small seed of the Word of God, which the preachers of the Divine Word have diligently sown in the islands of Sumba and Sumbawa, has taken root and has grown into a sufficiently flourishing crop, We are greatly pleased, who bear the care of the whole Church, which is "For we are God's coadjutors. You are God's husbandry." (1 Corinthians

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3:9).

Therefore, since the Sacred Council for the Propagation of the Christian Faith has considered it more conducive to the interests of Christianity if a new Apostolic Prefecture were established there, We, having heard the venerable brothers Our Cardinals who preside over that Council, Our beloved son Caietano Alibrandi, the Apostolic Nuncio in Indonesia, and the Ordinary of the Vicariate Apostolic of Endehen, freely decree and command the following, by Our supreme and apostolic authority:

From the Vicariate Apostolic of Endehen, to the Society...

[*Latin ed. p. 132*]

Acts of the Apostolic See - Official Commentary 132. We separate from the territories commonly known as Sumba and Sumbawa, and also the smaller islands adjacent to them, and from these we establish a new Apostolic Prefecture, which shall be called Weetebula-ensis, and we entrust it to the care of members of the Congregation of the Most Holy Redeemer. We grant to this Prefecture the same rights and privileges that the Code of Canon Law grants to Apostolic Prefectures, and we invest its Ordinary with all honors and privileges, as well as with the offices and duties that are by law attached to this office. The decrees of these documents will be carried out by the Most Reverend Son Caietan Alibrandi, the Apostolic Delegate in Indonesia, or by whoever, at the time these are to be put into effect, succeeds him in his office, with the power to delegate another man for this purpose, provided that he is endowed with ecclesiastical dignity. Whoever carries out these matters shall report them, and shall promptly send true copies to the Sacred Congregation for the Propagation of the Faith. We will and desire that these documents be effective now and in the future; in such a way that those for whom these pertain shall religiously observe what has been decreed in them, and thus obtain their full effect. No prescriptions of any kind can be contrary to the effectiveness of these documents, since by these documents we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely void and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which are signed by a public notary, shall have the same full faith as if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twentieth day of the month of October, in the year of Our Lord one thousand nine hundred and fifty-nine, in the first year of Our pontificate.

JAMES A. Card. COPELLO

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PETER Card. FUMASONI BIONDI

S. R. E.
Chancellor of the Sacred Congregation for the Propagation of the Faith
Hamletus Tondini, Apostolic Chancellor
Bernardus De Felicis, Apostolic Protonotary
Caesar Federici, Apostolic Protonotary
Loco £g Plumbi
In Ap. Cane, tab., vol. CI, n. 40.

[*Latin ed. p. 133*]

Acta Ioannis PP. XXIII, 133, III. IN CATHEDRALI TEMPLO ESSENDIENSI, COLLEGIUM CANONICORUM CONSTITUITUR. IOANNES, EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM MEMORIAM.

It is customary for the Apostolic See, when certain circumstances of time and place require it, to establish a body of Canons in Cathedral Churches, so that they may be an ornament to the dioceses and a solace to the Bishops. Wherefore, when the venerable Brother Franciscus Hengsbach, Bishop of Essen, requested that a College of Canons be established in his diocese, and when the Sacred Congregation for the Consistory, having made use of the powers previously granted to Us, deemed the petitions to be received, We, having approved of all these things and supplementing the consent of those who have some right or believe themselves to have some right in this matter, by Our Apostolic authority, decree and order the following:

We establish a College of Canons in the Cathedral of Essen, which, according to Article 4 of the Convention between the Holy See and the Governors of Rhenania Septemtrionalis and Westphalia, dated December 19, 1956, shall consist of one Dignitary, namely the Prelate; six resident Canons, of whom one shall be a Theologian and another a Penitentiary; four non-resident Canons; and six Vicars.

The appointment of the Dignitary shall be the prerogative of the Apostolic See; the Canons, however, shall be appointed by the Bishop of Essen, after consulting with the Canons, provided that the benefice, for that time, is not subject to any Apostolic reservations.

The endowments for the aforementioned Canons shall be provided by the civil authority, according to Article 7 of the aforementioned convention.

With regard to the performance of sacred duties, We order that Mass shall be celebrated daily with singing, in the presence of the Canons; that on Sundays and other obligatory feasts within the boundaries of the diocese, the Psalms of the Third Hour shall be added to the Conventual Mass; that the First and Second Vespers shall be recited with singing on the more solemn feasts, namely on Sundays of the Resurrection of Our Lord Jesus Christ and of Pentecost, on the feasts of the Nativity, Circumcision,

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Epiphany, Ascension of Jesus Christ, on the feasts of the Immaculate Conception, the Assumption, the Feast of the Blessed Virgin Mary, the Patronage Feast of the diocese, and the feasts of the Blessed Apostles Peter and Paul, and All Saints' Day; that on Thursdays, Matins and Lauds shall be recited at the Lord's Supper; on Fridays, at the Passion and Death of the Lord; and on Saturdays, at the Holy Saturday Matins and Lauds.

With regard to the choral habit, it pleases Us that the Dignitary and the Canons, in the chapter ceremonies, shall wear a talar vestment and a violet mozzetta, the cuffs and ends of which shall be of a crimson color; a silk sash with two matching violet silk fringes hanging from the left side; and a rochet with a silk vimpa.

[*Latin ed. p. 134*]

Acts of the Apostolic See - Official Commentary 134, adorned with a network of embroidery on the sleeves, with its lining of the same ruby color; and finally, a black biretta, also adorned with a ruby-colored tassel. We grant these Chapters the privilege of wearing a chain with a small cross, which the Collegiate Canons of the Metropolitan Churches of Coloniensis and Paderbornensis already enjoy. Regarding the offices, duties, rights, privileges of the Canons, and similar matters, all laws of common law must be observed. However, when a group of Canons is established, the diocesan consultants shall, by their very office, cease from their duties. Furthermore, the venerable Brother Aloysius Joseph Muench, Archbishop of Fargensis and Apostolic Nuncio in Germania, will ensure that all that has been mandated is carried out; and he will be given the means to delegate to whomever he deems fit, provided that the person is of ecclesiastical standing. Upon completion of the business, he will endeavor to draw up the documents, and will send true copies to the Sacred Congregation of the Consistory as soon as possible. Furthermore, the aforementioned venerable Brother will have the power to grant that the Canons may begin the choral service, provided that equal conditions are established for the worthy offering of worship to God in the cathedral church. We intend that these Letters be effective now and in the future; so that those to whom they pertain will observe religiously what has been decreed therein, and thus obtain their full effect. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters we derogate from all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person of ecclesiastical standing and are signed by a public notary, shall have the same validity as if they were presented. Let those who in any way despise or neglect Our decrees know that they will incur the penalties prescribed by

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law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the fifth and twentieth day of the month of October, in the year of Our Lord nineteen hundred and fifty-ninth, in the first year of Our Pontificate.

IACOBUS A. Card. COPELLO

f£ MARCELLUS Card. MIMMI

Secretis

S. R. E.

Cancellarius

S. Congr. Consistorialis

Hamletus Tondini

Apostolicam Cancellariam Regens

Bernardus De Felicis, Proton. Apost.

Caesar Federici, Proton. Apost.

Loco

£ß Plumbi

In Ap. Cane, tab., vol. CI, n. 41.

[*Latin ed. p. 135*]

Acta of Pope John XXIII, 135, IV. A NEW DIOCESE IS ESTABLISHED IN THE TERRITORY COMMONLY CALLED GHANA, TO BE CALLED WAËNSIS. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT:

Since the venerable Brother Vedastus Mojaisky Perrelli, already Apostolic Delegate in British East and West Africa, has judged it to be most fitting and highly opportune for the good of the Christians dwelling in the territory commonly called Ghana, and for the better promotion of the evangelical law among the nations, if a new diocese were established there, and since the Sacred Congregation for the Propagation of the Faith, through its esteemed Son, the Pro-Prefect of that Holy Congregation, has requested us to do so, We, after careful consideration, by Our apostolic authority, decree and order the following:

From the diocese of Tamale, we separate the civil district commonly called Wa, together with the subdistricts called Lawra and Tumu, and from these we establish a new diocese, to be called Waensis, whose boundaries shall be as follows: to the north, the territory of the civil province commonly called Haute Volta; to the east, a part of the territory of the diocese of Navrongo; to the south, the territory of the diocese of Tamale; and finally, to the west, the territory of the civil province commonly called Haute Volta.

We grant to this diocese, and to its cathedral church, and to its Ordinary, the rights, honors, and privileges that belong to them, imposing upon the Bishop the duties and obligations that are proper to him.

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A college of canons shall be established in the new diocese. If this cannot be done, we permit the diocesan consultors to act according to the law; however, they will cease from their office when canons are established.

Furthermore, at least an elementary seminary shall be built, for the education of boys destined for the priesthood, according to the common law and the special laws of the Holy Congregation for the Propagation of the Faith.

The episcopal table, so-called, shall be established from the revenues of the episcopal curia, from the contributions of the people, and from the money that the Holy Congregation for the Propagation of the Faith usually sends.

The governance and administration of the diocese, the election of a Capitular Vicar in the event of a vacancy, the rights of the clergy and the people, and other matters...

[*Latin ed. p. 136*]

Acts of the Apostolic See - Official Commentary 136, these shall be regulated by canonical law. Furthermore, those matters which We have commanded to be carried out shall be overseen by one who fulfills the duties of the Apostolic Delegate in the territory of the *novae* Church, or by one whom he has delegated, provided that he is a man established in ecclesiastical dignity, and possesses all the powers necessary to carry out these matters. He shall also ensure that documents are drawn up, and that these are faithfully transcribed into copies to be promptly sent to the Holy Congregation for the Propagation of the Faith. And if another person presides over the same Apostolic Delegation at the time of execution, he shall strive to carry out Our commands. We wish these Letters to be effective now and in the future; in such a way that those for whom these things are decreed shall religiously observe them, and thus obtain their full force. No prescriptions of any kind shall be able to oppose the effectiveness of these Letters, since through these Letters We abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or break these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the original documents. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the third day of the month of November, in the year of Our Lord one thousand nine hundred and ninety-nine, in the second year of Our pontificate.

IACOBUS A. Card. COPELLO

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PETRUS Card. FUMASONI BIONDI

S. R. E.
Chancellor of the Holy Congregation for the Propagation of the Faith
Prefect
Hamletus Tondini, Apostolic Chancellor
Bernardus De Felicis, Proton. Apost.
Caesar Federici, Proton. Apost.
Loco
(Seal)
In Ap. Cane, tab., vol. CI, n. 89.

[*Latin ed. p. 137*]

Acta Ioannis PP. XXIII 137 V. BANGKOKENSIS (CHIENGMAIENSIS). Postquam quaedam territoria a Vicariatu Apostolico Bangkokensi separata sunt, nova Praefectura Apostolica constituitur, quae appellabitur (CHIENGMAIENSIS). Ioannes, Episcopus, servus servorum Dei, ad perpetuam memoriam regni caelorum, id est Ecclesiae, quam Christus summa benignitate in homines condidit, et quam Sanguine suo irrigavit, quamque Sanctissimus Apostolus, per mira opera, et ingentem animi audaciam, propagavit plus quam cuiusvis imperii terrestris fines continebant, cuius denique et maiestatem et sanctitatem insignes viri per saecula, patriam reliqua et humanis rebus postpositis, omnibus populis et nationibus sedula cura praebuerunt, haec nostra etiam aetas vidit eam crescere, ita ut saepe conveniens videatur, ad animarum utilitatem et ad Deique gloriam augendam, novas circumscriptiones constituere. Quam ob rem, cum in Vicariatu Apostolico Bangkokensi christiana religio, feliciter sane, progressum fecit, venerabiles Fratres Nostri, Sacrae Congregationi Fidei Propagandae praepositi, Cardinales, post auditum dilectum Filium Ioannem Gordon, qui negotia Delegationis Apostolicae in Thailandia et Paeninsula Malacensi agit, censuerunt ibi novam Praefecturam Apostolicam constituendam. Hoc consilium approbantes, de nostra summa auctoritate, haec quae sequuntur, decernimus et iubemus. Ab Apostolico Vicariatu Bangkokensi provincias separamus, quae nomina habent: Mehongson, Chiengmai, Chiengrai, Lunphun, Lampang, Nan, Phre, Uttaradit, et ex iis novam Praefecturam Apostolicam constituimus, Chiengmaiensem appellandam, quam Sodalibus Societatis Presbyterorum Sanctissimi Cordis Iesu de Betharram gubernandam credimus, ad nostrum tamen et huius Apostolicae Sedis nutum, factis scilicet iuribus et oneribus quae solent ad Ecclesias talis ordinis spectare, earumque Praesules. Ceterum volumus ut has Litteras Nostras exsequendas curet dilectus

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Filius Ioannes Gordon, quem memoravimus, vel quem.

[*Latin ed. p. 138*]

Acts of the Apostolic See - Official Commentary 138, he shall delegate, to whom we grant all the necessary powers for carrying out the matter. And when the business has been completed, he will order the documents to be drawn up, and he will promptly send copies of the same to the Sacred Congregation for the Propagation of the Faith. If, at that time, another person presides over the Apostolic Delegation, he will carry out all our mandates. We wish these Letters to be and to remain effective now and in the future; in such a way that those to whom they pertain will religiously observe what has been decreed through them, and thus obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall be held to be entirely valid, as if they were the original, if it should be shown. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the seventeenth day of the month of November, in the year of Our Lord nineteen hundred and fifty-nine, in the second year of Our Pontificate.

IACOBUS A. Card. COPELLO

PETRUS Card. FUMASONI BIONDI

S. B. E.

Chancellor of the Sacred Congregation for the Propagation of the Faith

Hamletus Tondini, Prefect

Franciscan H. Ferretti, Proton. Apost.

Albertus Serafini, Proton. Apost.

Loco © Plumbi In Ap. Cane, tab., vol. C II, n. 20.

[*Latin ed. p. 139*]

Acta Ioannis PP. XXIII, 139.

VI. MEDANENSIS (SIBOLGAENSIS): NOVA PRAEFECTURA APOSTOLICA CONSTITUITUR, EX PARTIBUS TERRITORII DETRACTIS A VICARIATU APOSTOLICO MEDANENSI, ET VOCABITUR ((SIBOLGAENSIS)).

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IOANNES, EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM MEMORIAM.

Cum constituere novas divisiones ecclesiasticas valde profiteat ad amplificationem regni Christi, ideo Nos, quibus universus grex fidelium commissus est, cum studio magna aprobamus consilia Sacrae Congregationis Fidei Propagandae, quae, utendo facultatibus nostris, censuit novam praefecturam apostolicam in insula Sumatra fundandam, ad melius consulendum necessitatibus fidelium.

Ratum propterea habentes quod eadem Sacra Congregatio, post maturam considerationem et post auditos dilectum Filium Caietanum Alibrandi, Apostolicum Nuntium in Indonesia, et sacrum Praesulem cuius opinio erat, Nobis proposuit, de apostolica Nostra auctoritate, ea quae sequuntur decernimus et iubemus:

Ex vicariatu apostolico Medanensi, Sodalibus Ordinis Fratrum Minorum Capuccinorum concessis, districtus civiles distringimus, quibus vulgo nomen Tapanuli Selatan et Tapanuli Tengah, insulam quam Nias appellant, et insulas vulgo Banjak et Batu cum parvis insulis adiacentibus, et ex iis constituimus novam praefecturam apostolicam, Sibolgaënsem appellandam, et curis eorundem Sodalium Ordinis Fratrum Minorum Capuccinorum committendam, ad Nostrum tamen et Apostolicae Sedis nutum.

Quos paterne hortamur ut nulli pareant labori in animis quaerendis et in unum Christo ovile congregandis.

Hanc autem praefecturam, ut convenit, instituimus iuribus debitis, cum honoribus et privilegiis; itemque sacrum eius Praesulem, quem volumus etiam oneribus teneri.

Mandamus denique ut haec Nostra decreta dilectus Filius Caietanus Alibrandi, quem diximus, exsequenda curet, cui omnes potestates damus ad rem, sive per se, sive per alium, dummodo in ecclesiastica dignitate constitutum.

[*Latin ed. p. 140*]

Acts of the Apostolic See - Official Commentary 140, concerning. Once the aforementioned business is completed, he will cause the same documents to be drawn up, and will promptly send true copies thereof to the Holy Congregation for the Propagation of the Faith. And if, at the time when these things, which we have commanded, are brought to completion, another presides over the same Apostolic Notification, he will do the same. We intend that these Letters be effective now and in the future; in such a way that those to whom they pertain will religiously observe what has been decreed through them, and thus will obtain their full force. No prescriptions of any kind whatsoever will be able to be contrary to the effectiveness of these Letters, since through these Letters we abolish all

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such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or written by hand, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the original documents. Let anyone who, in general, disregards or in any way rejects Our decrees know that he will incur the penalties prescribed by law, which are imposed upon those who do not obey the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the seventeenth day of the month of November, in the year of Our Lord one thousand nine hundred and fifty-nine, in the second year of Our Pontificate.

IACOBUS A. Card. COPELLO

PETRUS Card. FUMASONI BIONDI

S. R. E.
Cancellarius
8. C. de Prop. Fide
Praefectus
Hamletus Tondini
Regens Apostolicam Cancellariam
Franciscus H. Ferretti, Proton. Apost.
Bernardus De Felicis, Proton. Apost.
Loco ffi Plumbi In Ap. Cane, tab., vol. CI, n. 62.

[*Latin ed. p. 141*]

Acta Ioannis PP. XXIII, 141. APOSTOLIC LETTERS concerning the declaration of the Most Blessed Mary, commonly known as "Madonna di Caravaggio," as the principal heavenly Patron of the celestial Diocese of Duque de Caxias.

IOANNES PP. XXIII. For the perpetual memory of this matter.

The faithful of the Diocese of Duque de Caxias, as has been brought to Our attention, venerate the Most Blessed Virgin Mary, known as "Madonna di Caravaggio," a devotion that was introduced by the Italians who first migrated to that region. A particularly important center of this devotion is the sanctuary dedicated to the same Blessed Virgin, located in the town commonly called "Parroupilha." There, the faithful, like pilgrims, flock in large numbers for the sake of piety, not only from that region but also from distant places. Moved by these circumstances, the Venerable Brother Benedict Zorzi, Bishop of Duque de Caxias, requested that We declare the Most Blessed Virgin Mary, bearing that title, as the principal

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heavenly Patron of his diocese before God. To these requests, to which the Venerable Brother Armando Lombardi, Archbishop with the title of Caesarea Philippi, Apostolic Nuncio in Brazil, also added his support, We gladly agree; and We are confident that, with the protection and intercession of the Mother of God, the Catholic faith in that region will flourish ever more.

Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We declare, establish, and proclaim that the Most Blessed Virgin Mary, commonly known as "Madonna di Caravaggio," is the principal heavenly Patron of the Diocese of Duque de Caxias, with all the honors and liturgical privileges that properly belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions.

These things We decree, establish, and ordain, so that these present Letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void.

Given from the Palace of Gandulfi, under the Fisherman's Ring, on the thirtieth day of the month of July, in the year 1957, in the first year of Our Pontificate.

D. Card. TARDINI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis - Official Commentary II

SAINT JOHN BOSCO, CONFESSOR, IS ESTABLISHED AS THE HEAVENLY PATRON OF ALL COLOMBIAN APPRENTICE WORKMEN (COMMONLY CALLED "LOS APRENDICES COLOMBIANOS").

POPE JOHN XXIII.

For the perpetual memory of the matter.

That outstanding teacher and father of youth, Saint John Bosco, is deservedly esteemed and venerated by those who, in the prime of their lives, dedicate themselves to the performance of duties and the practice of the arts throughout their lives.

Desiring to further kindle this spirit of piety, Our Predecessor, Pope Pius XII, by Apostolic Letters, on the eighteenth day of the month of January in the year 1958, under the Fisherman's Ring, wished to dedicate all Italian apprentice workmen devoted to that same Saint to Heaven.

And it so happened, according to Our own judgment, that certain most

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learned men from the Republic of Colombia, where a society of such disciples, legitimately established, is called "SENA," made supplications to Us, so that We might declare Saint John Bosco the heavenly Patron of the young men of their nation who are learning trades.

Therefore, My Beloved Sons, Cardinal Chrysanthus, Archbishop of BogotÃ¡, Prefect of the Congregation for Sacred Rites, having supported this proposal, We, with a willing heart, and after consultation with the Sacred Congregation, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, hereby, by the force of these Letters, and forever, declare Saint John Bosco, Confessor, to be the heavenly Patron among God of all Colombian apprentice workmen, who are commonly called "los Aprendices Colombianos," granting to him all the honors and liturgical privileges that properly belong to patrons of associations or orders.

Notwithstanding anything to the contrary.

These things We decree, establish, and ordain, that these present Letters shall forever remain firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that it shall be rightly judged and determined accordingly; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared void and of no effect from this moment forward.

Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the sixteenth day of the month of October, in the year 1958, in the first year of Our Pontificate.

D. Card. TARDINI, Prefect of the Congregation for Public Affairs of the Church.

[*Latin ed. p. 143*]

143 III SAINT VENERIUS, CONFESSOR, IS CHOSEN AS THE CELESTIAL PATRON OF THE ENTIRE DIOCESE OF LUNI, OR SPEDIENSIS. POPE JOHN XXIII. For the perpetual memory of the matter. — It often happens that regions and places become associated with the cult of a certain heavenly figure and with history, so that they are led to faith and given a name by that very figure. Thus, with regard to the area now known as Spediensis, formerly Lunensis, and also to the islands of Palmaria and Tyre, both major and minor, or Tyrellum, located nearby, not only Christian faith, but also customs, civil life, and everything else are associated with Saint Venerius, the Confessor. In particular, on the island of Tyre, then deserted and wooded, where, as a hermit renowned for his penance and miracles, he himself, as is said, passed away in the 7th century, his cult flourished for centuries, and above his tomb, in the 11th century, a church

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and a monastery of monks of Saint Benedict were established, from which the light of holiness and spiritual life spread throughout the surrounding region. Later, in the 15th century, monks of the Congregation of Santa Maria de Monte Oliveto, of the Order of Saint Benedict, succeeded the previous religious community, and they developed the aforementioned abbey and other institutions subject to it on the island of Tyre, never ceasing the cult of Saint Venerius. Most recently, after the monasteries were suppressed by civil authority, a council of distinguished men was established in the city of Spedia, to which the name "For the Island of Tyre" was given, and whose task it was to completely restore the aforementioned monastery and to solemnly restore the cult of Saint Venerius, with the sacred relics (as is promised) transferred from the region of Lepidi to the island itself, especially on the ninth day of the month of September, on the feast day of that heavenly figure. In order to foster and increase the devotion of the faithful to the aforementioned hermit, the Venerable Father Joseph Stella, Bishop of Lunensis, or Spediensis, Sarzanensis, and Brugnatensis, added his prayers to ours, so that, as we have praised him, Saint Venerius might be proclaimed as the Celestial Patron of the entire Diocese of Lunensis, or Spediensis, by us. And we, wishing to offer a fitting reward for such piety, considered it very pleasing to grant such requests. Therefore, after consultation with the Congregation of Sacred Rites, with our certain knowledge and mature deliberation, and by the power of our Apostolic authority,

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - Official Commentary, with full force, validity, and perpetual effect, We confirm, or establish, and declare that the Most Blessed Virgin, Confessor, is the principal Patron of the entire Diocese of Luni, or Spedi, before God, with all the rights and privileges properly belonging to patrons of places; notwithstanding any contrary provisions. These decrees are issued, established, and determined, and these present documents shall remain forever firm, valid, and effective; and shall have and obtain their full and complete effect; and those to whom they apply, or may apply, shall now and forever, fully benefit therefrom; and thus it shall be rightly judged and determined; and shall be null and void from this moment, if anything contrary to these, by anyone, with any authority, knowingly or unknowingly, should occur. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-fourth day of the month of October, in the year 1959, in the first year of Our Pontificate. D. Card. TARDINI, for public affairs of the Church. THE MOST BLESSED VIRGIN MARY IS CHOSEN AS THE PRINCIPAL PATRON, AND ST. JOHN MARY VIANNEY, CONFESSOR, AS A LESSER PATRON, OF THE DIOCESE OF LAFAYETTE. JOHN PP. XXIII. For the perpetual memory of this event. — Shining with heavenly splendor, unblemished by any stain, the Most Blessed Virgin Mary draws the minds and hearts of all the faithful, wher-

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ever they dwell on earth, of every race and nation, speaking every language, at all times, to herself. Therefore, she is rightly venerated as a common Mother and Queen, and her protection is earnestly invoked. The clergy also are bound to her by a special bond, since they must strive to make the Son of God known to men and to distribute to them the heavenly gifts. Moreover, these administrators of the temples have a most excellent example in whom to form their character; We declare St. John Mary Vianney, whose blessed death occurred one hundred years ago. Aware of these things, the men of the sacred order and the faithful of the Diocese of Lafayette have requested the protection of both the heavenly patrons, of which Venerable Brother Mauritius Schexnayder, Bishop of that jurisdiction, informed Us, requesting that such a choice be...

[*Latin ed. p. 145*]

We have before us the acts of Pope John XXIII, number 145, which we approve. Having readily admitted these petitions, We, after consultation with the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, hereby confirm, or anew establish and declare, the Blessed Virgin Mary, Immaculate, as the principal celestial Patroness, and Saint John Vianney, Confessor, as a less principal Patron of the entire diocese of Lafayette; granting to them all the honors and liturgical privileges that rightly belong to principal and less principal patrons of dioceses. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall be fully assisted by them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the thirtieth day of the month of October, in the year 1959, in the second year of Our pontificate. D. Card. TARDINI, holding the office of Prefect of the Public Affairs of the Church, with the title of the Basilica Minor of the Cathedral Church of Ferrara. JOHN PP. XXIII. For the perpetual memory of this event. — A wonderful bond between religion and art is observed in the principal temple of Ferrara, so that those who visit it often have their senses moved, not undeservedly. For this seat of divine worship to shine with appropriate majesty, artists with skillful hands erected a work to which, with the passage of time, great splendor has been added. This temple, a lasting monument, as it were, of piety and genius, was founded in the tenth century and consecrated in the year 1335 to God in honor of Saint George, the renowned Martyr. The facade, approved by all, was initially decorated only with a single order of "Romanesque" arches, but in the beginning of

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the tenth and eleventh centuries, pointed arches were added.

[*Latin ed. p. 146*]

146 The Acts of the Apostolic See – the official commentary, a work of singular excellence, adorned with the highest distinction. Genoa, the principal city, with its columns and statues of Saints, among which the statue of Saint George, the protector of Ferneres, is highly esteemed, presents a truly magnificent entrance, through which one approaches this august court of God. The interior of this temple, formerly divided into five parts, was transformed in the 18th century to resemble the Basilica of Saint Peter. There reside paintings, illuminated by the beauty of their colors, perfected by skilled artists, some of whom have achieved great renown. It is also fitting to praise the statues located there, especially those of the Apostles and the Divine Redeemer, and the choir stalls, which, adorned with inlaid images, add a considerable grace. Finally, the sacristy is a most excellent example of its architectural design, which derives its name from the revived arts. Furthermore, this temple is a testament to the events that have taken place there: many Supreme Pontiffs, predecessors of Our Holy Father, have visited it, such as Alexander III, who consecrated the main altar in 1577, and Urban III, who also rests there in the tomb, and after whose death, a gathering of Cardinals, convened in the same place, elected Gregory VIII. It is also noteworthy that sessions of the Ecumenical Council, which the Council of Basle was pursuing, were held there under the presidency of Eugene IV. Furthermore, the Venerable Servant of God, Pius IX, visited it in 1857, on the feast of the Immaculate Conception, which is held in the highest regard there, and shortly before, he had proclaimed the Virgin of Ferneres as its patroness, and he performed sacred rites. In this temple, Saint Bernard of Siena, Saint Lawrence of Brindisi, a Doctor of the Church, and Saint Lawrence of Port Maurice, through their sacred prayers, inspired the people to pursue piety, and others, such as Saint Ignatius of Loyola, Saint Francis Borgia, and Saint Charles Borromeo, along with many Cardinals, Bishops, and Princes, have been present. Moved by all of this, the Venerable Brother Natalis Mosconi, the Archbishop of Ferneres, requested that We elevate the temple, which is so highly praised and which is commonly called a basilica, although not yet officially granted that title by the Apostolic See, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples bearing that name. Having gladly granted these requests, and after consultation with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, We hereby, by these letters, and perpetually, elevate the church of Ferneres to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples

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bearing that name. All contrary provisions notwithstanding. Thus.

[*Latin ed. p. 147*]

The Acts of Pope John XXIII, number 147, we decree, we establish, and these present letters shall remain forever valid and efficacious; and shall produce and obtain their full and complete effects; and those to whom they pertain, or may pertain, shall fully support them now and in the future; and thus they shall be rightly judged and defined; and shall be declared null and void from this moment, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of November, in the year 1959, in the second year of Our Pontificate.

His Eminence, Cardinal TABDINI, Prefect of the Congregation for Public Affairs of the Church.

TO THE REVEREND FATHER WILLIAM SLATTERY, General Moderator of the Congregation of the Mission, on the third centenary of the blessed departure from this life of Saint Vincent de Paul and Saint Louise de Marillac.

POPE JOHN XXIII.

Beloved son, greetings and the Apostolic Blessing.

Since three centuries are completed this year since Saint Vincent de Paul and Saint Louise de Marillac departed from this earthly life, fitting commemorations are being prepared for these events. You, beloved son, have informed Us, with diligent service, of the religious festivities to be held, which has filled Our heart with great joy, especially because of the singular devotion with which We have long venerated these Saints of Heaven. For when We exercised the office of Apostolic Legate in Gallia, moved by a pious desire, We frequently made our way to venerate the remains of these mortals, which are kept in splendid sarcophagi in Lutetiae, in Paris, one in the principal house of the Congregation of the Mission, and the other in the principal house of the Daughters of Charity. Therefore, We cannot remain silent in carrying out these solemnities; rather, We believe it is fitting to raise up Saint Vincent de Paul with our voice, filled with admiration and praise, as a shining example of charity. Indeed, he, along with his companions, has inspired you and your brethren, and others, to attain the incentive and the spirit of evangelical perfection.

[*Latin ed. p. 148*]

Acts of the Apostolic See - Commentary 148. We earnestly desire that all the children of the Catholic Church should regard and imitate [Saint Vincent de Paul] with greater veneration and love. From the annals of history, it pleases Us to observe that which gives hope for the present time. After

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the Oecumenical Councils, not one or two, but many and more fervent Christian heroes arise, whose works and merits cause the Kingdom of God to flourish; this was manifestly evident after the general Synod celebrated in Trent. How many flowers adorned the garden of the Church, how many new stars shone in its sky, how many forces of sanctity were aroused! But what Saint Vincent de Paul, among the most learned of the readers, accomplished for the spiritual renewal of the clergy and the progress of the Christian people, surpasses human understanding and is to be attributed to God, who works wonders through wonders. For God gave him wisdom and prudence in abundance, and a breadth of heart, like the sand on the seashore. He possessed a mystical fervor, by which he was entirely inflamed, and he could say of himself what the Apostle Paul said: "For me to live is Christ." He had a most humane disposition, the highest skill in conducting affairs, and an incredibly prompt expertise in arranging matters. Rarely has so keen a will been joined with so tender a spirit, a spirit that was constantly inflamed by the flame of love for Christ, for the Church, and for the poor and the afflicted, whom he himself called "masters." The variety and extent of the works that he established or fostered have had such an effect in ecclesiastical, moral, and social matters that the benefits they conferred in his time were never adequately appreciated, and they continue to benefit future generations with enduring virtue.

Indeed, the Vincentian tree bears abundant fruit, and its propagation is very widespread. The Congregation of the Mission, founded by him, with outstanding zeal for religion, strives to educate the clergy and to promote a purer form of apostolic life through spiritual exercises, and it holds sacred missions in various places; and this, widely spread beyond the borders of France, flourishes with shoots that contribute greatly to the cause of the Catholic faith in virtue and in number. In this, the flame of charity is not less worthy of praise, as is the case with the Daughters of Charity, who have Saint Vincent as their father and Saint Louise de Marillac as a devoted mother. For it so happened, by the provident disposition of God, that he had Louise de Marillac as a helper similar to himself, endowed with gentle manners, magnanimous, and eager to work.

[*Latin ed. p. 149*]

The Acts of Pope John XXIII, number 149, are prepared, which have proven to be a standard-bearer for the multitude of holy virgins, a delight and ornament to the Church and to the human race. But after only a few months, death claimed one and then another, a manifest and clear sign that they, just as in earthly life, are joined together in a firm bond for all time in fulfilling the evangelical mission entrusted to them from the heavenly seats. And this is not all. In the last three centuries, Saint Vincent de Paul, inspired by his example and his presence, was the most ardent promoter and encourager of works of Christian charity. The Ladies of Charity, the Little Girls

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of Charity, the Small Friends of the Poor, the Vincentian groups founded by Frederick Ozanam, and many other associations and works, flourishing and striving with great zeal for manifold beneficence, are spread throughout the Catholic world, inspired, in spirit and sometimes even in name, by Saint Vincent de Paul and Saint Louise de Marillac, like an army of peace, which, under the evangelical banners, fights against all kinds of misery – a mournful and lamentable throng – and sows consolation. We are firmly convinced that the mission entrusted to Saint Vincent de Paul by God, although not limited to these vast boundaries, will also, in the future, unfold its inherent power and virtue more widely and effectively, especially through the efforts and ministry of those who have received the name and the law of discipline from this great Christian hero. Now, while technical knowledge and the arts are making bold advances, the morals of both private individuals and the public are miserably deteriorating, with a certain coldness increasingly creeping in, by which the minds of men are often captured by excessive and illicit self-love, domestic life declines, and the affairs of nations are governed more by mutual fear than by love. Therefore, men now urgently need the warmth of charity, lest they perish, and so that they may adhere to God and, together with Him, to all the fruits of happiness. "Therefore, brethren, pursue charity, the sweet and wholesome bond of minds, without which the rich are poor, and with which the poor are rich..." How great is this? "The soul of letters, the power of prophecy, the salvation of the sacraments, the foundation of knowledge, the fruit of faith, the riches of the poor." Indeed, this charity, although it must be moved by the same heavenly reasons and purposes that inspired Saint Vincent de Paul, urgently requires new reasons and methods in our time, because...

[*Latin ed. p. 150*]

Acts of the Apostolic See - Official Commentary 150. Almost at equal distances, nations are united, and the human race increasingly perceives and demands the bonds of proximity: therefore, it is fitting to offer charity with suitable moderation, so that it may reach those in need, encompassing both distant peoples and the widest spaces. With a more vivid spirit, present through celebrations held in his honor, Saint Vincent de Paul establishes what is lacking, comforts what is weak, and kindles what is frozen by harsh cold, "so that, burning with the same spirit, we may love what he loved and do what he taught." 4. Indeed, from the depths of our heart, we offer, to you, beloved son, and to your companions, the religious women of Charity, as well as to all Vincentian families and to all who support or participate in these celebrations, an Apostolic Blessing, a strong encouragement for the practice of charity in the manner and with the spirit that Saint Vincent de Paul and Saint Louise de Marillac exemplified, which we gladly bestow. Given in Rome, at Saint Peter's, on the twentieth day of February, in the

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year 1960, in the second year of Our Pontificate. JOHN PP. XXIII. TO THE MOST REVEREND FATHER, PETER, ANTONY, titular of Saint Lawrence in Panisperna, Archbishop of Buenos Aires, completing the twenty-fifth year since receiving the episcopal office. JOHN PP. XXIII. Beloved Son, greetings and Apostolic Blessing. – Since twenty-five years have passed since you received the episcopal honor, beloved Son, it is pleasing to Us, who are bound to you by a close bond of paternal affection, to offer congratulations and wishes. We believe it will be pleasing to you, who, considering the long journey of your pastoral ministry, give thanks to God for the gifts bestowed upon you, and who, as if a garland were placed upon the joys of your flock, will surround their sacred pastor with greater devotion on this anniversary. 4. Proper for the Congress of the Missions, July 19th, Prayer.

[*Latin ed. p. 151*]

The Acts of Pope John XXIII, 151. We heartily congratulate you on the labors you have already completed, which, by their magnitude and nature, clearly demonstrate how ardent a zeal for the faith impels you to undertake works for the glory of God, for the benefit and adornment of the Church. Your most notable achievement is that you have diligently governed the Diocese of Lodi, so that, with a greatly increased number of parishes, with beautiful buildings erected for the Sacred Seminary, with religious institutions promoted, and with the beginning of lay apostolate to aid the ecclesiastical hierarchy, you have brought great strength to the Catholic name there. Furthermore, Argentina owes you much, because through its regions you have adapted the actions of the Catholic Action to the decrees and prescriptions of the Roman Pontiffs. Having demonstrated such virtue in governing the Diocese of Lodi, and now transferred to govern the Archdiocese of Buenos Aires, confident in God, who is the helper and rewarder of the strong, may you govern it with prudence and zeal, and may you achieve, as we most earnestly desire, abundant fruit from peaceful wisdom and diligent charity. May the heavenly grace, with which all things are possible, be with you, and may it grant you long years of useful service, so that you may fully and effectively accomplish those things which you undertake with your heart—for generous love never ceases—and thus may you earn a brilliant crown of merit. And so that your twenty-fifth anniversary as bishop may be all the more blessed, we grant you the faculty, that, having performed the sacred pontifical rites, you may, in the presence of the Christian faithful, bless them in Our name and with Our authority, granting them the plenary indulgence customary according to the law. These things, while making fervent prayers, we grant with a willing heart, to you, Our Beloved Son, and to your prudent Auxiliary Bishops, and to the clergy and Christian faithful of the Archdiocese of Buenos Aires, We impart the Apostolic Blessing in a paternal manner. Given in Rome, at Saint Peter's, on the ninth day of March, in the year 1960, in the second year of Our

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Pontificate. JOHN PP. XXIII.

[*Latin ed. p. 152*]

Acta Apostolicae Sedis - Official Commentary 152. ADDRESS given by the Most Blessed Father, in the presence of many Eminent Cardinals, and many Prelates, and Rectors of Seminaries, marking the completion of fifty years since the founding of the Pontifical Biblical Institute by his predecessor, Pope Pius X, in the City.

* To the Venerable Brother and beloved sons! We have appreciated the opportune and laudable project that is realized today, to commemorate the first fifty years of the life of the Pontifical Biblical Institute. Your joy is great, and you have manifested it to Us with such intensity: and it could not be otherwise, because these years of history – as Our beloved son, Cardinal Agostino Bea, has aptly pointed out – have been fruitful and consoling, and favored by the blessings of Heaven. The very privilege of the Institute, of deriving its origin from the luminous thought of St. Pius X, would suffice to give your memory the characteristic touch of a perpetual joy. We are therefore delighted to be able to today raise the hymn of thanksgiving to the Lord, for all the graces of which He has enriched these first ten lustra of your activity. We rejoice in manifesting to you Our paternal and benevolent approval. In desiring this provident Institution, together with other notable acts of his pontificate, that great Pope, St. Pius X, who preceded Us, with such luminous examples, on the Chair of St. Mark, and on that infallible Chair of Peter, "gave the highest measure of his foresight as a Master and universal Pastor." And We do not wish to conceal the satisfaction of Our soul, in admiring the symbolic Lion of St. Mark, which has also entered into your coat of arms, as it is in Ours. These reasons, for the close bonds that thus unite you to the Holy Father and to Us, intertwine lovingly in Our memory, forming that esteem for your Institute which We solemnly proclaim today in this auspicious circumstance. Fifty years of life, of growth, of serious and silent work, seem spontaneously to invite to a moment of reflection:

[*Latin ed. p. 153*]

Acta Ioannis P. XXIII 153 concerning the path taken, both to direct your eyes towards the horizon that opens up for your future activity.

1. A look back, along the salient stages of this first half-century of the life of the Biblical Institute – as you, Most Eminent Cardinal, have so well depicted, in vivid and eloquent terms – a look back, let us say, primarily signifies profound gratitude to the Lord for the uninterrupted series of outstanding benefits with which He has filled it. And how many reasons for gratitude arise from even a cursory consideration of these rich and significant years: from the foundation, which occurred amidst great difficulties and even opposition, to the fortunate economic stability; to the

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flourishing development of the work, which has seen an increase in students, an expansion of teaching resources and scientific publications, and a growing reputation! How brightly shines in this history, alongside the paternal solicitude of the Holy Founder, also the enlightened zeal of Our immediate Predecessor, Pope Pius XII, of blessed memory, who, with provident initiatives, sought to enlarge its premises and enhance its activities! All these events have been very well recalled by your beautiful words, Most Eminent Cardinal, so it is unnecessary to repeat what is already known. But allow us to say that the source of these events, the principal and most important source, is the Sacred Heart of Jesus, of whose goodness and providence the Institute is a solemn monument. Receiving the Superiors, at the conclusion of the establishment of the work, Saint Pius X entrusted to them the most precious treasure, and the pledge of every blessing, saying: "I leave you the Sacred Heart"; and He attributed to the words of the coat of arms: *Verbum Domini manet in aeternum* (The word of the Lord abideth for ever), also the meaning of a lasting and secure protection by the Heart of Jesus. Such a wonderful hope must be fully realized: and the years that have passed are a bright confirmation of this.

2. The blessings received are a promise of new, favorable graces for the future: therefore, we invite you to be encouraged by the consideration of past benefits, so that you may continue with joy, serenity, and confidence, on the path you have undertaken. Certainly, as in every human endeavor, not everything is yet accomplished, nor are all the difficulties overcome, indeed, new ones may arise: but have faith in Him who protects you: "I am with you," says the Lord, with you who study and delve into His Word. Therefore, forward, beloved sons, in the name of the Lord!

3. Gir.S. Pius X, *Promoter of Biblical Studies*, 1955, p. 40. Add. 1, 13.

[*Latin ed. p. 154*]

Acta Apostolicae Sedis - Official Commentary 154 2. This trust in God must give you the strength to look towards the horizons that are emerging, towards the goals that are proposed to your patient work. Indeed, the task assigned to the Institute is lofty and difficult. In the Apostolic Letter *Vinea electa*, which is like the Magna Carta of your Institute, Saint Pius X says with crystal clarity: "The purpose of the Pontifical Biblical Institute shall be to have in the city of Rome a center for higher studies pertaining to the sacred books, which, in a manner that is permissible, may promote biblical doctrine and all studies related to it, according to the sense of the Catholic Church." Therefore, a broad and noble horizon opens up to you: the sacred Book, in all its hidden riches; the teaching, *doctrina*, contained therein. What a splendid program for your intellects; and what a joy also for the Pope who speaks to you, whose first concerns are directed towards this very purpose!

4. In the homily given on November 10, 1958, during the solemn Mass,

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in Our Archbasilica Lateranense Cathedral, We wished to affirm, tracing as the guiding principles of Our Pontificate: "Above all, We feel that We must, throughout and with continuity of action, foster enthusiasm for every manifestation of the Divine Book, which is meant to illuminate the path of life from childhood to old age... Unfortunately, certain dark clouds of a certain teaching, which has little to do with true science, always obscure the horizon, attempting to veil the clarity and splendor of the Gospel. This is the call, this is the task of the Book opened on the altar: to teach true doctrine, the right discipline of life, the ways of elevating man towards God."

5. We are very pleased that this holy commitment forms the bright banner and the high mission of your Institute. Its dedication to the study of the Divine Book corresponds well to the service of that truth, which We have proposed as the first object of Our pontifical governance. Therefore, the Biblical Institute seeks, illuminates, and spreads the truth proposed in the sacred Scriptures, thus participating in the sublime mission of the Redeemer Jesus: "Pilate therefore said to him." This work in service of the truth means two things: seriousness, firmness, and scientific integrity of study and teaching, and also...

6. *Cf. Encyclical Ad Petri Cathedram; A. A. S., L I, 1959, pp. 497 s.*

7. *John 14:6.*

[*Latin ed. p. 155*]

The Acts of Pope John XXIII, 155, at the same time, demonstrate absolute fidelity to the sacred deposit of the Faith, and to the infallible Magisterium of the Church. Scientific rigor is your highest and most honorable title, which has already earned you much esteem, and today you commemorate a glorious milestone. As you know, it consists both in the use of new methods that scientific progress gradually provides, and in the courage to address the problems posed by new research and discoveries, re-examining, as Pius XII said, "the difficulties that have not yet been resolved... in order to attempt a solid explanation."

It is true that this work, proceeding in a field not yet sufficiently explored, requires great prudence and moderation, so as not to present as definitive what may be only a working hypothesis. But this does not prevent the posing of questions that trouble the minds of many, and create difficulties and dangers for the faith of many Christians. Therefore, underlying your patient scientific work, which utilizes the most modern methods of the positive sciences, there must be, and there should be, a pastoral intent, an effort to communicate to souls the truth discovered and possessed. It is not a matter of neglecting these disciplines, because scientific rigor demands their study and thorough knowledge; but it would not be worthy of your commitment to dedicate yourselves, in teaching and research, to what might be called current problems, neglecting a large part of that treasure

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which is the Word of God, and the centuries-old work of interpretation by the Saints and the illustrious masters of the Church.

As you can see, what is particularly important to Us is the study of questions concerning the sacred doctrine: "doctrinam biblicam... promoveat," as the aforementioned letter of St. Pius X states. This is the goal of your Institute, which seeks to form not only specialists in biblical and secular subjects, but also zealous scholars, souls of prophets and apostles. In the aforementioned Encyclical *Divino afflante Spiritu*, Pius XII of blessed memory effectively summarized this purpose of your studies: "<[t]o demonstrate most clearly what is the theological doctrine of each book or text concerning matters of faith and morals, so that this explanation of theirs may also be of help to priests in expounding Christian doctrine before the people, and finally to all the faithful in living a holy life and a life worthy of a Christian."

This is because the Sacred Scripture is not merely any, albeit very high, object of study, but...

[*Latin ed. p. 156*]

The Acts of the Apostolic See - Official Commentary 156 reveals God, whether diffused with the reflected light of dawn, or with the fullness of the shining midday in Jesus Christ, Savior of the world, on the pages of the Old and New Testaments: "When we hear a psalm, a prophecy, the law... all our effort must consist (in seeing Christ, in recognizing Christ)," as Saint Augustine profoundly teaches. From the inspired pages, He still speaks and teaches, and offers substantial spiritual nourishment to souls.

10 These profound words of the great Doctor and Bishop of Hippo are wonderfully echoed by another great Doctor and Bishop, the Patriarch of Venice, Saint Lawrence Giustiniani, whose teaching on the pastoral and sanctifying value of the Holy Scriptures has become familiar to our spirit, as we proposed, almost four years ago, in a "Pastoral Letter" to the clergy and faithful of Venice. Hear with what emphasis he speaks of the Holy Book, in his work *De contemptu mundi*: "To avoid the snares of human wisdom, here are the oracles of the prophets, the writings of the apostles, the vast erudition of the saints, who do not speak for themselves, but because Christ is in them... Oh! How great and how immense is the authority of the Divine Scriptures! What a treasure of truth under the veil of words. Truth entirely holy, entirely adorned with sublime sentiments. Nothing sordid in the Divine Book, nothing oblique, nothing empty, nothing that does not deserve veneration. Truth splendid in itself: it gives men high and delightful understanding; it forms believers, it nourishes those who love, it directs those who are pilgrims on earth, it infuses joy in those who hope, for how often, when we read the Scriptures, we hear Christ speaking to us, and He grants us patience and consolation."

11 12 Therefore, your work is exquisitely priestly, and it must be animated by that zeal, which aims only at souls, their needs, and the dangers

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that threaten them; which takes into account the needs and desires of even your former students, now scattered throughout the world, in order to give them guidance, directives, and the necessary updating in their life of study and teaching, with which they form the new generations of young priests. In this light, the aforementioned, fundamental requirement of absolute fidelity to the sacred deposit of the Faith, and to the Magisterium, is easily understood.

10 *Enarr. in Psalm. 98, 1; ML 37, 1260.*

11 *Cf. A. G. Roncalli, La Sacra Scrittura e San Lorenzo Giustiniani, in Rivista Biblica, 1958, pp. 289-294.*

12 *p. 422. Divi Laurentii Iustiniani... Opera Omnia, Venezia 1721; De contemptu mundi.*

[*Latin ed. p. 157*]

Acta Ioannis PP. XXIII 157 de Ecclesia. Epistula fundationis Instituti Biblici vobis committit officium grave, ut doctrinam biblicam sanam promoveatis "sensu Ecclesiae catholicae", id est, "conforme normis iam datis, vel quae stabiliri sunt, ab hac sede Apostolica." Si haec exigens fidelitatis ad Ecclesiam, "columna et firmamentum veritatis", ad omnes filios Ecclesiae dignos requiritur, tanto magis ea esse debet signum illorum qui, sicut vos – ex expressa voluntate Sedi Apostolicae et ex nobili vocatione – studia sua ad arcana alta et ineffabilia Dei, quae in Libro Sacro continentur, applicant. Cum de sublimibus rebus agatur, igitur, necesse est, ut qui veritatem amant, et eam "non unius iota vel unius puncti" mutare non volunt, summa fide ad Magistrium Ecclesiae aderent.

13 1 4 15 Coniungere absolutam serietatem scientificam cum plena submissione ad sacrum depositum Fidei et ad praeconium Magistri Ecclesiastici, in praxi, non modicum acumen et prudentiam requirit: necesse est enim, unam partem, verum sensum et gradum certitudinis conclusionis scientificae, et, alteram partem, sensum et pondus doctrinae theologicae vel decisionis Magistri Ecclesiae, perspicue definire. Solum plena serietas scientiae, et perfecta docilitas ad "sensum Ecclesiae" adducere possunt ad inveniendum responsum aptum ad varia problemata, et ad servandum studiosos ab erroribus lamentabilibus.

Permittatur nobis hic amabiliter meminisse quod occasione recentis Synodi Romani, in secundo oratione ad Clerum, nobis contigit tangere: "Gratia Domini praebet satisfactionem intimam bonis voluntatibus, quae nutritur et fortificatur ab eruditione, non ex parvis rivulis, sed ex operibus robustis, quibus etiam aetas nostra apta est, in emulatio humili et audaci publicationum grandium praeteritorum: Patres, scriptores et Doctores Ecclesiae, semper magistra veritatis in omnibus saeculis." "Sanctus Petrus monet in secunda Epistula de speciali consideratione quae adhibenda sit in rebus studiis biblicis: ". . . cui bene facitis attendentes – haec sunt verba

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eius – quasi lucernae lucenti in caliginoso loco, donec dies elucescat, et lucifer oriatur in cordibus vestris: hoc primum intelligentes, quod omnis prophetia Scripturae propria interpretatione non fit. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

1 6 1 3 Cfr. A. A. S. I, 1909, p. 448.

14 1 Tim. 3, 15.

16 2 Petr. 1, 19-20.

[*Latin ed. p. 158*]

Acts of the Apostolic See - Official Commentary 158 To the Venerable Brothers and beloved sons! The task is certainly not easy, and mere study is not sufficient. It is necessary to invoke the comforting light of the Holy Spirit, "who searches all things, even the depths of God," and the assistance of His gifts of wisdom and counsel, of knowledge and piety. Let therefore prayer be the nourishment and the breath of your life as scholars, according to the admonition of Saint Augustine: "Pray that you may understand. For in those writings, of which you are students, they read, because 'The Lord gives wisdom, and from His countenance come knowledge and understanding.'" We therefore remind you of the precious teaching of Saint Pius X: "I leave you the Sacred Heart"; in this Heart, meek and humble, is found the safeguard from all presumption and intellectual vanity, and also are contained "all the treasures of wisdom and knowledge." Only thus is the full fruitfulness of the Institute's high mission assured. And, proceeding with confidence on this path of humble work, of filial fidelity to the Church, and of intense prayer, it can be certain that it will not lack divine protection in the future. This is what We sincerely wish for you, and what We ask of the Lord with fervent supplications; and as a pledge of heavenly gifts, and as a reaffirmation of Our benevolence, We are pleased to impart to you all, of the Pontifical Biblical Institute – superiors, professors, students, former students, and benefactors – Our propitiatory Apostolic Blessing, that it may be "grace to you and peace from God the Father and the Lord Jesus Christ."

A WRITTEN MESSAGE ADDRESSED TO THE STUDENTS OF CATHOLIC SCHOOLS IN THE UNITED STATES OF NORTH AMERICA: CONCERNING THE CARE OF POOR CHILDREN OF OTHER NATIONS, PROVIDED BY CARITAS. It was a year ago that We addressed Our first message to you, Our dear children in the Catholic Schools of America. Now, We write to you once again, and We feel that We know you a little better than We did last year.

[*Latin ed. p. 161*]

The Sacred Congregation, ACTA Consistorialis 161, Sacred Congregations, Consistorial Congregation.

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PROVISIONS REGARDING CHURCHES.

Most Holy Lord Our Pope John, by Divine Providence, XXIII, through successive decrees of the Sacred Consistorial Congregation, has provided for the following churches with new pastors, namely:

On December 9, 1959:

— To the titular episcopal Church of Pegae, he appointed the Most Reverend Innocent Alfred Russo, formerly Bishop of Bovino.

On January 2, 1960:

— To the titular episcopal Church of Amisena, he appointed the Reverend Father Raphael Pellecchia, Apostolic Protonotary "ad instar" and Archpriest of the Cathedral Chapter of Avellino, whom he appointed as Auxiliary to the Most Reverend Nicholas M. di Girolamo, Bishop of Caiace.

On January 16:

— To the titular episcopal Church of Thespiae, he appointed the Most Reverend Constantine Caminada, formerly Bishop of St. Agatha Gothorum, whom he appointed as Auxiliary to the Most Reverend Hector Baranzelle, Archbishop of Syracuse.

— To the Cathedral Church of Pinar del Rio, he appointed the Reverend Emmanuel Rodríguez Rozas, chamberlain in intimate service to His Holiness, and parish priest of the town commonly called "El Cano" in the archdiocese of St. Christopher of Havana.

On January 28:

— To the Cathedral Church of Cajamarca, he appointed the Most Reverend Nemesio Rivera Meza, formerly Bishop of Huacho.

— To the Cathedral Church of Huacho, he appointed the Most Reverend Paul Ramírez Taboada, formerly Bishop of Cajamarca.

On February 10:

— As Coadjutor with right of succession, he appointed the Most Reverend Froylán Ferreira Reinafé, Bishop of La Rioja, and the Most Reverend Horatio Gómez Dávila, titular Bishop of Theodosiopolis in Armenia.

On February 11:

— To the Cathedral Church of Catamarca, he appointed the Most Reverend Adolf Servandum Tortolo, formerly titular Bishop of Caeciritanum.

[*Latin ed. p. 162*]

Acts of the Apostolic See – Official Commentary, 162, February 13th. – To the titular archbishopric of the Church of Antioch in Pisidia, the Reverend Conrad Bafile, Urban Prelate and intimate member of the participants. – To the titular bishopric of the Church of Areopoli, the Reverend Leonard Gregory Gallardo Heredia, rector of the diocesan seminary of Cordoba, appointed as an Auxiliary to His Excellency, Father Audini Rodríguez y Olmos, Archbishop of San Juan de Cuyo. – To the titular bishopric of the

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Church of Belalita, the Reverend Moise Blanchoud, parish priest of Saint Theresa of the Infant Jesus in the archdiocese of Santa Fe in Argentina. February 22nd. – To the cathedral church of Barbastro, the Reverend Father James Flores Martín, Urban Prelate, from the clergy of the diocese of Salamanca, and superior general of the society commonly known as the "Brotherhood of Diocesan Operative Priests." March 1st. – To the titular archbishopric of the Church of Tomita, His Excellency Edmund John Fitzmaurice, formerly Bishop of Wilmington. March 8th. – To the cathedral church of Saint Agatha of the Goths, His Excellency Hilary Roatta, formerly Bishop of Nursia.

DECREE OF THE ASTURICA AND OURENSE DIOCESES CONCERNING THE ALTERATION OF BOUNDARIES.

With a view to the greater spiritual benefit of the flock entrusted to them, the Most Reverend Fathers, Joseph Castelltort Subeyre, Bishop of Astorga, and Angel Temiño Saiz, Bishop of Ourense, petitioned the Apostolic See that the boundaries, by which, at present, their respective ecclesiastical jurisdictions are defined, might be somewhat altered, and thus more suitably arranged. Our Most Holy Lord Pope John, by Divine Providence XXIII, having considered the favorable opinion of His Excellency, Father Hildebrand Antoniutti, Archbishop of Synnada in Phrygia and Apostolic Nuncio in Spain, and having judged that the requested alteration would contribute to the salvation of souls, deigned to grant the petition with benevolent approval.

[*Latin ed. p. 163*]

The Sacred Consistorial Congregation, therefore, having considered the matter and with the consent of those who have an interest in it, or are presumed to have such an interest, and exercising the fullness of its Apostolic authority, by these present Apostolic Letters, decrees the following:

1. The parishes commonly called Cañizo, Navea, and Castromil de Castilla, together with the annexed village of Castromil de Galicia, which are located within the territory of the archpresbytery commonly called Lubián; the filial church of the parish known as Pormelos de Filloas, commonly called Carracedo de la Sierra; and the two Spanish villages of Ventas de la Capilla and Ventas de Bolaño, which are separated from the parish commonly called Vegas de Camba, are to be detached from the diocese of Astorga and attached to the diocese of Orense.

2. Furthermore, the parish commonly called Celeiros is to be detached from the diocese of Orense and assigned to the diocese of Astorga.

Moreover, His Holiness commands that, with the boundaries of the dioceses of Astorga and Orense remaining as they are, the documents and records pertaining to each of the aforementioned parishes and the aforementioned territories, concerning both the faithful and temporal goods, be

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delivered by those to whom they belong, as soon as it is possible, to their respective Episcopal Curias.

With regard to the clergy, it is decreed that, as soon as the present Decree is put into effect, the clergy shall be considered incardinated in the diocese in whose territory they legitimately reside.

To ensure the execution of all of the above, the Most Holy Lord has deigned to appoint the Most Reverend Father Hildebrand Antoniutti for this purpose, granting him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, the duty of sending to the Sacred Consistorial Congregation an authentic copy of the act of execution as soon as it is completed.

Regarding the matters above, the present Consistorial Decree has been issued and shall be valid as if Apostolic Letters had been issued under the seal.

Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 21st day of the month of December, in the year 1959.

[Signature]

MARCELLUS Card. MIMMI, Bishop of Sabina and Mandelen, Prefect of the Secretariate.

[Signature]

L. S.

Joseph Ferretto, Archbishop of Serdica, Assistant.

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis - Official Commentary III

COLOMBIA: Decree Concerning the Governance of the Military Vicariate.

Since nothing is more pleasing, nothing more desirable to the Roman Pontiff than that in the Catholic world, everything pertaining to the faith, piety, and the administration of ecclesiastical institutions be arranged more appropriately, the Most Holy Lord, Our Pope John, desiring to provide better governance to the Military Vicariate of Colombia, with the counsel of the undersigned Cardinal, Secretary of the Sacred Congregation of the Consistory, and by the fullness of Apostolic power, decrees the following:

1. In the event of the vacancy, for any reason, of the office of Military Vicar, unless otherwise provided by the Apostolic See, the governance of the Military Vicariate of Colombia, until the new Archbishop of BogotÃ¡ assumes possession of his office, shall belong to the General Chaplain, or the Major, if present; otherwise, to the Chaplain, commonly called "first," who, according to canon 106, 3° of the Code of Canon Law, precedes the others.

2. He who thus assumes the governance of the Military Vicariate shall

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have all and only those powers which, in like manner, belong to the Chapter Vicar, by common law, and shall be subject to the same obligations. He shall, in particular, be obliged to inform the Sacred Congregation of the Consistory of the office he has accepted and to obtain instructions from it.

3. Causes pertaining to the subjects of the Military Vicariate of Colombia, whether contentious among themselves or criminal, shall be heard in the first instance by the metropolitan tribunal of the Ordinary of MedellÃn, and in the second instance by the metropolitan tribunal of the Ordinary of BogotÃ¡.

For these matters, His Holiness has deigned to appoint the Most Reverend Joseph Paupini, titular Archbishop of Sebastopolis in Abasgia and Apostolic Nuncio in Colombia, to carry out the execution, granting him the necessary and appropriate powers, and also delegating to any man constituted in ecclesiastical dignity, the duty of transmitting to the Sacred Congregation of the Consistory, as soon as possible, an authentic copy of the act of execution completed.

[*Latin ed. p. 165*]

The Sacred Congregation for the Propagation of the Faith, 165, concerning which matters the present Decree was ordered to be published by the Consistory, shall have the same force and validity as if it had been issued with the Apostolic seal. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 29th day of the month of December, in the year 1959.

†B. MARCELLUS, Cardinal Mimmi, Bishop of Sabina and Mondello, Secretary.

† L. S. Joseph Ferretto, Archbishop of Serdica, Assistant Secretary.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

DECREE CONCERNING THE ARCHDIOCESE OF TAIPEI, FOR THE BENEFIT OF THE CHINESE SECULAR CLERGY.

The Religious Congregation of the Disciples of the Lord, founded by His Eminence, Cardinal Celso Costantini, v. m., while acting as Apostolic Delegate in China, undertook the administration of the Apostolic Prefecture of Taipei, which was established on the 13th day of the month of January in the year 1950, and which was raised to the rank of an archiepiscopal metropolitan see on the 7th of August in the year 1952. Now, after ten years have elapsed, and with a suitable number of Chinese priests belonging to the secular clergy prepared, it has seemed opportune to this Sacred Congregation for the Propagation of the Faith to release the Religious Congregation of the Disciples of the Lord from the burden of administering the Archdiocese of Taipei, so that the same may devote all its forces to

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its own particular purposes. Therefore, this Sacred Congregation for the Propagation of the Faith, grateful for the assistance received for ten years from the Religious Congregation of the Disciples of the Lord, releases it from the burden of administering the Archdiocese of Taipei, and entrusts it, through the present Decree, to the care of the Chinese secular clergy.

Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 4th day of the month of December, in the year of Our Lord 1959.

G. P. Card. AGAGIANIAN, Pro-Prefect.

† L. S. P. Sigismondo, Archbishop titular of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 166*]

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SACRED CONGREGATION FOR RITES

BALTIMORE

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, ELIZABETH ANNA BAYLEY SETON, WIDOW, FOUNDRESS OF THE CONGREGATION OF SISTERS OF CHARITY OF SAINT JOSEPH IN AMERICA.

ON THE QUESTION OF WHETHER there exists evidence of the theological virtues of Faith, Hope, and Charity, both towards God and towards one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues in a heroic degree, in the case and concerning the effects of which we are speaking.

Just as the heavens shine most magnificently with perpetual stars, and the earth is constantly adorned with flowers, so too the Holy Catholic Church, at no time, fails to shine with its saints, "After this, I saw a great multitude, which no man could number, of all nations and tribes and peoples and tongues, standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands." (Revelation 7:9), adorned.

Now, the faithful of the starry republic, as it is called, of the United States of America, have entered with great hope, anticipating that they will soon behold a woman of their nation, like a new, shining star, firmly established in the firmament of the Church.

We are speaking of Elizabeth Anna Bayley, Widow Seton, whose heroic virtues were recently discussed by the Sacred Congregation for Rites.

In New York, on the 28th day of August in the year 1774, she was born to Richard, a distinguished physician, and Catherine Charlton, parents of the Anglican religion, who were outstanding in both life and probity. She was, it seems, regenerated by the salutary waters of Baptism in the church

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commonly called Trinity Church in the aforementioned city, and was given the names Elizabeth Anna.

When she was only three years of age, she was orphaned by the death of her mother, and the little girl clung wholeheartedly to her father, who spared no effort to adorn her soul with virtuous qualities.

Because she was so docile and virtuous, and possessed a lively intelligence, it is not surprising that Elizabeth Anna, through letters, good arts, and episcopal instruction, and through piety towards God, progressed daily, so that she quickly surpassed her peers in both religious and civil virtues.

Already at that time, she was so adorned with charity towards her neighbor that she deserved to be commonly called "Sister of Charity."

When she was twenty years of age, she entered into marriage with William Magee Seton, a man devoted to commerce, whom she always pursued with ardent affection. From this...

[*Latin ed. p. 167*]

The Sacred Congregation of Rites: From this marriage, five children were born, whom the pious mother endeavored to consecrate to God even before their birth, and she strove to instill and carefully nurture the sentiments of religion in their hearts from their earliest years. Guided by this most noble love for her children, this Handmaid of God did not hesitate to declare that she would rather see them dead than stained by sin. However, in this happy disposition of affairs and persons within the home, a sudden blow occurred, for in the year 1803, as it was drawing to a close, William Seton was seized by death in Pisa, in Italy, where he had gone with his wife in order to seek medical treatment. This loss, which seemed irreparable, was, by the grace of God, converted into the greatest good for Elizabeth Anne. The truths of the Catholic doctrine, like a balm, soothed her grief-stricken soul, which the noble and most humane Eugubina family of Filicchi, residing in Urbino, had diligently imparted to her through fitting words and constant examples; this family had been connected to William Seton through business dealings. Elizabeth Anne, who had been drawn to the Catholic Church with admiration since childhood, seized the opportunity, through her close acquaintance with the pious Filicchi family, to turn her mind more earnestly towards the Catholic religion. Upon her return to her homeland on June 3, 1804, the Handmaid of God wished to bid farewell to the so-called Episcopal religion, firmly rejecting all opposition and reproaches, whether from relatives or friends. This period of trials was, as it were, a preparation for Elizabeth's conversion and for the works of her religious life. For God, who willingly reveals Himself to those who seek Him, met His Handmaid, who had sought Him with all her heart and with all the strength of her soul, and wonderfully illuminated her with the light of His grace. Therefore, on the Feast of Ashes, which was March 14, 1805, in

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New York, she solemnly professed the Catholic faith. Then, immediately, with all due care, she prepared herself, according to the disposition of her mind, to approach the Sacrament of Penance. On March 25 of the same year, she approached the Holy Communion with the most ardent love, and on the following year, on the Sunday in Albis, she was strengthened with the sacred Chrism. It is scarcely believable how much and how bitterly the Handmaid of God suffered from her relatives and friends because of her conversion to the Catholic faith: not only did they deny her and her children any assistance, but they also scorned her and rejected her from their company. All of this Elizabeth Anne bore with a strong and steadfast spirit. Therefore, in order to provide for herself and her children, she opened a small school for the instruction of children. But those who had taken her conversion to the Catholic faith badly moved every stone in order to persuade the parents to withdraw the children whom Elizabeth Anne was instructing. Consequently, the Handmaid of God was forced to close her school in Louth. However, it was not long before God would reward the Handmaid's equanimity in enduring adversity. Indeed, in the year

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - Official Commentary 1808. The Reverend Lord Valentinus Dubourg, director of the Catholic college of Baltimore, invited the Lady Elizabeth to assist him in establishing an institution for the education of young girls. Therefore, having left the city of New York at Christmas, she traveled to Baltimore, accompanied by her daughters, who were placed in the Catholic college of Georgetown, and there she was received with great kindness, and she opened a school for young ladies. Students came from all over, and Elizabeth Anne diligently cared for their souls, striving to adorn them not only with civil virtues, but also with religious ones. After some time, she also opened an institution to care for and educate poor boys. Soon, some young women, eager to embrace the path of perfection in religious life, joined her, and they decided to choose her as their spiritual mother and director. Elizabeth, sensing the divinely ordained vocation in this gathering of companions, established a community, in which she began religious life. Clad in the sacred habit, on June 2, 1809, she pronounced her religious vows before the Most Reverend Lord Carroll, the Archbishop of Baltimore, and, being most devoted to Saint Joseph, the new institution of Sisters was named after that same Saint Joseph. The principal purpose of the institution was to provide food and education to poor boys and to orphaned children. The Reverend D. Cooper showed great favor to the new institution, and he donated a house to it in a pleasant valley near Emmitsburg, in Maryland, where Elizabeth, along with her newly formed community, settled and remained there until her death. She took care to establish a solid foundation for the institution, and she diligently adopted the spirit and rules of the Sisters of Charity of Saint

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Vincent de Paul. In 1812, the rules of the Congregation were approved by the Archbishop of Baltimore, and she was elected as the General Mother, and she remained in that office until the end of her life. She proved to be a wonderful daughter, bride, and mother, and she also distinguished herself as an outstanding director. Finally, in 1821, on January 4th, at the approximate age of seventy, having lived a life full of merit and virtue, the Servant of God peacefully fell asleep in the Lord, afflicted by a serious illness. The small seed that the Servant of God had sown later grew into a vast plant, so that in the United States of America, in the Canadian province, and also in other regions, which the missionaries call "missions," there are now nearly nine thousand Sisters of Charity of Saint Joseph, who trace their origin back to the same Servant of God, distributed among six Congregations and seven hundred houses. Moreover, the fame of her holiness, with which she had been honored even during her life, was seen to be confirmed by heavenly signs. For this reason, a cause was initiated to investigate her life and works for the purpose of considering her for the honors of the Blessed in Heaven. Therefore, with due authority, the ordinary process was conducted in the Curia of Baltimore, from 1907 to 1911, and the documents were presented to the Holy Congregation. The writings of the Servant of God were carefully examined.

[*Latin ed. p. 169*]

The Sacred Congregation of Rites, in its session of the 169th era, and the same Congregation on January 15, 1936, decreed that nothing should impede the proceeding further, and on February 28, 1940, Pope Pius XII, of blessed memory, signed the commission for the introduction of the cause with his own hand. Subsequently, on July 16, 1941, having recognized obedience to the Decrees of Urban VIII concerning undue veneration, the same Cause, since no witness of suitable legal standing could be questioned in the ordinary process, was entrusted to the study of the Historical Section of the Congregation of Rites. This Section, having collected documents and written testimonies from all sides, and having securely established their value and authenticity, prepared a comprehensive report, strictly adhering to the established norms for the treatment of historical causes, and transmitted it to the General Promoter of the Faith, so that a discussion might take place, according to the norms of law, concerning the heroic sanctity of the Servant of God. Therefore, with all legally required procedures observed, on October 6, 1959, before the Most Reverend Cardinal Clemente Micara, Bishop of Velletri, and the Promoter or Relator of this Cause, a Preliminary Congregation was held; and on November 24 of the same year, a Preparatory Congregation; finally, on December 15, before His Holiness Pope John XXIII, the General Congregation was held, in which the same Most Reverend Relator proposed a question for discussion: Whether it is established that the theological virtues of Faith, Hope, and Charity, both

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towards God and towards neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, with their respective adjuncts, were present in a heroic degree in the case and in the effect of which we are speaking, in the Venerable Servant of God Elizabeth Anne Bayley Seton. The Most Reverend Cardinals who were present, and the Official Prelates and Consultor Fathers, each expressed their opinion. The Most Blessed Father, considering the importance of the matter, deferred his judgment until this day, December 18, urging all to, in the meantime, implore God, the Father of lights, with fervent prayers. Therefore, with the Most Reverend Cardinals Caietano Cicognani, Prefect of the Holy Roman Church, and Clemente Micara, the Promoter or Relator, as well as the Reverend Father Ferdinando Antonelli, General Promoter of the Faith, and myself, the undersigned Prosecretary, having previously celebrated the divine Eucharistic Sacrifice, it was decreed: That it is established that the theological virtues of Faith, Hope, and Charity, both towards God and towards neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, with their respective adjuncts, were present in a heroic degree in the case and in the effect of which we are speaking, in the Venerable Servant of God Elizabeth Anne Bayley Seton. This Decree was ordered to be duly promulgated and recorded in the Acts of the Sacred Congregation of Rites. Given in Rome, on December 18, in the year of Our Lord 1959.

£ß C. Card. CICOGNANI, Prefect L.

© S. Henry Dante, Prosecretary.

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis ~ Official Commentary of the DIARY OF THE ROMAN CURIA. Monday, March 21, 1960. The Holy Father, John XXIII, received in a solemn Audience His Excellency, Dr. GIOVANNI DuviGrNEAU, Extraordinary and Plenipotentiary Ambassador of Haiti, for the presentation of his Credentials.

SECRETARY OF STATE

By Apostolic Briefs, the Holy Father, John XXIII, happily reigning, deigned to appoint:

January 1960. The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the Missionary Sisters of the Sick (Milan).

23. The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the Pious Society of the Daughters of Saint Paul (Rome).

23. The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Pious Disciples of the Divine Master" (Rome).

February 8. The Most Reverend and Illustrious Cardinal Agagianian Gregory Peter, Protector of the Company of Mary (Monfort Fathers) and of the

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Daughters of Wisdom (Rome).

23. The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the Secular Institute "Filiae Reginae Apostolorum" (Rome).

23. The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the Daughters of the Divine Zeal (Rome).

February 9. The Most Reverend and Illustrious Cardinal Jullien Andrea, Protector of the "Sœurs des Saints Cœurs de Jésus et de Marie" (Paramé, diocese of Rennes).

February 17. The Most Reverend and Illustrious Cardinal Cicognani Gaetano, Protector of the "Institución Teresiana" (Madrid).

23. The Most Reverend and Illustrious Cardinal Giobbe Paolo, Protector of the Order of the Regular Canons of the Premontrat Order.

[*Latin ed. p. 171*]

Diarium Romanae Curiae 171, February 17, 1960. His Eminence and Reverend Lord Cardinal Cento Fernando, Protector of the Tertiary Nuns of Carmel of Saint Teresa (in Campi Bisenzio, Florence). 23. His Eminence and Reverend Lord Cardinal Larraona Arcadio M., Protector of the Sisters of the Good Shepherd (in Albano Laziale). 29. His Eminence and Reverend Lord Cardinal Larraona Arcadio M., Protector of the Confederation of Regular Canons of Saint Augustine. By letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint: March 10, 11. Reverend Fathers Morris Hilary M., of the Servants of Mary, and Bugnini Annibale, of the Congregation of the Mission, as Consultors to the Sacred Congregation for the Propagation of the Faith. The Reverend Monsignors Pasquazi Giuseppe and Felici Pericle, as Consultors to the Sacred Consistorial Congregation. The Reverend Monsignor Parisella Alfred, as Additional Under-Secretary of the Sacred Congregation of the Council. His Eminence and Reverend Lord Cardinal Testa Gustavo, as a Member of the Sacred Congregation for the Propagation of the Faith. HONORS. By letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to bestow: The Grand Cross of the Order of Saint Gregory the Great, civil class: December 12, 1959, upon Mr. Fossati Bellani Tullio, of the archdiocese of Milan. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: October 3, 1959, upon Mr. Daggett Paul, of the archdiocese of Saint Paul of Minnesota. November 27, upon Mr. Rizzo Peter, of the archdiocese of Catania. Upon Mr. Degroof John F., of the archdiocese of Malines. The Commander's Cross of the Order of Saint Gregory the Great, civil class: March 13, October 16, 22, 30, 1959, upon Mr. Pedrazzini Cesare, of the archdiocese of Milan. Upon Mr. Vasters Henry Michael, of the archdiocese of Malines. Upon Mr. Pavanini Julius, of the patriarchate of Venice. Upon Mr. Casati John, of the diocese of Piacenza.

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Upon Mr. Chiapponi James, of the same diocese.

[*Latin ed. p. 172*]

Acta Apostolicae Sedis - Official Commentary 172, October 30, 1959. To Mr. Manfredi Giuseppe Salvatore, of the diocese of Piacenza. To Mr. Ruftini Filiberto, of the archdiocese of Genoa. November 13th: To Mr. Natili Mario (Rome). To Mr. Forti Carlo (Rome). November 27th: To Mr. Nieuwenhuys Robert, of the archdiocese of Malines. To Mr. Van Massenhove Marcello, of the same archdiocese. December 11th: To Mr. De Simone Ludovico, of the archdiocese of Naples. To Mr. Lambertini Gastone, of the same archdiocese. To Mr. Ghiretti Enrico (Rome). To Mr. Monsignani Sassatelli Giuseppe, of the diocese of Forlì. To Mr. Bianchi Giuseppe, of the archdiocese of Lucca. To Mr. Castiglioni Agostino, of the archdiocese of Milan. To Mr. Zanaboni Angelo, of the same archdiocese. To Mr. Terruzzi Luciano, of the same archdiocese. To Mr. Meana Pietro, of the same archdiocese. To Mr. Cirillo Mario (Rome). The Knighthood of the Order of Saint Gregory the Great, civil class: 1959. To Mr. Best Owen, of the diocese of Springfield-Cape Girardeau. To Mr. Bowers Alfonso, of the same diocese. To Mr. Johnson Eugene, of the same diocese. To Mr. Slaughter Claude, of the same diocese. To Mr. Zimmer Louis Wm. (Jr.), of the same diocese. August 14th: To Mr. Kherlakian Avedis Clemente, of the archdiocese of São Paulo in Brazil. November 22nd: To Mr. Virden Joseph, of the diocese of Natchez-Jackson. To Mr. Kirk Louis, of the diocese of Trenton. To Mr. Salutini Giovanni Paolo, of the diocese of Grosseto. To Mr. Meschini Mario, of the same diocese. To Mr. Maccherini Ildebrando, of the same diocese. September 5th: To Mr. Vanden Daelen Julian, of the diocese of Ghent. To Mr. Brans Bernard Maria, of the diocese of Haarlem. To Mr. Cardosi Victor, of the diocese of Joliet. To Mr. Dunn Francis, of the same diocese. To Mr. Weber John, of the same diocese. To Mr. Kelly James Francis, of the archdiocese of Omaha. To Mr. Lakers Peter W., of the same archdiocese. To Mr. Alders James A. G., of the archdiocese of Utrecht. November 19th: To Mr. Dooley Francis Matthew, of the diocese of Portland. To Mr. McKernan Martin Francis, of the diocese of Camden. October 3rd: To Mr. Sweeney Henry Anthony, of the same diocese. To Mr. Robertone Michael Louis, of the same diocese. July 24th.

[*Latin ed. p. 173*]

Diarium Romanae Curiae 173, October 3, 1959. To Mr. Vincenzo L. Gallaher, of the diocese of Camden. To Mr. Giovanni Giuseppe Crean, of the same diocese. To Mr. Tommaso M. Madden, of the same diocese. To Mr. Alberto Giuseppe Brand, of the archdiocese of Saint Paul of Minnesota. To Mr. Robert Lannan, of the same archdiocese. To Mr. Giorgio F. Parkos, of the same archdiocese. To Mr. Carlo E. Rea, of the same archdiocese. To Mr. Riccardo T. Seidel, of the same archdiocese. October 12. To Mr. Edoardo Cosgriff, of the diocese of Fargo. To Mr. Olaf Johnson, of the same diocese.

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To Mr. Alfredo Mahovald, of the same diocese. To Mr. Nicola Schuster, of the same diocese. October 16. To Mr. Enrico Alfredo Billion, of the diocese of Sioux Falls. To Mr. Francesco Giacomo Tobin, of the same diocese. October 23. To Mr. Giorgio Cesari, of the archdiocese of Bologna. October 30. To Mr. Federico Fornen, of the diocese of Buffalo. To Mr. Leo D. Donovan, of the diocese of Columbus. November 27. To Mr. Alberto Bouweraerts, of the archdiocese of Malines. To Mr. Francesco Verrept, of the same archdiocese. The Grand Cross of the Order of Saint Sylvester: September 9, 1959. To Mr. Lanciotto Malatesta, of the diocese of Rimini. September 19. To Mr. Arturo Watson (U.S.A.). To Mr. Tommaso Watson (U.S.A.). The Commander's Cross with Plaque of the Order of Saint Sylvester: September 19, 1959. To Mr. Angelo Senin, of the archdiocese of Bologna. September 26. To Mr. Aldo Fascetti, of the archdiocese of Pisa. November 27. To Mr. Michele Cappelli, of the archdiocese of Catania. To Mr. Luigi La Feruta, of the same archdiocese. The Plaque of the Order of Saint Sylvester: October 16, 1959. To Mr. Stefano Santoro, of the archdiocese of Salerno. The Commander of the Order of Saint Sylvester: June 12, 1959. July 31. August 22, 1959. To Mr. Giovanni Bacelar Portela, of the archdiocese of San Luigi del Maragnano. To Mr. Guglielmo Dallemagne, of the diocese of Liegi. To Mr. Cosimo Acquaviva, of the archdiocese of Taranto. To Mr. Solón Sastre, of the diocese of Uruguaiana. To Mr. Giovanni Pezzetta, of the diocese of Bergamo. To Mr. Renato Ricci, of the same diocese. To Mr. Carlo De Chedid, of the diocese of Cairo of the Maronites. To Mr. Nabil Boustany, of the same diocese.

[*Latin ed. p. 174*]

Acta Apostolicae Sedis - Official Commentary 174, 1959. To the Reverend Mr. Francesco Ardui, of the Archdiocese of Malines. To the Reverend Mr. Desiderato Peeters, of the same Archdiocese. To the Reverend Mr. Giulio Vanham, of the same Archdiocese. To the Reverend Mr. Giorgio Kopreinig, of the Diocese of Padua. To the Reverend Mr. Antonio Ramato, of the same Diocese. To the Reverend Mr. Pietro Giuseppe Robotti, of the Archdiocese of New York. To the Reverend Mr. Giuseppe Cecconi (Rome). September 5th. To the Reverend Mr. Giuseppe Mazza, of the Archdiocese of Ferrara. To the Reverend Mr. Giuseppe Spano, of the same Archdiocese. To the Reverend Mr. Luigi Guglielmo Maria Herkenhoff Konersmann, of the Diocese of Haarlem. To the Reverend Mr. Giuseppe Ignazio Enrico Herkenhoff Konersmann, of the same Diocese. To the Reverend Mr. Aleixo Antonio Lopes, of the Archdiocese of Évora. September 26th. To the Reverend Mr. Francesco M. J. G. Theelen, of the Diocese of Liegi. To the Reverend Mr. Fedele Cova (Rome). October 16th. To the Reverend Mr. Michele Amoroso, of the Archdiocese of Salerno. To the Reverend Mr. Luigi Gentili (Rome). September 22nd. To the Reverend Mr. Alessandro Mazzuccato, of the Patriarchate of Venice. September 23rd. To the Reverend Mr. Alberto Bellini, of the Diocese of Bergamo. To the Reverend Mr.

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Giuseppe Orazio De Moura, of the Diocese of Coimbra. To the Reverend Mr. Armando Tavares De Sousa, of the same Diocese. August 22nd. To the Reverend Mr. Giuseppe Bertani, of the Archdiocese of Milan. To the Reverend Mr. Antonio Cerutti, of the same Archdiocese. To the Reverend Mr. Lorenzo Folci, of the same Archdiocese. To the Reverend Mr. Valentino Raffaello Cardi, of the Diocese of Rimini. To the Reverend Mr. Claudio Franchini, of the same Diocese. To the Reverend Mr. Luciano Ugolini, of the same Diocese. To the Reverend Mr. Eugenio Nasoni (Rome). To the Reverend Mr. Angelo C. Pintossi (Rome). To the Reverend Mr. Luigi Carlo Clerici, of the Diocese of Como. To the Reverend Mr. Mario Verrotti, of the Diocese of Penne-Pescara. To the Reverend Mr. Giuseppe Appart, of the Archdiocese of Malines. To the Reverend Mr. Vittorio Brackx, of the same Archdiocese. To the Reverend Mr. Maurizio Masoin, of the same Archdiocese. To the Reverend Mr. Wilfort Bali (Rome). To the Reverend Mr. Silvio De la Cruz Arque, of the Diocese of Corrientes. To the Reverend Mr. Umberto Bonetti, of the Archdiocese of Milan. To the Reverend Mr. Giuseppe Porta Maffé, of the same Archdiocese. To the Reverend Mr. Elio Scudellari (Rome). To the Reverend Mr. Francesco Franchi (Rome). To the Reverend Mr. Vincenzo Parlavecchio, of the Archdiocese of Perugia. November 20th. December 11th.

[*Latin ed. p. 175*]

Diarium Romanae Curiae 175. The Knighthood of the Order of Saint Sylvester. March 20, 1959.

To Mr. Giuseppe Dinelli, of the Archdiocese of Bologna.

To Mr. Guglielmo Francesco Bernardo Schneiders, of the diocese of Groninga, May 29th.

To Mr. Gerardo Giuseppe Vroom, of the same diocese.

To Mr. Wouter Paap, of the Archdiocese of Utrecht.

To Mr. Egberto Maria Ausems, of the diocese of 's-Hertogenbosch.

To Mr. Enrico Giacomo Lamberto Camps, of the same diocese.

To Mr. Pietro Gualtiero Vennix, of the same diocese.

To Mr. Leonardo Teodoro Van Driel, of the diocese of Rotterdam, June 5th.

To Mr. Pietro Houben, of the diocese of Ruremonda.

To Mr. Pietro Stroeken, of the same diocese.

To Mr. Riccardo Giuseppe Francesco Staffhorst, of the Archdiocese of Utrecht.

To Mr. Cornelio Cristiano Van Kessel, of the same Archdiocese.

To Mr. Agostino M. G. Jansen, of the diocese of Breda.

To Mr. Renato Maria L. Groutars, of the diocese of Ruremonda.

To Mr. Giovanni Westendorp, of the diocese of 's-Hertogenbosch.

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To Mr. Enrico Giacomo Ovelgoenne, of the diocese of Groninga, July 3rd.

To Mr. Guglielmo Giovanni Vittore Van der Voort, of the diocese of Haarlem.

To Mr. Lorenzo Mattia Kirkels, of the diocese of Ruremonda.

To Mr. Maurizio Frielingsdorf (Rome).

To Mr. Nicola Francesco Antonio Vugts, of the diocese of Rotterdam, August 31st.

To Mr. Pietro Giuseppe Walter, of the same diocese.

To Mr. Giuseppe Berbén, of the diocese of 's-Hertogenbosch.

To Mr. Alfredo Funari, of the diocese of Grosseto.

To Mr. Pietro Clemente Rum, of the same diocese, August 22nd.

To Mr. Paolo Houyez, of the diocese of Liegi.

To Mr. Emilio Diana, of the Archdiocese of Milan.

To Mr. Giovanni Gerardo Janssen, of the diocese of Ruremonda.

To Mr. Pietro L. G. Van Gasselt, of the same diocese.

To Mr. Giuseppe A. M. H. Van Wessem, of the same diocese.

To Mr. Renato Rocca, of the Archdiocese of Bologna.

To Mr. Erminio Ciarlo, of the diocese of Acqui, September 29th.

To Mr. Franco Gandoglia, of the same diocese.

[*Latin ed. p. 176*]

Acta Apostolicae Sedis - Official Commentary 176, September 5, 1959.

To the Reverend Mr. Negri Albano, of the diocese of Acqui.

To the Reverend Mr. Burmann Burcardo, of the diocese of Groninga.

To the Reverend Mr. De Klerk Giuseppe Alberto, of the diocese of Haarlem.

To the Reverend Mr. Van Tienhoven Bernardo Guglielmo, of the same diocese.

To the Reverend Mr. Piens Francesco Maria, of the diocese of Gand.

To the Reverend Mr. Murante Paolino, of the archdiocese of Salerno.

October 16:

To the Reverend Mr. Fiore Andrea, of the archdiocese of Turin.

To the Reverend Mr. Mazza Leopoldo Annibale, of the same archdiocese.

To the Reverend Mr. Sacchetti Attilio, of the same archdiocese.

To the Reverend Mr. Stiels Arnoldo, of the diocese of Liegi.

To the Reverend Mr. Pellegrini Alfredo, of the diocese of Recanati and Loreto.

To the Reverend Mr. Malpeli Virgilio, of the diocese of Rimini.

October 23:

To the Reverend Mr. Mazza Marino, of the same diocese.

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To the Reverend Mr. May Morton J., of the archdiocese of Saint Louis.

To the Reverend Mr. Secco Pietro, of the diocese of Belluno.

October 30:

To the Reverend Mr. Marinelli Pasquale, of the diocese of Trivento.

To the Reverend Mr. Marinelli Ettore, of the same diocese.

To the Reverend Mr. Tagliolato Giovanni, of the diocese of Vicenza.

November 13:

To the Reverend Mr. Valsecchi Mario, of the diocese of Bergamo.

November 20:

To the Reverend Mr. Borsari Alfredo, of the archdiocese of Modena.

To the Reverend Mr. Giacopino Stefano, of the archdiocese of Perugia.

To the Reverend Mr. Babbucci Giacomo, of the same archdiocese.

To the Reverend Mr. Bareel Luigi, of the archdiocese of Malines.

November 27:

To the Reverend Mr. Gauze Giuseppe, of the same archdiocese.

To the Reverend Mr. Louis Leopoldo, of the same archdiocese.

To the Reverend Mr. Torbeyns Giulio, of the same archdiocese.

To the Reverend Mr. Ambrosioni Domenico, of the diocese of Bergamo.

December 11:

To the Reverend Mr. Cogliati Maurizio, of the archdiocese of Milan.

To the Reverend Mr. Guenzi Mario, of the same archdiocese.

To the Reverend Mr. Parigi Carlo, of Rome.

NECROLOGY

March 12, 1960:

Most Reverend Mr. Quinn William C., Bishop of Yükíang.

Most Reverend Mr. Miranda Vicente Francisco, titular Bishop of Cidramo.

Most Reverend Mr. Carroll Howard J., Bishop of Altoona-Johnstown.

Most Reverend Mr. Klemann Joseph, titular Bishop of Drusiliana.

[*Latin ed. p. 177*]

On the 20th of April, 1960 (Series III, Volume II) - No. 4: ACTA APOSTOLICAE SEDIS • COMMENTARIUM OFFICIALE. FIRST DIOCESAN SYNOD, held in ROMANO from the 24th of December to the 1st of January of the year 1960, by order of His Holiness Pope John XXIII, Bishop of ROMANO, with the clergy of ROMANO.

[*Latin ed. p. 179*]

DECREE OF POPE JOHN XXIII, BY WHICH THE FIRST SYNOD OF THE ROMAN DIOCESE IS ANNOUNCED.

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After having invoked the light and grace of the Holy Spirit through our prayers, we have resolved to hold a Synod to be celebrated in Rome, in this venerable City, the seat of our Diocese, so that the Catholic faith may flourish ever more, serving as an example to others; so that Christian morals may attain a salutary increase; and so that the discipline of the clergy and the people may be more suitably adapted to the needs of this our age and be strengthened. Wherefore, for the greater glory of God and of the Blessed Virgin Mary, who is called and venerated as "Salvation of the Roman People," and with the most confident intercession of Saint John the Baptist and Saint John the Evangelist, under whose patronage the Patriarchal Archbasilica of the Lateran, our Cathedral Church, is distinguished, and of the Blessed Apostles Peter and Paul, and of the other illustrious protectors of this City: We declare, by Our authority, that the First Synod of Our Roman Diocese shall be held on the Sunday, the twenty-fourth day of the month of January, in the year nineteen hundred and sixty, in the aforementioned Archbasilica of the Lateran.

From the Vatican, on the sixteenth day of the month of January, in the year nineteen hundred and sixty, in the second year of Our Pontificate.

JOHN PP. XXIII.

[*Latin ed. p. 180*]

180 Decrees of the Apostolic See - Official Commentary on the Inauguration of the Solemn Roman Synod in the Patriarchal Archbasilica of the Lateran, on the evening of Sunday, January 24th of the year 1960. The Most Blessed Father addressed those present, namely the Most Reverend Cardinals, the clergy of the City, and the Christian faithful, before the assembly began to sing the hymn "Veni, Creator."

Venerable Brothers and beloved sons! Moved by the Spirit of God, we have gathered together in this most holy Archbasilica of the Lateran to anticipate an event which portends a new age for this venerable City of Rome and for the entire Diocese, an age promising a new outpouring of heavenly grace and a new growth in Christian life. Concerning this matter, We deem it fitting to explain certain things to you, for your spiritual benefit and to encourage you to pray.

Among the salutary institutions which, over the course of the centuries, have contributed greatly to the promotion and propagation of Christian doctrine and Christian morals, those assemblies are certainly worthy of mention, in which the leaders of the ecclesiastical order from all parts would customarily gather together, to discuss matters in a fraternal manner, under the presidency and guidance, or with the approval, of the Supreme Pastor, the successor of the Apostles, to whom the Divine Redeemer entrusted the care of His Church; we speak of assemblies

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in which, through joint deliberations and studies, matters of greater importance pertaining to doctrine and religious life have been treated.

THE FIRST COUNCIL OF JERUSALEM.

Assemblies of this kind, called by their own proper and defined name, Councils, have their first traces in the book which is inscribed "Acts of the Apostles," in which the memory is preserved of the Council of Jerusalem, as it is called, celebrated in the fiftieth year after the birth of Christ. It is fitting to turn our attention to those who were present at that assembly.

[*Latin ed. p. 181*]

The First Council of Rome began with 181 men present, who at that time held the greatest authority and who, besides others, excelled in that early age of the Church and in the beginnings of the apostolic era: First among them was Peter himself, who was constituted the head and foundation of the Church; then James the Lesser, the first Bishop of Jerusalem; and furthermore, Paul and Barnabas, who had labored so much in founding the first Christian community in Antioch, and who, having departed from there, testified to the most blessed beginnings of Christian life among those communities, bringing news of other, newly established churches, and bringing "great joy to all the brethren" through their account of the conversion of the Gentiles.

A question of grave importance brought the Apostles and elders to Jerusalem for that first celebrated assembly; namely, since access to the Church was now entirely open to all, both Jews and Gentiles, the question was whether circumcision and the other prescriptions of the Mosaic Law should still be observed by the Jews, and whether the Gentiles also would need to be bound by those ancient rites if they wished to become Christians, by which name the disciples in Antioch were already commonly called.

What a memorable spectacle was that celebration! "When much discussion had been made,"—for the matter was of the greatest importance—Peter rose to speak, immediately signifying the most important aspects of his high office with these words: "Men, brethren, you know that from ancient days God has chosen me through my mouth to hear the nations the word of the Gospel, and to believe. And God, who knows hearts, has testified, giving them the Holy Spirit, just as He did to us; and He has made no distinction between us and them, but has purified their hearts through faith. Now, therefore, why do you test God by placing a yoke upon the necks of the disciples that neither our fathers nor we have been able to bear? But through the grace of our Lord Jesus Christ we believe that we shall be saved, just as they."

Peter was silent, and the entire multitude was silent, while Paul and Barnabas continued to recount the wonderful signs and miracles that God

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had wrought through them among the Gentile nations.

After everyone had been silent, James, the Bishop of Jerusalem, addressed the assembly, and, beginning with the words of Peter, he concluded his speech with the same sentiment that they had already embraced: that no burdensome obligation should be imposed upon the Gentiles who had been converted to the faith, nor should they be compelled to pass over to the Church through circumcision or through the synagogue; but that it would be sufficient for them to abstain from certain things.

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - The official records of these proceedings should be preserved, not to diminish or weaken the evangelical doctrine for posterity, but to bear witness to it. Thus, a matter of the utmost importance, concerning the faith and freedom of the Christian faithful, was resolved with clear reason and fraternal harmony of minds.

CONCILIAR PROCEEDINGS: FROM NICAEA TO VATICAN

After the Council of Jerusalem was held, the Church was afflicted for three centuries by fierce and bloody persecutions. However, after the Council of Milan, when the Church was firmly established and flourishing with the utmost vigor, doubts, questions, and errors began to arise, which threatened its doctrine and discipline. Hence, the opportunity arose to convene general councils, in which, as in the Council of Jerusalem, the successor of Peter would preside and moderate; and the elders would assist him in examining and judging the matters at hand.

Soon emerging from the narrow confines of the territories of Jerusalem and Antioch, the growing Church had already touched all regions of the Roman Empire, and the voice of the Apostles had already resounded to the farthest parts of the earth. However, difficulties, doubts, controversies, the pestilent influence of errors, as well as perverse corruptions of the Sacred Scriptures and the doctrine of Jesus Christ, which had been traditionally transmitted by the Church, all prompted the celebration of these solemn assemblies, so that the Catholic truths might be reduced to safe formulas, and so that the principles of the Christian apostolate might be adapted to the needs of the times and to the circumstances that had changed greatly in the Church over the centuries.

Therefore, from the fourth century, when the great Saints and Doctors of the Church flourished, until the latter part of the ninth century, when the errors of today were vehemently propagated against sound philosophy and religion, this remarkable series of Ecumenical Councils continued: all of which—from the first, namely Nicaea, convened in the year 235, to the Council of Vatican, held in the years 1869 and 1870—represented the entire

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Christian family, closely bound together and properly arranged in all its parts, with the aim of preserving the integrity of the Catholic faith and the strength of Christian discipline, under the authority of Jesus Christ, or to resolve matters of greater importance concerning doctrine and morals, or finally, to address the most serious conditions, pertaining to religion and even to political and social matters, or to turn them to the advantage of the Church.

Of these twenty councils, five are considered sacred in this ancient and renowned tradition.

[*Latin ed. p. 183*]

The First Roman Synod began in the Lateran Basilica, whose majesty now surrounds us; eight such councils have shone brightly in the annals of the Eastern Church, two held in Nicaea, four in Constantinople, one in Ephesus, and one in Chalcedon; in the West, two were held in Lugdunum, one in Vienna, one in Constance, and one in Florencia; yet the Council that bore the most abundant fruit was the Council of Trent, whose benefits continue to enrich our times, and which was finally followed by the Vatican Council in the last century.

THE ECUMENICAL COUNCIL AND THE DIOCESAN SYNOD, Venerable Brothers and beloved sons, these are the solemn assemblies that pertain to the entire Church, spread throughout the world. While we recall the Ecumenical Councils celebrated throughout the ages, our hearts yearn with anxious expectation for a new and great universal Council, which will be added to their number as the twenty-first; as you know, we announced last year, on the liturgical feast of the Conversion of Saint Paul the Apostle, that this would be held. However, you have not been summoned to the Lateran this evening for the purpose of an Ecumenical Council. From the annals of the Church, it is known that, besides the matters of universal religious importance that are treated in the Ecumenical Councils, other assemblies of lesser importance are held, where counsel is given. Indeed, the pastoral concern for the salvation of souls, which Jesus Christ entrusted to Peter, the head and prince of the apostles, and under whose authority Venerable Bishops are placed in each Church, or in each portion of their own flock, has, throughout the course of centuries, led to the convening of assemblies of lesser importance than the Ecumenical Councils, for various reasons and in different regions or dioceses, by which the nations of the world are distinguished and adorned with diverse lights of religion. These assemblies and gatherings of several dioceses within the same region are called Provincial Councils; if they are of only one diocese, they are certainly called Diocesan Synods according to the language of canon law.

Let us plainly declare to you what we have only revealed to a few, and in secret, as if it were a religious mystery. When we were engaged in humble prayer, in our own heart, we heard the divine encouragement to convene an

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Ecumenical Council; and when we spoke about this matter with someone, he immediately said to us, in a moved voice: "Most Blessed Father, it is very salutary to consider..."

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis - Official Commentary on the Calling of the Œcumenical Council. But has no consideration been given to the pressing needs of the Diocese of Rome, which is the head of the entire Christian world and which has grown immensely in recent decades? For, upon a recent rational examination of the number of citizens, it is found that while only four hundred thousand inhabitants existed in the year 1900, now twice that number reside there. Gratia Dei, Venerable Brothers and beloved sons, we sincerely declare that a remarkable thing has been accomplished. In the short time that has passed since we communicated our plan with the Purple Fathers gathered at the tomb of St. Paul, we are now inaugurating the Roman Synod this evening. THE FIRST ROMAN SYNOD HELD AFTER THE COUNCIL OF TRENT This appears as the first in the ecclesiastical annals of Rome, the mother of Christian nations, and is worthy of the greatest veneration from the moment it is announced. Let us be careful not to judge this venerable city with a less righteous and benevolent judgment, anticipating the Diocesan Synod, which is now being held for the first time among its historical events, especially since many Diocesan Synods have already been held in all Catholic nations throughout the centuries, or especially after the Acts of the Œcumenical Council of Trent have been published for the people. This has happened because here is a perennial source from which flow streams of the purest and most unimpeachable authority of the Church, for the safe teaching of doctrine, for the absolutely and perfectly inculcation and transmission of the Christian law; and therefore, since everything proceeds smoothly, there is no need for particular discussions and regulations. Far be it from us to think that the life of the Roman clergy, in the middle ages and in the centuries that followed, before and after the Council of Trent, has proceeded without a certain law and in a somewhat haphazard manner. The decrees and statutes of the Roman Diocesan Synod will be published for the people, and they will be considered as sacred tablets of ancient and pure law, which are now adapted with a suitable moderation to the needs of the present time. Indeed, a diligent and laborious preparation of these decrees and statutes has been undertaken, so that documents, not numerous but of great importance, of ecclesiastical regulations and norms, which have guided the tenor of life and the studious zeal of the Roman clergy, have been carefully sought out. The Roman clergy, from ancient times until now, has been occupied with its solicitude in two fields and areas, namely, in administering the universal

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governance of the Church and in the active care of souls, and then in Rome.

[*Latin ed. p. 185*]

The First Roman Synod begins with 185 new Christians, and those who come from all parts of the world. Through the experience of mature age and the needs of this time, it will provide remedies, and therefore, great are the wisdom and discipline of the deliberations, which will recall the ancient traditions, more wisely indicate what is to be done, promote things for the better, and amplify and elevate the spirit and action of religious life; in such a way that the Catholic forces may receive an increase, with the help of the grace of Our Lord Jesus Christ, which penetrates them, purifies them with holiness, and exalts them. The Lord's precept: "Do this, and you shall live," is not contained within these limits alone; for it encompasses greater things, when it invites all of us to preserve order and to cultivate holiness. Thus, we are reflected in its image, when in that precept: "For I am the Lord your God. Be holy because I am holy. Defile not your souls by any creeping thing, that moveth upon the earth," all perfection and completeness are placed, indeed, the true joy of man and of the Christian. This is perfectly in agreement with what a man of exquisite judgment once said, as if struck by a greater light of wisdom: "There is only one sadness in the world, namely, not to be holy."

3. CLERGY AND THE FAITHFUL. Having come to this point, Venerable Brothers and beloved sons, it is necessary, for the sake of explanation, to say a few things. The Diocesan Synod, whose celebration is now imminent, is a gathering of ecclesiastical men, who belong to the diocesan clergy, both secular and regular. When the synodal acts are about to begin, the voice of a prelate urges the laity to leave the sacred building: "Let all go out," so that it may be clearly apparent what distinguishes the clergy of the Church from the Christian people. Does this imply that there is a division and separation between the clergy and the faithful, between priests and laymen? By no means: there is no separation between either part. This truth must be clearly remembered: the Holy Church is a perfect society of Christ, in which all who belong to it share in its benefits, receiving spiritual riches, the spiritual patrimony of doctrine and grace, in common. Like a living body, all things in it are fitted together and connected, with suitable and distinct joints and supports, so that they may correspond to supernatural ends, which, although they touch the earth, refer to heaven and to eternity.

3. And he said to him.

4. Leviticus 19:2.

[*Latin ed. p. 186*]

Acta Apostolicae Sedis - Commentarium Officiale 186. It is the proper function of the clergy to govern and sanctify the entire social body, to which end they must be called, divinely called, and ordained. The Christian

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people are likewise drawn to this same participation in heavenly grace; yet, the Lord Jesus, the Word of God made flesh, in order to bring salvation to the entire human race, has entrusted the distribution of this grace to the priesthood, that is, to the priestly order, which has been instituted for this very purpose, so that it might perform this most exalted office of mediator between heaven and earth, for the benefit and sanctification of the people who have received their name from Christ.

AUSPICIA CAELESTIA: THE TWO SAINTS JOHN, NAMELY JOHN THE BAPTIST AND JOHN THE EVANGELIST. Most beloved sons to us from the City of Rome! How pleasing and delightful to the hearts of all, whether from the sacred clergy or from the lay order, is the remembrance of these two most excellent heavenly patrons, under whose title this Cathedral Basilica is distinguished, namely, John the Forerunner of the Lord and John the Evangelist, and indeed, the remembrance of the noble reasons which prompted the deliberation of this Roman Synod, to whose convocation your very presence has responded this evening, most excellently and clearly. In the mosaic work, in which the apse shines, the Baptist, depicted by art, calls us to prepare, first and foremost within ourselves, the holy and perfect people, so that we may fill the valleys of our infirmities and humble the vanity and arrogance of our own blind love; so that we may smooth the roughnesses of the journey and level them, so that they become as Asperen, in the paths; and so that each one, and all together happily, may progress with eager spirit in the ways of God. John, the prophet on the island of Patmos, and the Evangelist, herald of the sublime things of the divine and the tender love of Jesus, feels the same, for he constantly urges, even to old age, with weighty words, on fraternal love, which, like a vivid summary of the entire Gospel, embraces the peace of men and of nations, and the foundations of true civil worship.

ORDO COETUUM SYNODALIUM: "Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil." 5. The prescriptions of canon law clearly state which persons are bound by the office and enjoy the right to participate in the Synodal assembly; but it is greatly to be hoped that the entire order of the priesthood will lovingly heed the invitation of the Bishop, who has maximized the number of members of both the Sacred College of Cardinals, according to canon 358.

[*Latin ed. p. 187*]

The First Roman Synod begins, with one hundred and eighty members of the clergy gathered from the surrounding dioceses. Furthermore, it is fitting that the laity also desire to participate in the concern for the Holy Church regarding the successful outcome of this important and solemn celebration. Therefore, it is appropriate that we immediately explain in more detail certain aspects related to the subject matter upon which the

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study of this extraordinary assembly is focused. Many were the matters to be addressed, and in order to carry them out with all diligence, the counsel of eight distinguished men of the Church was sought during the preceding months of the year. These men, with their number of members and their perfect and complete theological, juridical, and pastoral knowledge, were admirably united and possessed of great experience, and could easily be found only in Rome, since in this, the principal city of the Catholic name and the chief seat of the governance of the Church, it happily happened that, as Saint Leo the Great desired, they were brought together in their own time. Moreover, without cause, Blessed Peter the Apostle dwells and remains here, established as a teacher for all nations and as an instructor in the life of religion. From this, the Synod was begun, with eight major sections, as if images, proposed with the intention of carrying out an excellent work, and the titles of each testify to you the breadth of the matters to be addressed and the importance they signify. The first part pertains to those who receive the priestly order and its various degrees; the second to the teaching office; the third to the divine worship and many of its forms; the fourth to the Sacraments, from Baptism to Marriage; the fifth to the apostolic activity and its various aspects; the sixth, and this of the highest importance, to the Christian formation of youth; the seventh to matters, or, more accurately, to the goods of worship, of art, of sacred buildings, and of auxiliary furnishings; the eighth to institutions dedicated to providing assistance and exercising charity, which are so useful and have already been so widely spread for the relief and comfort of human and Christian society. When this remarkable variety of questions to be investigated is considered, and when it is related to the conditions of life that prevail in our times in practice and in action, the question arises spontaneously and with concern: will the Synod bring about significant changes in the practice of religious life and in the customs that, having been accepted from our ancestors, are deeply ingrained in the people of our age? Beloved sons: recall what we explained about the Council of Jerusalem, held in the fiftieth year after the birth of Christ. What Saint Peter said concerning ritual practices related to circumcision and other matters of this kind, always and even now shines forth.

[*Latin ed. p. 188*]

The Acts of the Apostolic See – Official Commentary 188, report that the following pertains to minds. In the Acts of the Apostles, the events are narrated by St. Luke; however, through those words of St. Peter, to which the opinion of St. James is joined, we are brought back to Jesus Christ, namely, to the place where St. Matthew speaks of Him, after having announced the beatitudes and having said to the Apostles that they were the salt of the earth and the light of the world, the same Divine Teacher added these words: "Think not that I am come to destroy the law or the prophets: I

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am not come to destroy, but to fulfill." He then added further examples of changes brought about by Him, concerning the transfer of the words of the Old Law into use, and spoke in this manner: "You have heard these things, but I add these." Indeed, six times, that is, concerning six certain and defined matters, Jesus Christ used the very same words: "You have heard... but I say to you." By this manner of speaking, our Lord Jesus Christ indicated that He introduced new and important truths and prescriptions, by which the Old Law was fulfilled and perfected. However, besides the immutable "truth of the Lord, which remains forever," certain accidents or non-essential reasons may change, that is, things which, although always worthy of reverence, may be relaxed or more strongly urged. 6 This indeed happens in the Holy Church, which is the guardian and interpreter of the doctrine of Jesus Christ, and which follows His institution, which does not change: but with regard to secondary rules and adjuncts, certain changes are certainly permitted, according to the necessities and conditions of the times.

ALL ARE INVITED TO PRAY. Let us render faithful obedience to Christ and to His Church, beloved sons: and if we do so, salvation and happiness will undoubtedly follow. The following words are contained in the prayer formula, calling upon divine assistance for this Synod, which was recited in all the churches of the city of Rome in the preceding months, by Our command: "Lord Jesus, prepare, arrange, and cherish our minds with the abundant gifts of Your heavenly Spirit, so that the prescriptions of the Synod may find each of us docile, ready to act, and eager to dedicate ourselves." - To this conclusion, full of serene tranquility, we wish to add these words, which we humbly share with you, in conversation. 6 Matthew 5, 17.

[*Latin ed. p. 189*]

The First Roman Synod begins. For this reason, we now earnestly exhort all priests, from the lowest to the highest ranks of the ecclesiastical hierarchy, who render us such valuable and effective assistance in the care of souls; and we likewise earnestly exhort all the faithful of Christ, of every group and order, with our paternal exhortation. We earnestly desire that voices from the entire Roman diocese may be raised up, so that, with a united chorus of prayers and wishes, they may invoke a blessed outcome and fruitfulness for the Synod: this religious union of wills will undoubtedly be a sign of a renewed spiritual life, which will stir up the entire world with the incentives of virtue. For we know that all the nations bearing the name of Catholic are to look to the example of the Romans, and to join themselves closely with them in spirit and purpose, striving with all their might to promote the Kingdom of Christ, "who is above all things, God, blessed for ever." In all our endeavors, we earnestly pray that the benign light of the Most Holy Trinity may illuminate them: the Father, we say,

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the Son, and the Holy Spirit. Now, as this solemn diocesan Synod begins, which, although not in the same way or manner, concerns the clergy and the people entrusted to us, our entire family unanimously offers fervent prayers to the Holy Spirit of God, just as the Church daily, at the third hour, prays in the morning hymn: that very hour of Pentecost, when the Paraclete first shone upon the faithful of Christ. Repeating this, the Holy Church, especially in matters of great importance, invokes the Holy Spirit with that great and public prayer, namely, the hymn that begins with these words: "Come, Holy Spirit." This kind of hymn possesses a certain sublime and secret power; it is always new and inexhaustible, always breathing something forth, which, at the same time pleasing and grave, seems imbued with divine inspiration. Therefore, this is our encouragement and exhortation, Venerable Brothers and beloved sons: that you may, with resounding voices and hearts, today in the evening, sing this solemn hymn, and that you may continue to do so with public and private prayers throughout the three days of the Synod, earnestly, more earnestly, most earnestly. At this present evening gathering, of such outstanding importance, in our usually more radiant sacred Lateran Basilica, where the Cathedra of the Roman Bishops is located, the great Synod of the City publicly begins before the clergy and the Roman people.

[*Latin ed. p. 190*]

Acts of the Apostolic See - Commentary 190. For the sake of the solemnity, and because three sessions are dedicated to the Clergy, which constitute the principal essence and nature of this singular event, it has been decreed that they shall be held in the Patriarchal Basilica of Saint Peter, in the conclave known as the Benediction. Therefore, we summon all priests who are to attend the Synod to the auditorium, so that they may convene there for three days. It pleases Us to see our Clergy and our people gathered together, and to renew the pious joys which we solemnly celebrated this evening. Therefore, on the next day, the thirtieth of this month, we shall again convene at Saint Peter's, to offer public and heartfelt thanks to God for this great benefit, for the abundant outpouring of heavenly and earthly gifts, which the forthcoming Synod prepares and foretells with joyful hope. Beloved sons from the City of Rome! Lift up your hearts and lift up your prayers! Soon you will be cleansed with two blessings, first, the humble one given by the Vicar of Christ, and then the solemn one of Christ Jesus Himself, radiating from the Sacrament of Holy Love. In the following days, which will shine brightly in the annals of the Christian City, it is necessary that priests and religious brethren each take their place, so that they may pray to "the Father of lights," that they may diligently study each of the precepts of the new laws that are to be presented, and that they may perfect them with their counsel and with the practice of good works. All the faithful of Christ, and especially the confraternities of religious men and

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sacred virgins, although absent from the celebration of the Synod, should also, with unanimous and sincere joy, offer their helpful assistance through prayers and vows, to this instrument of grace, of light, and of virtue, which not only benefits this Our City, but also all the dioceses of the world, and which follows with auspicious omens and thanksgiving.

8. Sweetest Virgin Mary, Mother of Christ Jesus and of each and every one of us, who is rightly and deservedly called by the Good Counsel, may she be favorably disposed towards us from Heaven, where she shines as Queen, freed from the bonds of earthly things, and may she be present from all the altars of the City and of the world, and from the countless tables and images that adorn the streets and squares of the City: may she be favorably disposed towards the Synod, and may she pray for it with maternal charity. Amen. * Cf. James 1:17.

[*Latin ed. p. 191*]

The First Roman Synod begins. TEXT OF THE PONTIFICAL ADDRESS AT THE OPENING OF THE SYNOD: Venerable brothers and beloved sons! The Spirit of the Lord has gathered us here in this our most holy Archbasilica of the Lateran, for the inauguration of an event destined to mark a new era of grace and spiritual life in our city and diocese of Rome. We wish to say something to you for your edification and as an invitation to prayer. One of the institutions that greatly contributed over the centuries to the affirmation and expansion of Christian doctrine and discipline was the convening of the highest representatives of the ecclesiastical order in peaceful and fraternal discussion, under the presidency and direction, or with the approval, of the Supreme Pastor, in the succession of the first of the Apostles, to whom the divine Founder entrusted the governance of His Church; that is to say, the convening for the examination and study of certain more important matters concerning doctrine and religious life. THE FIRST COUNCIL AT JERUSALEM These gatherings were called Councils. We find a trace of them first in the book of the Acts of the Apostles. It is the so-called Council of Jerusalem, which dates back to the year 50 after Christ. Note the figures who participated in it. They were the most authoritative and the most distinguished of those early years of apostolic initiation and Christian conquest. Peter, the head, himself, the cornerstone of the Church, and James the Less, the first Bishop of Jerusalem; Paul and Barnaba, who had already worked so much in the organization of the first Church in Antiochia, and who brought from there and from the other young Churches the testimony of the great fervor of those beginnings: *narrantes conversionem gentium, et suscitantes gaudium magnum omnibus fratribus*. 1 2 A serious question had prompted this first gathering with the Apostles. 1

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Cf. Acts of the Apostles, chapter 15. 1 Act. 15, 3.

[*Latin ed. p. 192*]

Acta Apostolicae Sedis - Official Commentary 192: with the priests and elders. The doors of the Church were open to all: Jews and Gentiles. Was it still obligatory for the Jews to observe circumcision, and other Mosaic prescriptions? Were the Gentiles also obligated to conform to the same ancient practices in order to become, in fact and in name, Christians, as they had already begun to be called in Antioch? What a wondrous spectacle! "And when they had come together," writes the author of the Acts, "a great multitude was there," – the question was serious – then Peter rose up and spoke, affirming immediately his highest ministry: "Men, brothers, fathers: you know that from the beginning God chose me among you to preach the Gospel to the Gentiles, who also received the Holy Spirit as we did. And since God gave them the same gift as he gave to us when we believed, who was I that I could hinder God?" And he was silent, and there was silence throughout the entire multitude, while Paul and Barnabas continued to speak of the wonders, miracles, and prodigies that had multiplied through them among the Gentiles. 4 After a pause, James, the Bishop of Jerusalem, arose. Referring to the words of Peter, he led the audience to the conclusion, which was now well understood by all: that no disturbance should be caused to those who were converting from paganism, nor should they be obligated to pass through circumcision or the synagogue; and that some respect for the Law of Moses should be maintained, but avoiding any doctrinal compromise for the future. Thus, a fundamental point of faith and freedom was clearly and peacefully resolved. SUBSEQUENT COUNCILS: FROM NICEA TO THE VATICAN After the Council of Jerusalem, the Church was to endure three centuries of persecution and bloodshed. In its re-establishment, after the meeting of Milan, more vigorous than ever, doubts and questions, and errors of a doctrinal and disciplinary nature, began to arise; and with them, opportunities for collective gatherings of the type of that first one before Jerusalem: the successor of St. Peter to preside and moderate; the elders, with him.

[*Latin ed. p. 193*]

The First Roman Synod began in the year 193, to discuss and define matters. The small Church of Jerusalem and Antioch had expanded according to the proportions of the Roman world; the voice of the Apostles had reached the borders of the earth. Difficulties, uncertainties, controversies, and the influence of false doctrines and erroneous interpretations of the ancient text and the age-old tradition of the teaching of Jesus, prompted these solemn assemblies of Christian and Catholic thought in the search for secure doctrinal formulations, and in the promotion of expressions of religious activity according to the needs and circumstances, often signifi-

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cant, of the various epochs that have followed in the course of the history of Christianity. And thus, from the beginning of the fourth century, the century of the great Fathers and Doctors, until well into the middle of the nineteenth century, a period marked by grave philosophical and anti-religious errors of the modern age, unfolded the magnificent succession of Ecumenical Councils, from the First Council of Nicaea in 325 to the First Vatican Council of 1869-1870, all intended, as representatives of the united and organized Catholic Church, to defend, with the same authority as Jesus Christ, the integrity of the faith and the vigor of discipline, to resolve important questions of doctrine or custom, to halt or improve very serious situations of a religious, and sometimes political and social, nature. Of these twenty Councils, five were held within the ancient walls of this glorious Lateran Palace, which so nobly welcomes us; eight mark bright points in the Church of the East: and among these, two of Nicaea, four of Constantinople, one of Ephesus, and another of Chalcedon; and then in the West, two of Lyons, one of Vienna, one of Constance, one of Florence, and, the most copious and rich in benefits that endure to this day, the Council of Trent, followed by the Vatican Council in the last century.

ECUMENICAL COUNCIL AND DIOCESAN SYNOD

Venerable Brothers and beloved sons: these are solemn gatherings pertaining to the Catholic Church spread throughout the universe. To recall together the Councils of the past makes our hearts beat with anxious expectation for the great and new Ecumenical Council, which will be the twenty-first in history, and which we announced to you a year ago on the liturgical feast of the Conversion of St. Paul. But this is not the Council for which you have answered the invitation to be here this evening at the Lateran. In the history of the Church, alongside the interests of a religious and universal order, which an Ecumenical Council addresses, there is also the solicitude for the pastoral ministry of souls entrusted by Jesus to Peter, the head and prince of the apostles, and, under his authority, to the venerable...

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - Official Commentary. In the individual Churches, or in a single portion of the flock of Christ, throughout the centuries, there has been suggested the opportunity for ecclesiastical gatherings of a smaller scale than those of a General Council: determined by the size of the regions and individual dioceses, which illuminate with spiritual and religious light the various nations of the earth. These gatherings, if of several dioceses within the same region, are called Provincial Councils; if of a single diocese, the official term is Diocesan Synod. Let us say, venerable Brothers and beloved sons, something that we have revealed to a few, and as it were, in religious secrecy. When, in

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our humble prayer, the Lord brought to us, in the innermost simplicity of our heart, the idea of an Ecumenical Council, and we spoke of it modestly to someone, a moved voice suggested to us: "Holy Father! The idea of an Ecumenical Council is excellent; but why not first consider the immediate needs of Rome, through the preparation of a Diocesan Synod of the City, which is the center of Christendom, and which, for half a century, has expanded its proportions from 400,000 inhabitants in 1900 to over two million inhabitants, according to the most recent statistics?" The grace of the Lord, venerable Brothers and beloved sons, with great simplicity, accomplished the miracle. Exactly one year after the confidential communication to the Cardinals gathered near the tomb of Saint Paul, who received it with such tenderness and spiritual joy, here we are this evening at the inauguration of the Roman Synod. THE FIRST POST-TRIDENTINE SYNOD IN ROME. It is the first, in the characteristic history of Rome, mother of the Christian peoples: and it is worthy of the greatest respect, even from its very first announcement. Let us be careful not to judge, in a less favorable and courteous tone, this entry of the celebration of a Synod into its history, only now, while for centuries and centuries Synods have been held and continue to be held in all the Catholic nations of the world, especially since the publication of the Acts of the Council of Trent. For where there is the perennial and unpolluted source of the authority of the Holy Church, for the teaching of certain doctrine and for the indication of perfect discipline, everything is simplified, and no particular discussions or directives are needed.

[*Latin ed. p. 195*]

First, the Roman Synod begins on the 19th. However, we are far from believing that the life of the clergy in Rome during the Middle Ages and in subsequent centuries, both before and after the Council of Trent, proceeded without law, and somewhat arbitrarily. The diligent and active preparation of the imminent Synodal Constitutions, which will be made public as the sacred tablets of a law that is always ancient and pure, but now harmonized with the modern conditions of life, – this preparation – has therefore determined a careful search for documentation, which, indeed, is not very copious, but is precious, concerning the ancient ecclesiastical regulations that governed the life and zealous activity of the Roman clergy, occupied, from remote centuries to our own times, in the twofold task of the ecclesiastical administration of the universal Church, and of the fervent care of souls belonging to the diocese of Rome or who come here from all parts of the earth. The experience of the past, put at the service of the newest needs of the modern world, will provide valuable advice, a reminder, a revival, and a more extensive, profound, and elevated expression of spirit and religious vitality: thus truly marking a renewal of our Christian energies that the grace of Jesus penetrates, sanctifies, and exalts. The precept of

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the Lord does not stop at "Do this and you shall live": *hoc fac et vives*, but proceeds much further, inviting us all to good order and holiness, which have become a reflection and image of Him: "Be ye holy, because I am holy": *Sancti esto, quia ego sum sanctus*. For that is perfection, that is the joy of man and of the Christian. Thus, a thinker, aptly put, says: "There is only one sadness in the world: that of not being holy."

ECCLESIASTICS AND LAY FAITHFUL. Having arrived at this point in our discourse, it is necessary to make a clarification for you, venerable Brothers and beloved sons. The imminent Diocesan Synod is a meeting of ecclesiastics, and only of ecclesiastics belonging to the secular and regular diocesan clergy. When the operations of the Synod begin, the voice of a prelate will invite all the laity to leave: *Exeant omnes*, as if to mark clear demarcations within the Church of God between the clergy and the people. Does this mean a fracture and separation between the clergy and the faithful, between priests and laymen? Not at all: there is no separation. But this is meant to be a re-

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - Official Commentary. The Holy Church of Christ is a perfect society, in which those individuals who compose it participate in all the benefits and spiritual riches of its sacred heritage of doctrine and grace. As a living organism, everything within it is arranged with such care and qualification of elements and instruments, so as to correspond to supernatural ends, which touch the earth, but aspire towards the eternal heavens. This entails a clear distinction between the clergy and the people: a distinction, not a separation. The clergy have the function of directing and sanctifying the entire social body, for which a calling, a divine vocation, and consecration are necessary. The Christian people are invited to participate in the same heavenly grace. But the Lord, our Lord Jesus Christ, the Word of God made flesh to save the whole world, has entrusted this grace to the priesthood, to the priestly order expressly instituted for the exercise of this highest function as an intermediary between heaven and earth, for the benefit and sanctification of the people, who take their name from Christ. CELESTIAL AUSPICES: THE TWO JOHNS: THE BAPTIST AND THE EVANGELIST. Our beloved children of Romano! How pleasing it is to all of us, clergy and faithful, to recall the two great patrons of this Cathedral Basilica, the two Johns, the Forerunner and the Evangelist, to recall, we say, the lofty reasons that inspired this Roman Synod, whose convocation already finds in your presence this evening a response so noble and important. From the mosaic of the luminous apse, John the Baptist invites us to prepare, first in ourselves, then in the holy and perfect people: filling the valleys of our weaknesses and humbling the vanity and pretensions of our self-love; reducing and correcting the roughnesses of the path: *aspera in planum facientes*; and proceeding each one with courage and all

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together happily on the ways of the Lord. In turn, John, the seer of Patmos, the evangelist of divine sublimities and the tenderness of Jesus, joins in, repeating until his very old age the powerful invitation to fraternal love that summarizes the living essence of the Gospel, the peace of men and peoples, the foundations of true civilization.

[*Latin ed. p. 197*]

The First Roman Synod commences in the year 197. "THE ORDER OF DIVINE WORK OF THE SYNOD": "NOT TO ABOLISH, BUT TO FULFILL." 5. Canon law precisely determines the ecclesiastical persons to whom it pertains to have the duty and the right to participate in synodal congregations; but it is highly commendable that the entire priestly order responds to the beloved invitation of the Bishop, who rejoices to see, on this occasion, the largest number of diocesan and regular priests around him. Furthermore, it is natural, even on the part of the laity, to desire to share, in some way, the concerns of the Holy Church for the successful outcome of this important and solemn event. It therefore deserves immediately the honor of some more precise information regarding the subject of study proposed at this extraordinary gathering. A very extensive program, the elaboration of which occupied the intense efforts of no fewer than eight Subcommissions, composed of illustrious ecclesiastical figures, whose completeness, both in number and in doctrinal, theological, legal, and pastoral competence, could easily be found only in Rome, so well assembled and rich in practical experience, given the happy fulfillment here, in this capital of Catholicism and at the center of the government of the Church, of what Saint Leo the Great wished for in his time. For no small reason was the Blessed Apostle Peter here, in Romana, and from here, a teacher of faith and religious life for all nations. Since the preparation of this Synod began, eight major topics of fruitful work were planned. The title of each gives an indication of its scope and high significance. First topic: the persons comprising the priestly order in its various grades; second: the magisterium; third: divine worship, in its myriad expressions; fourth: the Sacraments, from Baptism to Marriage; fifth: the work of the apostolate in its many forms; sixth topic, of utmost importance: the Christian education of youth; seventh: the things, or rather, the heritage of culture, of art, of sacred buildings, and of auxiliary equipment; eighth: the institutions of assistance and charity, so precious and now so widespread, for the relief and comfort of human and Christian fraternity. Reflecting on this impressive variety of problems proposed for investigation, and on the eventual presentation of them before the conditions of... [Reference to Code of Canon Law, Canon 358].

[*Latin ed. p. 198*]

Acts of the Apostolic See - Official Commentary. In these modern times, filled with practical and concrete realities, it is both natural and anxious

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to ask whether the Synod is called to bring about profound changes in the practices of religion and the customs that have been passed down through generations for centuries. Beloved children: remember what we told you about the Council of Jerusalem in the year 50 after Christ. That response of Saint Peter, concerning the ritual Jewish customs regarding circumcision and other matters, is always and still clarifying. In the Acts of the Apostles, it is Saint Luke who writes. The words of Saint Peter, followed by those of Saint James, lead us back to Christ Himself, where Saint Matthew recounts and writes that, after announcing the Beatitudes, and having said to the disciples that they were the salt of the earth and the light of the world, the Divine Rabbi added these words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." *Non veni solvere, sed adimplere.* And then He added several examples of variations that He introduced concerning the application of the text of the ancient law. "You have heard this... and I add also this to you." Six times, that is, on six precisely defined points, Jesus continued to say on this very subject: "You have heard: and I say to you." This language shows how Our Lord Jesus Christ added new and important truths and precepts, supplementing and perfecting the Old Law. But beyond the immutable truth of the Lord, which remains forever, there is something that is variable in the accidental forms, always worthy of respect, but susceptible to attenuations or even more vivid emphases.

It is in the Holy Church that this occurs, for it is the repository and interpreter of the doctrine of Jesus, and it continues His teaching, which does not change; but as for discipline and accidental and secondary forms, it allows for some modification, according to the times and circumstances.

INVITATION FOR ALL TO PRAYER

Beloved children, let us remain faithful to Christ and to His holy and blessed Church: and we shall be saved, and we shall be happy. In the prayer for the Synod, which, at Our suggestion, was recited in the churches of Rome in these months, there are these expressions: "O Lord Jesus, prepare, open, warm our hearts with the effusions of Your..."

[*Latin ed. p. 199*]

The First Roman Synod begins, "that the dispositions of the Synod may find each of us docile to obedience, ready for action, generous in sacrifice." To this gentle and serene conclusion, beloved children, we desire to lead our simple conversation this evening. It is a paternal invitation that we now extend to all ecclesiastics, from the highest ranks of the Hierarchy to the most humble, but all, oh! how precious collaborators in the care of souls; a paternal invitation to the faithful belonging to all orders and social classes. It is, therefore, a great affirmation that rises from the entire vast diocese of

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Roma, proclaiming together the good success of the Synod, together hoping for the renewal of its spiritual life, and for the edification of the entire world, which we know is attentive to the good example of the Romans, and united in spirit to the purposes of vigorous activity for the peaceful kingdom of Christ, our Lord, holy and blessed forever. In our works, we piously seek the benign light of the Most Holy Trinity: Father, Son, and Holy Spirit. At the beginning of this great act of the Diocesan Synod, which equally interests, although with varying degrees of influence, our clergy and our people, it is to the Holy Spirit that our entire community raises itself, as in the morning hymn of the hour of Terce of every day: the hour of the first Christian Pentecost. *Veni Creator Spiritus* is the official prayer of the Church to the Holy Spirit, for the most solemn occasions. It is a mysterious and sublime hymn, always new and always inexhaustible, with inspired, tender, and solemn tones. We therefore invite your voices, and your hearts, venerable brothers and beloved children, to utter this great supplication this very evening, and to continue it in public and private prayers during the three days of the Synod, earnestly, most earnestly, most earnestly. This our evening gathering, which has been so grand and solemn, here in the splendor of our most holy Archbasilica Lateranense, where the Chair of the Bishop of Roma is erected, officially inaugurates, in the presence of the clergy and the people, the great Synod of the Urbe. The harshness of the winter temperature suggests that the three major sessions reserved for the clergy, and which will constitute the essence of this exceptional event, be held in the Basilica of St. Peter, in the Hall of Blessings. It is there that we invite all ecclesiastics admitted to the Synod to convene for three consecutive days. But the pious joy of the unanimous participation of clergy and people, of which we are enjoying the solemnity and the beginning this evening, is to be renewed on Sunday, January 31st, in the Basilica of St. Peter, as a general and enthusiastic acknowledgment to the Augusta and Most Holy Trinity.

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - Official Commentary, for the immense benefit, for the abundance of graces from earth and heaven, which the impending Synod already promises and announces. Our most beloved children of Rome! Lift up your hearts, lift up your prayers. Tonight, two blessings: the first from the humble Vicar of Christ, and then that great and solemn one from Christ Jesus Himself through His Sacrament of love. In the coming week, which desires to be and shall remain most illustrious in the history of Christian Rome, the priests and religious will each be in their own place of prayer, of thoughtful study, of counsel concerning the various articles of the renewed diocesan legislation in preparation; let all the faithful, and especially the male and female religious congregations, be happily united in collaborating also from outside, with their votes and with their prayers,

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to the mystery of grace, of light, and of strength, which not only our city, but all the dioceses of the world, anticipate and sing, await and greet. The Mother of Jesus and our most sweet Mother, rightly invoked Mother of the Good Counsel, may she be with us from heaven, may she be from all the altars of Rome and of the world, from all her images that adorn our streets, may she be and remain praying, propitious, and blessing. So be it.

[*Latin ed. p. 201*]

The first session of the Roman Synod.

20 SESSIONS OF THE ROMAN SYNOD IN THE HALL OF BENEDICITIONS AT ST. PETER'S.

ADDRESS OF THE SUPREME PONTIFF ON JANUARY 25, A.D. 1960, DURING THE FIRST SESSION OF THE SYNOD.

THE SACRED MINISTRY OF THE PRIESTHOOD: HOLINESS OF LIFE.

Venerable Brothers and beloved sons.

Yesterday, we inaugurated the assembly of the Roman Synod, and it pleased Us to express Our particular veneration for the glorious heavenly patrons, John the Baptist and John the Evangelist, whose names adorn this most holy Archbasilica of the Lateran, Our Cathedral Church of this Diocese, which is dedicated to Jesus Christ, Our Savior. Before concluding this first and solemn ceremony, which moved the hearts of all, it seemed to Us that the venerable old man Zachary, prophet and psalmist, turned those sacred words, which he foretold concerning his recently born son, towards Us also: "You shall go before the Lord to prepare His ways, to give knowledge of salvation to His people." We call this a sacred omen, which pertains to Us also, and which, with great eagerness and we must, strive to bring to fruition, strengthened by the power of divine grace.

Today, however, we are gathered here at the Vatican, near the sacred and memorable tomb of Peter, the Prince of the Apostles, which spontaneously brings to mind Paul also, the Apostle of the Gentiles; concerning both of these lights of the Church, we said something yesterday, when we briefly spoke about the Council of Jerusalem, as it is now called, which can indeed be considered as the first synodal assembly. And it pleases Us to converse, as it were, with them in this venerable city, once their seat, and to savor, with great consolation, their teaching.

Luke 1:76, 77.

[*Latin ed. p. 202*]

Acta Apostolicae Sedis - Official Commentary 20 SUPPLEMENTS PRAYERS TO THE MOST HOLY APOSTLES PETER AND PAUL. O Blessed Peter, O Simon, son of John, as you yourself were elevated to this

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highest office, behold, I also, your last and unworthy successor, have been called to the double office of Vicar of Jesus Christ on earth and Bishop of the Roman City; and just as you, with a humble and contrite spirit, stood before the Divine Master, who was about to wash your feet, before He instituted the most sacred Sacrament, and uttered those words: "Not my feet only, but also my hands and my head," so too, acknowledging our humility, we bowed our heads in that very hour when we were chosen to the summit of the Pontificate. Therefore, be merciful to us, as we bear the heavy burden of the shepherd and father; and be gracious to all those, our most beloved sons, who are marked by the priestly order, and who offer us their strong and effective service. And you, Blessed Paul, vessel of election and Doctor of the Gentiles, who, sharing in the apostolate of Peter, are associated with his teaching, worship, and glory, obtain for us all together the fervor of your spirit, with which your fourteen epistles are imbued, and which, even today, as in every age, shine forth like lamps in the Church.

2 Venerable Brothers and beloved sons, after these two invocations, we wish to speak with you briefly about certain important matters, for which we have convened here. The proposals under consideration by Us and by you are those which, with great and fervent effort, have been reduced to precepts and norms with such prudent and insightful counsel, that those excellent men whom we invited to examine and judge them have already adorned them with the praise of their approval. As you know, these concern a weighty body of regulations, pertaining to doctrine and discipline, which, if diligently carried out by the clergy and the Roman people, as we confidently expect with the help of divine grace, will contribute to the social progress of the true religion, because these regulations correspond to the ways of thinking and acting of our time. The solicitude of the Bishops extends not only to the proper ordering of discipline within their own dioceses, but also to influencing and encouraging the will of the flock, so that what is obsolete may be renewed, and what is tired and languid... Simon Peter saith to him.

[*Latin ed. p. 203*]

The first session of the Roman Synod, convened to strengthen and to nourish and confirm all with newly added vigor. In this most important and beautiful cause, the priest undoubtedly plays the most prominent role, both because of the manner in which he, as a private person, acts, and because of the particular nature and dignity of his life. Indeed, as you well know, the priestly office is a sacred one; and therefore, his life ought to be illuminated by sanctity. Therefore, Venerable Brothers and beloved sons, let us speak with a paternal heart to you about these two matters. THE PRIESTLY OFFICE IS SACRED. We send this forth, lest we weary you with lengthy and learned discussions, which many documents from the Holy Fa-

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thers attest to, and which recent and contemporary writers have presented in a new order and with a new style. Rather, we wish to draw from two sources the evangelical and ecclesiastical doctrine, illuminated by heavenly light: namely, from the Epistles of the Holy Apostles Peter and Paul, and from the decrees and instructions of the Council of Trent, which the Roman Catechism, or the Catechism of the Council of Trent, first published by our predecessor, the Holy Pius V (in the year 1566), and again disseminated by our other predecessor, Clement XIII, among the people of Venice (from 1758 to 1769), has so clearly and wisely illuminated. This Roman Catechism, Cardinal Augustine Valerio of the Sacred Roman Edict, who was joined in friendship with Saint Charles Borromeo, affirmed to be "divinely given to the Church." We wish, and therefore also because this volume is an honor to the episcopal seat of our city, to present the merits, the suitability, and the usefulness of this catechism in its light, especially for those who, in preparing for sacred discourses, are unable to devote sufficient time to higher studies; and also for those who seek clear and certain definitions regarding matters of theology and morals. As we commend this, we are reminded of those years – forgive us if we briefly touch upon this – when, enjoying a joyful and industrious youth, we gladly devoted ourselves to ensuring that this volume and this most precious treasure were printed and made known to as many as possible. "It seems to us to have been divinely given to us to aid the Christian commonwealth, and to restore the ancient discipline of the Church..." – these words we borrow from the ancient Bishop of Verona – you who have advanced somewhat in years – and this applies to us and to others among you – read this catechism.

[*Latin ed. p. 204*]

Acta Apostolicae Sedis - Commentarium Officiale 204, septies et plusquam septies: "mirabiles enim fructus ex eo percipietis." Ut autem ad ea redeamus, de quibus agere cupimus, persona sacerdotis, quod iam diximus, sacra est; talis enim sollemni Ordinationis ritu efficitur. Primum praecipuumque munus, sacerdoti creditum, id postulat, ut se ipse hostiam immaculatam offerat ad humani generis Redemptionem, a Divino Servatore peractam, plene exsequendam. De hac coniunctione sacerdotis cum Christo, qua idem Sacrificium Crucis in ara iteratur, Synodus Tridentina haec admonet: "Divina res [est] tam sancti sacerdotii ministerium." Haec sacri ordinis dignitas augetur, cum eidem potestas sacerdoti collata adicitur absolvendi a peccatis: "Why doth this man speak thus? He blasphemeth. Who can forgive sins, but God only?" Quamobrem haec divina oblatio, et hoc exercitium misericordiae, quo peccata condonantur nomine Iesu Christi, qui moriens pro peccatoribus se obtulit, et qui hodie quoque Ioannis Baptistae verbis salutar est, Agnus Dei qui tollit peccata mundi, tum gratior ad Deum admovetur, cum innocens, integer, immaculatus, a peccatis omnibus *alienus* et ad caelum cotidie

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animo erectus sacerdos est, qui una cum Divino Redemptore semetipsum offert, eiusque nomine fratres suos a peccatis absolvit. Etenim — quod recte asseverari potest — ut Christus est Deus, ita sacrorum minister a Christo Deo agitur et quasi possidetur ac ducitur. Iure meritoque Malachias propheta, cum de Veteris Testamenti sacerdote scribit, eum dilaudando appellat Angelum Domini. Cum asseveramus, persona sacerdotis sacram esse, sponte volitat mens nostra ad altare Dei, quod ipse cotidie ascendit, et a quo descendit, ut varia sibi concredita munera exsequatur. In fastigium illud, ubi sanctissima mysteria christiani cultus peraguntur, intentis oculis intuetur adulescens sacrorum alumnus, ex eodemque, postquam per *gradus* congruam praeparationem adeptus erit, olim ad christifideles se convertet, qui quidem tunc solummodo sacertem hoc nomine dignum existimant, si nempe circumfusum sese exhibeat superna illa luce supernaque gratia, quae e divino sacrificio Missae proficiscuntur. Suavis animi indoles, doctrinae copia, expolitus sermo, urbanitas pertinent ad eas dotes, quibus tamquam pulcium pallio obtegitur atque exornatur humana sacerdotis dignitas; at supernaturalis illa virtus, quae eum aptum reddat ad divina mysteria et apostolatus opera digne.

* Sess. XXIII, c. 2.

* Marc. 2, 7.

[*Latin ed. p. 205*]

The first session of the Roman Synod, in the year 205, should be held near the altar. That place is fitting for the priest above all others. From there, he imparts divine precepts to the Christian people. But when he addresses the faithful, his words, prepared in inner contemplation, must entirely reflect the reverence due to the temple of God; and the words of the sacred Missal, Breviary, and Ritual should permeate the very depths of his soul, before they resound within the walls of the sacred building. Whether he attends to the sick, whether he sits in the tribunal of Holy Penance, whether he administers Baptism, or whether he celebrates funeral rites in the cemetery, the priest always displays the richness and the incomparable beauty of the liturgical worship. More than the lamp that burns before the altar of the Eucharist, the shining examples of the sacred ministers inspire the faithful to turn their thoughts, affections, and eyes to Jesus Christ. In this regard, the Most Eminent Cardinal Manning wrote aptly: "The Sacrament of the Eucharist renders the tabernacle, the altar, the temple, and indeed, the very home of the priest, holy. Indeed, a bush burned on Mount Horeb; but the heavenly splendor and power of the Most Holy Eucharist affect the priest himself and all that pertains to him in some way."

THE PRIEST'S LIFE MUST BE HOLY. Therefore, when we come to speak of that sacred minister, who was foretold by the ancient priests, it becomes ever more evident that his life must be adorned with the utmost holiness.

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The Apostle Peter proposes this holiness to him at the beginning of his first letter, when he writes, "Peter, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Cappadocia, Asia and Bithynia, elect,." regions whose people are certainly very dear to us, but who, alas, have been separated from Jesus Christ, although there are still followers of His there, who pursue them with some observance of human duties. To them, the Prince of the Apostles sends the message of divine grace: "in sanctification of the Spirit, in faith, in sprinkling of the Blood of Jesus Christ: grace to you and peace be multiplied." Indeed, what else does this "sprinkling of blood" signify, if not the Sacrifice of the Body and Blood, for which the priest is destined and consecrated by Jesus Christ? This expression not only means something true in itself, but also seems to portend a certain mystery, as recent Church doctors have noted.

[*Latin ed. p. 206*]

Acta Apostolicae Sedis - 206. The official commentary states: "Christ is the great tunic of the priests." Indeed, the Divine Redeemer can be called, in a certain sense, the tunic of the priests, inasmuch as the priestly minister of Jesus Christ must be thoroughly imbued and formed by sanctity, according to the words of the Apostle Paul: "Indue yourselves with the Lord Jesus Christ." Then, in the same epistle, the Blessed Peter, addressing all his chosen sons, who, as he himself says, have tasted that the Lord is sweet, with the most fervent zeal of his apostolic spirit, exhorting them as if to the very summit of holiness, spoke these words: "Unto whom coming, as to a living stone, rejected indeed by men but chosen and made honourable by God: and yourselves, as living stones, are built up into a spiritual house, a holy priesthood, to offer spiritual sacrifices, acceptable to God through Jesus Christ." And finally: "But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his marvelous light."

As you easily perceive, Venerable Brothers and beloved sons, these words of the Apostle do not pertain specifically to the priestly office, but have a broader meaning for the entire Christian people, since each and every believer must offer themselves to God. From this, St. Thomas Aquinas deduced this wise sentiment: "The entire rite of the Christian religion is derived from the priesthood of Christ. And therefore, it is manifest that the sacramental character is especially the character of Christ; in whose priesthood the faithful are configured according to the sacramental characters; which are nothing other than certain participations of the priesthood of Christ, derived from Christ Himself." Now, let us hear what the Apostle Paul explicitly admonishes concerning this matter. In the epistle to the Hebrews and in the second to Timothy, he extols the exalted dignity of the priesthood of the Presbyters, who, having been taken from among men, are constituted in place of men in the things that

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pertain to God, that they may offer gifts and sacrifices for sins. Because of this exalted dignity, he admonishes them with these weighty words: "No soldier, when on service, entangles himself in worldly affairs."

[*Latin ed. p. 207*]

The first session of the Roman Synod, 207, 13, implies that it is involved in secular affairs: "so that it may please him to whom it has made itself pleasing." This clear statement, which clearly affirms the sacred nature of the priesthood, indicates the principal and evident reasons by which its sanctity must be sustained and conformed. Oh, that we, the priests of God, might always consider these words, indeed, always hear and obey them promptly! Let us imitate the example of Jesus Christ, who, being twelve years old, gave this admonition to his anxious Mother and to Saint Joseph, who were greatly distressed because they had lost him, an admoniment to be meditated upon even by future priests: "And he said to them: How is it that you sought me? Did you not know that I must be about my father's business?" 1 4 As you know, Saint Luke, the Evangelist, in other passages of his Gospel, speaks of the generous detachment of priests from worldly things, and of the serenity and tranquility of their minds amidst the various vicissitudes and storms of this world. Indeed, the minister of the sacred rites must live and converse among men, especially when bound by pastoral solicitude and concern, and when pressed by the duty of charity, which, although a grave command and office, can sometimes pose dangers to the priestly sanctity of his life. Do not hesitate, Venerable Brothers and beloved sons, to read and meditate on the entire twelfth chapter of Saint Luke's Gospel, which the illustrious biblical scholar, Father Hetzenauer, treats in these matters of great importance, interpreting and explaining them under the general title "On the Instruction of the Disciples and the Multitudes": "On sincerity and fearless spirit—On avoiding avarice—On avoiding excessive concern—On vigilance—On faithful administration—On separation from worldly affairs—On the test of time." 1 5 Hearing such serious admonitions, which, as we have said, are read in Saint Luke's Gospel, the Apostle Peter, with that candor with which he excelled, questioned Jesus with these words: "And Peter said to him: Lord, dost thou speak this parable to us, or likewise to all?" 1 6 The Divine Redeemer, however, did not interrupt his discourse, but urgently insisted that those especially burdened with weighty duties, and those called by God to arduous ministries, such as Peter and his companions, should apply themselves to prudence and moderation. From this, it is clearly understood that it is not only necessary for a priest, who wishes to act as a true apostle of Jesus Christ, to possess those virtues.

[*Latin ed. p. 208*]

208 The Acts of the Apostolic See – the Official Commentary rightly

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indicates that all the faithful ought to be adorned with virtues, both those required by their manner of living, but also so that they may shine forth with their illustrious example, and strive with all their strength to promote the growth of Christians, who, justly and deservedly, require a holy priest in their parish, one who, by his teaching and his morals, may lead each family to heavenly things, to peace, to harmony, and to holiness. And here, we deem it fitting to return to the precepts of St. Paul. In the Breviary, which contains the canonical prayers, on the days following the Nativity celebrations, the Church proposes to us for reading and reflection the Epistle of St. Paul to the Romans, chapter 17. Oh, with what wondrous, magnificent, and illustrious manner does the doctrine of apostolic and pastoral study shine forth from it! This doctrine, however, is divided into two parts, which, like bright wings, are spread out over the sons of divine Redemption. In the first part, the Gospel is discussed, insofar as it declares and reveals the justice of God, to which we must all give satisfaction, not arising from human philosophy or from the Old Law, but shown by the word of Jesus Christ; in the second part, the power of the Gospel is discussed, which saves those who believe, freeing them from original sin, from their particular sins, from the servitude of the Old Law, and from the condemnation of death; and this is through the life of Jesus Christ given to us, through his grace, and through the help of the Holy Spirit, who heals our infirmities, and who "intercedes for us with groanings that cannot be uttered." 18 From this most clear doctrine depends the sanctification of the new priest: namely, from the divine inspiration and the grace of the Holy Spirit, "because he intercedes for the saints according to God." 19 For "all things work together for good to those who love God, to those who, according to His purpose, are called to be saints; 20 and this happens because the Holy Spirit confirms our will and urges us to attain holiness. These words invite us to meditate on the mystery of the priestly office, to which we have been called, and which elevates us to great heights. "For those whom He foreknew He also predestined to become conformed to the image of His Son, that He might be the firstborn among many brethren. And those whom He predestined, He also called; and whom He called, He also justified; and whom He justified, He also glorified." 17

17 Cf. c. 8 sq.

18 Rom. 8, 26.

19 Ibid. 8, 27.

20 Ibid. 8, 28.

[*Latin ed. p. 209*]

The first session of the Roman Synod, held in the year 209, called those whom it called, and justified those whom it called; and those whom it justified, it also glorified. Consider, Venerable Brothers and beloved sons, with a contrengent heart, what a privilege and what a most exalted honor

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has been conferred upon our priestly soul and upon our life; which indeed imposes a grave duty upon us, first and foremost, and then upon all those who are near us, to be brought to holiness! Jesus, the Son of God and eternal Priest, has become our firstborn brother; therefore, since we are one with Him, and are priests, so that we may spread the work of Redemption throughout the course of the ages and throughout all parts of the world, this confers an incomparable splendor and dignity upon our humble name and upon our soul. If God the Father and His Son Jesus Christ are for us — as the Doctor of the Gentiles observed in the same letter addressed to our superiors residing in Romae — if the Son of God, whose priesthood we share, is for us, "What shall we then say to these things? If God be for us, who is against us?" "Who then shall separate us from the love of Christ? Shall tribulation? Or distress? Or famine? Or nakedness? Or danger? Or persecution? Or the sword?" Therefore, let us not fear. We shall always be victorious; indeed, we shall be something more than victorious, through the help and assistance of Him who has called us as brothers to the priesthood, and who has always loved and cherished us. Paulinus, the messenger, in this letter, on the other hand, which, as we have said, like a bright wing, is spread out over the sons of Redemption, and which is full of wonderful exhortations and persuasions, wisely and effectively reminds us, with regard to our duties towards God, towards our neighbors, and towards ourselves, to avoid all harmful things: and specifically, unjust or rash judgments, the offense or scandal of the weak, and other things of this kind. Moreover, he exhorts us, "Now, we that are stronger ought to bear the infirmities of the weak and not to please ourselves," to which exhortation this sweet and most fitting sentence responds, which is suitable for stirring up hearts: "Let every one of you Please his neighbour unto good, to edification;" and he also reminds us, following the example of Jesus Christ, "to have hope through the patience and consolation of the Scriptures."

[*Latin ed. p. 210*]

Acta Apostolicae Sedis - Official Commentary 210. THE READING OF THE EPISTLES OF THE HOLY APOSTLES AND THE STUDY AND DEVOUT OBSERVANCE OF THE SACRED LITURGY ARE MOST STRONGLY RECOMMENDED. Venerable Brothers and beloved sons, we earnestly desire to exhort each of you with paternal affection, that you read and meditate intently upon this epistle of Paul, a truly wondrous work of his apostolic zeal. Without a doubt, new and hitherto hidden lights will shine forth from this reading, which will affect your hearts with ineffable consolations. In these last days, early in the morning, when Our mind was already recalling what we would say to you in this discussion, holding it with confidence, we were somewhat affected by a certain perturbation and trepidation, seeking and investigating those

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actions and those words, spoken by Jesus Christ, from which it arises that the consecration of all bishops and priests is rightly performed. We were reading the canon of the Eucharistic Sacrifice. All the words, as well as the signs of blessing and the sign of the cross, prescribed for the sacred liturgy, were diligently performed; and we were moved by a fervor of piety, albeit humble and sincere, not yet seraphic. We pronounced these sacred words over the white host and over the chalice, slightly raised, with a subdued and attentive voice: "This is my body" and "This is the chalice of my blood..." But a sweet and memorable thing suddenly shone forth to us, when, with a more subdued voice still, we pronounced other words, before bending our knees and raising the chalice before the people; that is: "Whenever you do this, you shall do it in my memory"; with these words, the Holy Evangelist Luke responds: "Do this in my memory." It sometimes happens, Venerable Brothers and beloved sons, that, as it happens to us, while performing the sacred ceremonies, the wonderful meaning of these words may not be fully understood. Therefore, we make a vow – and let this also be one of the memorable admonitions of this Roman Synod – that each of us may perform the celebration of the Eucharistic Sacrifice daily with a devout study. Moreover, we pray to the angel, guardian of our life, who is propitious in the sacred rites, that He may kindly, sweetly, assist us in pronouncing these sacred words, secretly according to the prescriptions of the liturgy, but with confidence, with love, but also as if timidly and with trepidation; these sacred words, which are a testament of the divine love of Jesus Christ towards us, as if sealing it.

[*Latin ed. p. 211*]

The first session of the Roman Synod, held in the year 211, clearly indicates and, as it were, consecrates the priesthood, and promises us unspeakable and eternal joys, to be enjoyed in this life and in the life to come. When we offer the Divine Host daily at the altar, we most especially perform our priestly duties. At that time, everything around us is silent, and all our human energies, which we have entirely dedicated to one eternal and supreme Priest, are employed by Him for the renewal of His sacrifice. Furthermore, certain things are added, which, because they demand a more vivid faith and pertain to the most excellent signs of divine worship, of teaching, and of charity, require that the person of the priest be holy, and that his life shine with sanctity. These two things, namely, the person and the life of the priest, from which a truly perfect image of the priest arises, receive their light and power from the divine Liturgy. We earnestly commend to you this discipline of priestly life, which includes daily study of doctrine and the practice of virtue. This most abundant store of doctrine, wisdom, and beauty, if it deeply affects the mind, soul, and lips of the priest, makes the care of souls easier for him, and can sometimes provide consolations that even surpass the most ardent desires of his own holiness. Beloved sons!

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Just as we have made known to you the desire of Our heart, that you may be most devout in the sacred services, carefully observing the rubrics, so likewise we exhort you to diligently apply yourselves to the study of the sacred Liturgy, and to pursue it with ardent love. Amen, amen!

[*Latin ed. p. 212*]

Acts of the Apostolic See - Official Commentary 212 ITALIAN TEXT OF THE POPE'S ADDRESS AT THE FIRST SESSION OF THE SYNOD: THE PRIEST: A SACRED PERSON: A HOLY LIFE.

Venerable Brothers, beloved sons. Yesterday evening, when inaugurating our Synodal Sessions, we paid homage to the two glorious Saints, John the Baptist and John the Evangelist, both patrons of the most holy Archbasilica of the Lateran, dedicated to the Most Holy Savior, and the illustrious cathedral of the diocese of Rome. At the conclusion of that first introductory ceremony, which was so solemn and moving, We seemed almost to hear the voice of the aged Zacharias, prophet and psalmist, addressing us, as to his newborn son: to us, who have become continuers and the object of his great prophecy: a voice encouraging us to advance in the sight of the Lord and to prepare His ways, so that we may give knowledge of salvation to His people.

And now we find ourselves here: for indeed, we have transported our tents to this Vatican Hill, near the sacred memory of the prince of the Apostles, Peter, which spontaneously recalls that of Paul, both eminent figures, whom we encountered yesterday evening in the recollections of the so-called Council of Jerusalem, the first example of a Synodal assembly. It will be so pleasing to converse with them, and to savor their teaching, as guests in their dwelling.

INVOCATION TO THE APOSTLE SAINTS PETER AND PAUL.

Peter, O Simon, son of John, as you were called at the solemn moment of your highest investiture, behold here: your distant and unworthy successor, in the twofold office of Vicar of Christ on He earth and Bishop of Rome, stands before you, humble and contrite, just as you were when the Master, in the act of instituting the greatest Sacrament, wished to wash your feet, as He did. You know that at that very moment, He also repeated, "Not only my feet, but also my hands and my head." Grant us your favor in our grave undertaking as pastor and father, along with these, our most precious and beloved collaborators in the priesthood.

1 Luke 1:76-77.

2 Simon Peter saith to him.

[*Latin ed. p. 213*]

The first session of the Roman Synod, 213. And you, Paul, chosen vessel

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and teacher of the Gentiles, associated in the ministry, in the worship, and in the glory of the apostolate of Peter, grant to us all who are gathered here your spirit and your flame, diffused through the succession of your fourteen letters, which still shine brightly as lamps in the Church of the Lord. Brothers and sons. With this twofold invocation, we feel that we can confidently advance on our path. The careful and fervent study of individual regulations of life and of pastoral ministry lies before us in a series of articles, written with competence, with clarity, and with effectiveness, and which already deserve the admiration and praise of the most competent and authoritative individuals, whom we invite to consider them and to judge them. This is a complex body of doctrines and disciplines, the practical application of which to the life of the clergy and the Roman people will, if the grace of the Lord helps us, bring about true religious and social progress, all the more remarkable the more it corresponds to the modern conditions of thought and custom. The solicitude of the Bishop for his Diocese, in addition to the preparation of good regulations of a disciplinary nature, is an effort to touch the wills, so that they may act, so that what shows signs of weariness and disuse may be renewed, and that everything may be nourished by new energies. The central and most elevated point for this renewal of vigor and spiritual beauty is the priest, and, in the priest, the person and the life. Well then, the person of the priest is sacred: the life must be holy. Let us pause for a moment on these two points. THE PERSON OF THE PRIEST IS SACRED. Beloved brothers and sons: we could occupy your attention with a wide range of doctrinal, patristic, or modern and very modern considerations. We prefer to spare you this, and to focus on two sources of heavenly, evangelical, and ecclesiastical doctrine, namely: the teaching of Saint Peter and Saint Paul in their letters, and, alongside these two oracles, the Canons and Decrees of the Council of Trent, completed and illustrated by the most precious Roman Catechism, or Catechism of the Council of Trent, published by Saint Pius V (1566) and republished by the Venetian Pope Clement XIII (1758-1769). This Roman Catechism was the work of Cardinal Augustine Valerio, a friend of...

[*Latin ed. p. 214*]

Acta Apostolicae Sedis - Official Commentary 214. Saint Charles Borromeo said that it was divinely given to the Church. We cherish this opportunity, and we take advantage of it – also for the title of the volume that honors our episcopal city – to recall its highest value for the current use of sacred preaching in parishes, and for those who have little time for in-depth study, and also for those who, occupied in these matters, are eager for theological, dogmatic, and moral precision. To say this is also a reminder – please forgive us – of our youth, which was joyful and industrious, as we were involved, even through printing, in the widest dissemination of this true and most precious treasure. ”To promote the Christian common-

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wealth, and to restore the ancient discipline of the Church, it seems to have been divinely given to us..." – these are the words of the ancient Bishop of Verona – "you who have advanced somewhat in age – this is the case with us and with the oldest among you – may you use this catechism, seven times and more than seven times: you will perceive marvelous fruits from it."

Therefore, to address our topic, we say that the person of the priest is sacred. As such, he is initiated and marked with the ritual ordination. His office, first and foremost, is to offer himself as an immaculate sacrifice to accomplish the work of Christ the Redeemer of the human race. Regarding this union with Christ, who renews on the altar the sacrifice of the Cross, the Council of He rightly says: "The ministry of the priesthood is such a sacred thing." This character of consecration increases in dignity when the power conferred upon the priesthood to remit sins is added: "Why doth this man speak thus? He blasphemeth. Who can forgive sins, but God only?"

Indeed, it is natural that this divine offering and this exercise of mercy in forgiving sins in the name of Jesus, who died for sinners and is continually hailed, at the prompting of John the Baptist first of all, as the Lamb of God who takes away the sins of the world, rises, and is more pleasing to God, the more innocent, pure, and immaculate the priest is who, with Jesus, offers himself and, in the name of God, absolves. It is said that just as "Christ is of God," so too his priests come to be possessed and guided by Christ and by God. Malachias had already formulated this praise of the person of the ancient priest: "He is the angel of the Lord."

When we say that the person of the priest is sacred, we immediately think of the altar of God upon which he ascends every day, and from which he descends for the tasks to which obedience requires him to be applied.

3 Sess. XXIII, c. 2.

4 Mark 2:7.

[*Latin ed. p. 215*]

The first session of the Roman Synod. 215. From that summit, where the highest mysteries of worship are performed, the gaze of the young seminarian is fixed. Through various stages, and after long preparation, he turns from up there to the faithful, who cannot imagine the priest except in the radiance of light and grace of the Holy Mass. A good disposition, rigorous studies, eloquence of speech and pen, are like the mantle that envelops the humanity of the priest; but the divine life force of his application to the divine mysteries and to the works of the apostolate, he must draw from the altar. That is his proper place, to which he must first turn. From there, he speaks to the faithful. But when he turns to them with language carefully crafted in meditation and made his own, he must appear as if at home in

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the temple of the Lord; and the sacred words of the Missal, the Breviary, and the Ritual, must resound in the innermost mysteries of his soul, before they are uttered beneath the vaults of the sanctuary. Whether he is at the bedside of the sick, in the confessional, in the baptistery, or in the cemetery, everywhere the priest expresses the richness, the beauty, the charm of the Liturgy. More than the lamp that burns near the Altar of the Eucharist, the person of the good priest turns the thoughts, the feelings, and the gazes of the faithful towards Our Lord. "The Holy Sacrament," wrote Cardinal Manning, "consecrates the Tabernacle, the altar, the sanctuary, the house of the priest. The bush in Horeb burned, but the priest and all that surrounds him are enveloped in splendor and are under the influence of the Holy Sacrament entrusted to his care." 5. THE LIFE MUST BE HOLY. Passing from the person to the priestly life, one understands how this life must be holy. Thus, St. Peter describes it in the beginning of his first letter, where he greets the faithful of the Dispersion: Pontus, Galatia, Cappadocia, Asia, and Bithynia: all regions so dear to us personally, but alas, so far from Christ, even though they still respect Him a little in His followers who pass through them. Therefore, the Apostle sends them an announcement of grace, of peace, and of sanctification in the Spirit, in obedience, in the sprinkling of the Blood of Christ. What is this sprinkling? 6. 5 Cardinal Manning, *Eterno sacerdozio*, p. 39. 6 Cf. 1 Peter 1.

[*Latin ed. p. 216*]

Acta Apostolicae Sedis - Commentarium Offlciale 216: "Non estne hoc sanguis, nisi commemoratio corporis et sanguinis, ad quos sacerdos Christi consecratur?" Haec sententia est vera et symbolica, quae ad doctorem recentiorem Ecclesiae fecit scribere: "Christus est magna tunica sacerdotum," sicut ut dicatur, vita sacerdotis tota perfunditur sanctitate Christi. "Induimini Dominum Iesum Christum." Hae sunt verba exacta Sancti Pauli. 7. Sub hoc, in eadem littera, Sanctus Petrus, in desiderio exultante animae suae apostolicae, loquitur ad omnes, ad electos, qui gustaverunt "quoniam dulcis est Dominus." Secum gaudet, vocans eos "lapides vivos, superpositos lapidi angulari, quem homines spernerunt, sed Deus electum et glorificatum est." "Appropinquate ad hunc lapidem," dicit, "et aedificate super eum: eritis domus spiritualis, sacerdotium sanctum, ad offerendum victimas spirituales, placidas Deo per Iesum Christum." Et sub hoc iterum dicit: "Vos estis gens electa, sacerdotium regale, gens sancta, populus redemptus, ad proclamandam virtut eius qui vos eduxit de tenebris ad lucem suam mirabilem, qui de vobis fecit populum suum." 8. 9. Notate quod hae expressiones tam ferventes non referuntur proprie ad statum sacerdotale, sed ad [totum populum Christianum, invitatum, in sensu amplo, ad offerendum – quisque fidelis – donum sui ipsius Deo. Hoc est quod duxit Sanctum Thomas ad has conclusiones: "Tota ritus Christianae religionis derivatur a sacerdotio Christi. Et ideo manifestum est quod character sacramentalis

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specialiter est character Christi: cuius sacerdotio configurantur fideles secundum characteres sacramentales: qui nihil aliud sunt quam quaedam participationes sacerdotii Christi, ab ipso Christo derivatae." 10. Audiamus nunc, prosequamur, etiam Sanctum Paulum. Audietis, carissimi filii, audietis. Pro eo, in littera ad Hebraeos et in secunda ad Timotheum, ille exaltat sacerdotium presbyterorum constitutorum ad ministerium et ad utilitatem hominum in relationibus eorum cum Deo, ad quem offerunt dona et sacrificia. Hoc doctrinae pondus multum accipit, quando 11. 7. Rom. 13, 14. 8. 1 Petr. 2, 3. 9. Ibid. 2, 4-10. 10. Sum. Theol. 3, q. 63, a. 3, c. 1. 11. Cfr. 5, 1-5.

[*Latin ed. p. 217*]

The first session of the Roman Synod, in the year 217, decreed that "no one who serves in the military should involve himself in the affairs of civil life in order to please those who have enlisted him." This is a clear statement, which implicitly reaffirms the sacred nature of the priestly person, defines the contours of its radiant character, and gives substance of holiness to its life. Ah, if we priests of the Lord would listen attentively and always to these words! And if we would take the example of Christ Jesus, who, at the age of twelve, to His Mother and to Saint Joseph, who lamented having lost Him, responded – in order to give a rule to His future priests –: "Did you not know that I must be about My Father's business?" It is Saint Luke who recounts this episode. And it is the same Saint Luke who, in his Gospel, offers us other admirable passages concerning the priest's disinterest in the material things of life and concerning the attitude of his spirit amidst the events of the earth. The priest cannot avoid proximity with the world, especially if he bears the most serious duties of the pastoral ministry, in which the exercise of charity, which is a grave task and a duty, can become a temptation for his own priestly soul. You, dear children, please read in these days the entire Chapter XII of Saint Luke, to which a biblical commentator – Father Hetzenauer – under the general title "Institution of Disciples and Servants," appends various arguments: "On sincerity and a fearless spirit – on avoiding avarice – on avoiding superfluous concern – on vigilance – on faithful administration – on separation from worldly people – on the test of time." Upon hearing these things, Saint Peter, who was present, ingenuously asked Jesus: "Lord, are you saying this to us, or to all?" But what you are telling us is only for us, or also for all others who hear you? The Lord continued His discourse as a warning of prudence and discretion, especially for those who have the most serious responsibilities in life, which is sustained by the call of the vocation received. And this of the disciples – Peter and his companions – was the great vocation. It demonstrates that the true priest, the apostle of the Lord, must not only be perfect in the exercise of those virtues in which all laypeople recognize their good way of life: but must also surpass them in a shining example and in edification for the entire flock. 2 Tim. 2, 4. Cf. 2, 48-49. HETZENAUER,

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Novum Test., Sumptibus Pustet, 1922. Luke 12, 41.

[*Latin ed. p. 218*]

Acta Apostolicae Sedis - Commentarium Offlciale 218. The Christian, who feels, and sometimes demands, the right to have a holy priest in the parish, for the blessing and peace of all families. And we return to Saint Paul, even more directly. During these days, following the Christmas festivities, the Holy Church allowed us to savor in the Breviary the letter of the great Doctor to the Romans. What magnificence and splendor of apostolic and pastoral teaching! Two parts: like two great wings of heavenly doctrine spread over the children of the Redemption. In the first part: the Gospel, revelation of the justice of God, which does not come from philosophy or the ancient law, but from the word, the word of Christ Jesus; then the Gospel, a saving virtue for every believer: which frees us from original sin, from actual sin, from the servitude of the law, from the sentence of death: for life in Christ, a life of grace, a life of glory: through the help of the Holy Spirit, who heals our infirmities, who intercedes and pleads for us with ineffable groans. And here is the luminous point of the sanctification of the new priesthood: *quia secundum Deum postulat pro sanctis*. For we know, for the comfort of our good will to sanctify ourselves, that all things cooperate for good to those who love God, to those who are called according to His purpose, to be saints. Here lies the mystery of our sacerdotal vocation, which elevates us. *Nam quos praescivit, et praedestinavit conformes fieri imaginis Filii sui, ut sit ipse primogenitus in multis fratribus. Quos autem praedestinavit, hos et vocavit; et quos vocavit, hos et iustificavit; quos autem iustificavit, illos et glorificavit.* 16 17 18 19 20. Consider well, beloved brothers, what a privilege this is, what an honor for our sacerdotal soul and for our life. And what an obligation for us to truly sanctify ourselves and to sanctify all that is around us! Jesus, Son of God, eternal Priest, has become our brother, the firstborn. To be priests with Him, striving to prolong with Him the redemptive work of the world, confers upon our humble name an incomparable splendor for our soul. "If God the Father, and with Him His Son, Jesus, is with us," the apostle of the Gentiles resumes, in his letter to our ancestors in Rome — if. 16 Cf. c. VIII seq. 17 Rom. 5, 26. 18 Ibid. 8, 27. 19 Ibid. 5, 28. 20 Ibid. 5, 29-30.

[*Latin ed. p. 219*]

The first session of the Roman Synod. 219. The Son of God is with us, and we partake of His priesthood; who can stand against us? Who can separate us from His love, who intercedes for us with the Father? Tribulation? Distress? Hunger? Nakedness? Peril? Persecution? The sword? Let us fear nothing. We are, we shall always be victorious, nay, more than victorious, through Him who has taken us into the priesthood as brothers, and as such has loved us and loves us. The Pauline message continues, agitating in

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the second part the other bright and radiant wing, filled with admirable suggestions concerning our duties towards God, towards our neighbor, towards ourselves; and warning us against certain things to avoid: rash judgments, the scandal of the weak, and other things to do, such as supporting the human weakness of those who are sick; and with that precious and touching invitation: "Let every one of you please his neighbour unto good, to edification." Let each of us strive to please our neighbor by doing good for the edification of others. To this follows the recommendation to practice patience, following the example of the suffering Jesus, "that through patience and consolation of the Scriptures, we may have hope." 21, 22, 23.

INVITATION TO RE-READ THE APOSTOLIC EPISTLES, TO STUDY AND LOVE THE SACRED LITURGY.

Beloved brothers and sons: We wish to invite you to a personal and attentive reading of this masterpiece of the Pauline apostolate: the Letter to the Romans. You will find hidden and most precious lights, and reason for ineffable consolations. On one of these mornings, as we were gathered together, striving to collect the thoughts that were the subject of this first confidential discussion concerning the consecration and sanctification of our soul and our life, we experienced a slight bewilderment of the spirit in the search for the divine gesture of Jesus, from which, in authentic words, the consecration of all the bishops and all the priests of the world emerged. We had arrived at the Canon of the Mass. The words, the blessings, the crosses, the fervor—certainly not seraphic, but humble and sincere—were perfect according to the minute liturgical prescriptions. "This is My Body. This is the chalice of My Blood..." with secret pronunciation, continued and attentive, on the chalice, slightly elevated. Everything went well. But—oh, sweet, oh unforgettable surprise!—especially the following words, read from the Missal and repeated: 21, Rom. 15:31. 22, Ibid., 1:10. 23, Ibid., 15:4.

[*Latin ed. p. 220*]

Acts of the Apostolic See - Official Commentary 220, with a voice even more gentle, before the genuflection before the chalice and its elevation for the sight of the people: "This, whenever you do it, you will do it in memory of me." Exactly in the sense of the words of Saint Luke on this point. He said to them: "Do this in my memory." You understand us, beloved Brothers and sons. Can it sometimes happen that these words, amidst a gesture, a genuflection, and another, almost escape you?

24 Let us together express the hope – and it will be one of the memories of the Roman Synod – that the daily celebration of the Holy Mass continues always with fervor and piety by each and all of us. But let us also pray to our guardian angel, who assists us in the sacred rite, that he may gently touch us and help us to pronounce, secretly, according to the prescription of the rubrics, but with faith, with gratitude, with tenderness, the almost timid and trembling words that, sealing the testament of love of Jesus for

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us, consecrate the divine reality of His and our priesthood, and reserve us for the ineffable and perennial joys of this life and the life to come. "This, whenever you do it, you will do it in memory of me." It is on that pinnacle of the daily celebration of the Holy Mass that we are, we believe, most completely and expressively priests. Everything is silent around us, and our very humanity, placed at the service of the one, eternal, and supreme Priest, Jesus, becomes the humble instrument that He appropriates for the renewal of His Sacrifice. And there are other moments, in which the highest vibrations of faith and the exercise of worship, of the ministry, of charity, require that the person of the priest be sacred, the life holy. These two elements that compose in a marvelous unity the precise and splendid physiognomy of the cleric receive light and warmth from the divine Liturgy. It is this discipline, which must be daily study and exercise of virtue, that We commend to your attention. Those treasures of doctrine, of wisdom, of beauty, placed in the mind, on the heart, and on the lips, make it easier for the priest to lead souls to God, and sometimes prepare consolations that go far beyond his holiest desires. Beloved sons! Just as you have understood Our desire for the most fervent celebration of the Holy Mass in conscientious observance of its rubrics, so too, strive to study and love the Sacred Liturgy. Thus it is, thus may it be. 24 Luke 22:19.

[*Latin ed. p. 221*]

The second session of the Roman Council.

ADDRESS OF THE SUPREME PONTIFF, given on January 26, A.D. 1962, during the second session of the Council, on the virtues necessary for the dignity of priests: THE HEAD, HEART, AND TONGUE OF THE PRIEST.

Venerable Brothers and beloved sons,

We have begun to speak with you again, drawing from the Acts of the Council of Trent: specifically, from the section concerning the reform, which we heard externally on the previous day, inserted in the third chapter, which is entitled: "On the discipline of clerics and religious." Grave precepts are contained therein, pertaining to the acquisition of knowledge and the proper regulation of morals, and which were already evident to Us when We lived in the sacred seminary, and which still come to mind: "Nothing more instructs others in piety and in the worship of God than the life and example of those who have dedicated themselves to the divine ministry. For when they are raised above worldly things to a higher place, all eyes are turned to them as a mirror, and from them they take what they should imitate."

1. THE PHYSICAL HABITS WHICH BECOME A PRIEST

Therefore, it is entirely fitting – these words, "entirely fitting," rather than indicating a certain adornment, indicate a necessity and a precept

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– that those clerics called to the Lord's service should arrange all their life and manners so that in their bearing, gestures, gait, speech, and in all other things, they present nothing but gravity, moderation, and piety. Even minor faults, which would be great in themselves, should be avoided, so that their actions may inspire reverence in all.

To these words of the Holy Council of Trent, the following admonitions are added: "The more these things are of benefit and an ornament to the Church of God, so much the more diligently they should be observed."

1 Sess. XXII, canon 1. Ibid.

[*Latin ed. p. 222*]

222 Acta Apostolicae Sedis - Commentarium Officiale. By these sentiments, the perfect image of the true Jesus Christ, the Priest, is delineated and described, and it is presented as a mirror before Him, in which, beholding Himself, He either finds delight and solace, or is affected by embarrassment and perturbation. And indeed, such moderation of life and manners, composed of habit, gesture, and the manner of speaking, such a serene, pleasing, and soul-stirring gravity of conduct, imbued with religion and piety, suddenly moves all to observe and venerate. Therefore, this most beautiful sum of ornaments, which is a great adornment to the Church, and an example to the Christian faithful, all ought to strive diligently to acquire, and to maintain it always. However, these external qualities, of which we have spoken, and which all ministers of the sacred rites must acquire, who wish to serve the Church of God and to strive for the salvation of all, are, by themselves, nothing other than a certain facade of the building; for only a happy and harmonious manner of being, behaving, and acting possesses a salutary power, when it appears as a precious garment that adorns the hidden treasure of those virtues which divine grace nourishes and fructifies, and by which the entire priestly sanctity is sustained and strengthened. IN WHICH THE NATURE AND POWER OF PRIESTLY SANCTITY CONSIST. Do not be dismayed, Venerable Brothers and beloved sons, but lend us your attentive ears, as we desire briefly to touch upon those principal virtues which are necessary to the human person and to the dignity of priests, with regard to the instruction of the mind, the chaste affections of the heart, and the proper use of speech. CONCERNING THE HEAD OF THE PRIEST, OR HIS MENTAL INSTRUCTION. We begin with the mind, since it is the head. For in the mind must reside both doctrine and right judgment, by which the ministers of the holy Church may be strengthened. But no one can acquire doctrine unless he engages in the study of disciplines. Therefore, this study is necessary; we say necessary from the youthful years, when the precepts of priestly institution are taught; necessary, when the sacred office is undertaken; necessary also until the very last moments of life, when the memory of those studies fills the mind, in which the flourishing years were

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spent, and when their use yields wiser and more precious fruits.

[*Latin ed. p. 223*]

The second session of the Roman Council, 223. Today, more than ever, it is evident that the proper cultivation of the mind is essential for those who are to serve in the sacred ministry. Those who are ignorant or who suffer from a weakness of mind are not fit to be promoted to the priestly office. Seminaries, Synods, Councils, the acts of the Supreme Pontiffs, and also the writings of the Saints and of the Theologians, demand that priests diligently pursue the study of various disciplines in order to acquire a knowledge of doctrine. Therefore, it is necessary to devote oneself to the study of these disciplines, and to do so throughout one's life, since new matters are constantly presented for our investigation. However, it is of great importance to exercise due prudence and caution in selecting the disciplines and the books to be used. For not everything that is published contains sound doctrine; not everything presents the Evangelical truth in its entirety and integrity, nor does it offer the correct interpretation of it from authors whose teaching possesses a safe authority. Through this proper instruction, every priest worthy of praise is formed, and he must faithfully exhibit it; for his prudence and virtue in acting are thus proven. This is all the more true because the abundance of books and ephemeral publications today often leads to the minds of some straying from the right path, and to being drawn, without discrimination, to rash opinions, to which those are easily swayed who, lacking the experience of a well-lived life, are too confident in themselves. Knowledge of the Sacred Scriptures of the Old and New Testaments, of the writings of the Saints and of the most illustrious doctors of philosophy and theology, among whom Saint Thomas Aquinas excels; knowledge of the sacred liturgy and the manner of carrying it out effectively, as if a certain garden were composed of fragrant flowers and tall trees; and finally, an understanding and application of the laws of the universal Code of Canon Law, which serves the social order, or which pertains to domestic matters, that is, to the administration of dioceses, or to dealings with people and external things: these are three sources of doctrine, discipline, and sanctification, by which the best of priests are nourished, becoming outstanding in mind and spirit, and thus becoming true and noble ministers of the Church and of souls. Surely, any man of the Church, even if endowed with a mediocre intellect, can attain this mental delight, which is often bestowed upon them by the grace of God, who, guided by a good will, are nourished and strengthened by a proper and diligent cultivation of the mind, not with meager resources, but by drawing from excellent works, which this very age can preserve, emulating them

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with Christian humility and strength of spirit.

[*Latin ed. p. 224*]

Acts of the Apostolic See - Official Commentary. Are these not excellent monuments of the doctrine of the ancients, namely the Fathers, Writers, and Doctors of the Church, which, throughout all the ages, have never ceased to be the teacher of truth? St. Peter, in his second epistle, urges a special caution in the study of divine books, using these words: "Therefore, brethren, be all the more diligent to make your calling and election sure; for if you do these things, you will never stumble; you will richly receive entrance into the eternal kingdom of our Lord and Savior Jesus Christ." First of all, understand that every prophecy of Scripture is not interpreted according to its own meaning. This same judgment, by which the mind achieves a certain moderation and restraint, ought to be applied to all other studies, taking care not to allow oneself to be led to appear singular and novel; rather, let this judgment be used, by which one has faith in what the Holy Church teaches, as it directs and corrects errors. It is fitting here to mention what a certain ecclesiastical writer, very prominent and a devoted shepherd of souls, wrote to his priests, warning them of this danger: "The reason of those who, with regard to theology, place everything in their own thought, begets heretics; in matters of asceticism, it nourishes and fosters those who deceive themselves; and in canonical disciplines, it produces the unteachable, that is, those who, deviating from the right path, contribute nothing to the works of God." Therefore, let us give thanks to the most benevolent God, and let us always look to the truth of things. The law of prayer clearly testifies to the law of faith; and canon law, inasmuch as it transmits the law of life, is the highest, and most excellent and serious, of Christian and priestly life, driven by active piety.

ON THE HEART OF THE PRIEST, OR ON THE ASPECTS OF HIS CHASTE MIND.

Now, Venerable Brothers and beloved sons, it pleases Us to turn to the mind, or, as it is commonly called, to the heart. When a priest is said to be a man of kindness and gentleness, that is, in whom the feelings of the mind predominate, a first and already praiseworthy quality is indicated, from which begins the proclamation, to which many people are wont to readily assent. In this matter, they often go so far as to excuse certain mental movements, which are less correct and less opportune. And much is attributed to the opinion, which rests more on the authority of a learned man than on philosophy.

[*Latin ed. p. 225*]

The second session of the Roman Synod, number 225, concerning the morals and duties of a teacher, and which is of the greatest importance,

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namely, that the reasons of the soul, or heart, are often such that the mind is unaware of them. But the dignity of our ministry compels us not to consider these matters lightly, for even the reasons of the heart, which we have mentioned, must be carefully considered, examined, and either approved or corrected. The soul, or heart, of a priest must be inflamed with love, just as the intellect must shine with truth and doctrine. We speak of love, ardent, pious, fervent, prompt, and ready for that mystical familiarity with God, from which the most pleasing exercise of priestly piety and prayer is derived, whether it be public, which is performed in the name of the universal Church, or private, the reasons for which are chosen and observed with due deliberation; and he who dedicates himself to these works receives a savory and nourishing sustenance for the soul. This is a perennial source from which strength and consolation are abundantly drawn in the midst of the trials of life and the duties of the priestly and pastoral ministry. We speak of love for the Church and for souls, especially for those entrusted to our care, with the most religious observance of the duties and responsibilities of our office; for souls of every condition of citizens, and especially for those souls worthy of our particular attention and concern, namely, the sinners, the poor of every kind, those who are included among men, to whom works of mercy must be offered. With regard to all matters, it must proceed from evangelical charity. As St. Peter says most eloquently: "Having purified your souls in obedience to charity, through the brotherly love, love one another with a sincere heart." These words indeed bring together charity and fraternal will in the work of purification, which affects not only the soul, but also the body and flesh, since we are all born again, not of a corruptible seed, but of an incorruptible one, through the living and abiding word of God for ever. 6, 7

Following this passage in the first chapter of his Epistle, St. Peter, with a swift succession of figures and words, leads the mind to consider what pertains individually to our priestly life. But this our priestly life is indeed filled and nourished by heavenly grace, which forms and fashions angels and saints, but is by no means free from the temptations of the flesh, which bring about daily changes and never-ending 6 1 Peter 1:22. 7 Ibid. 1:23. 15 - ACTA, vol. II, n. 4. — 20-4-1960.

[*Latin ed. p. 226*]

The Acts of the Apostolic See - 226, contain an official commentary, prepares snares for souls inclined towards good. Oh, how much anxiety the soul desiring to love and the flesh inclined to obey often cause, so that those great and most sacred promises, which we made on the day of our priestly ordination, may be perfectly preserved by us! Then we heard the words: "You are not yet free," and after a time of silence, we progressed to the fulfillment of the consecration of our lives, which, having been approved in the heavenly court, was also announced on earth, before the Church and before

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all of human society. Even the flesh is present: the heart and the flesh must walk together. Hear what Saint Peter says in the same passage of his Epistle: "For all flesh is as grass and all the glory thereof as the flower of grass. The grass is withered and the flower thereof is fallen away." Venerable Brothers and beloved sons, we are comforted by the Lord in bearing the burden of our pontifical and pastoral obligations, for He abundantly helps His unworthy servant. We urge you to remain steadfast in your devotion to us and to bless the Lord. You know what frequently and intensely saddens our days? It is the lamentation that reaches us from near and far, from the city of Romana and from various parts of the world, namely, the lamentations of priests, in whom the heart and the flesh, walking together on this earthly journey, have, even in a slight neglect of the sacred office, brought great harm, and have caused disgrace before God, the Church, and before the eyes of the faithful, as well as acute and bitter sorrows. Above all, we grieve that some, yielding to a certain illusion, in order to restore a part of their lost dignity, believe that the Catholic Church wishes to, or deems it fitting to, abandon the law of ecclesiastical celibacy, which has been and is the most brilliant and excellent ornament of the priesthood for centuries. Indeed, the law of sacred celibacy and the care that must be taken to diligently observe it, always bring to mind the memorable and glorious struggles of those times, in which the Church of God was called to face great trials and achieved threefold triumph: for this is the sign of the victory of the Church of Christ, striving to be free, chaste, and universal. To avoid and restrain the sins that arise from the temptations of the heart, Saint Peter resumes his discourse, referring to the aforementioned withered flower of grass, and continues more urgently, urging his priests to practice charity. For they must fortify themselves with charity, so that they may avoid those miserable situations into which weakness of the senses leads, as if subjected to an inexorable chastisement of evil words. 1 Peter 1:24.

[*Latin ed. p. 227*]

The second session of the Roman Synod, 227, CONCERNING THE PRIEST'S LANGUAGE, OR THE RIGHT USE OF SPEECH. We have now arrived at the third part of our discourse, in pursuing the purpose we have undertaken, namely, to consider our priestly sanctification. O wondrous words! They apply to all, but in a special way they are salutary to priests. We are now speaking not of thinking or feeling, but of speaking. Everything pertains to the doctrine of charity, to the manners of charity. However, this is especially related to the quality that a man has received from God, namely, to make manifest with his voice, to heaven and earth, what he has conceived in the depths of his soul. Finally, as Saint Peter wrote to the faithful of that distant region of Asia, which today we call Anatolia: "Be all of one mind, having compassion one for another; love as brethren, be tender-hearted, be modest, be humble; not rendering evil for

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evil, nor reviling for reviling; but on the contrary, blessing; because unto this you are called, that you may inherit a blessing. And who is he that will love life, and will see good days? Restrain your tongue from evil, and your lips from deceitful speaking; turn away from evil, and do good; seek peace, and pursue it; for the eyes of the Lord are turned to the just, and his ears are open to their prayers; but his countenance is against them that do evil."

O Venerable Brothers and beloved sons, let not your spirits be discouraged by what we are about to say. In moderating speech, more or less, as it seems to us, we all offend. But he who is an ecclesiastical man and knows how to be silent properly, and who uses speech in its proper time and kindly towards others, truly shows a mind adorned with great wisdom and perfect priestly virtue. In a remarkable work, in which the intimate sentiments of our Predecessor, Pope Pius XI of blessed memory, are revealed, we read that this great Pope, who was endowed with so much doctrine and was deeply affected by the dignity and gravity of his office, was so far from being judged rashly by others, that he never offended the reputation of his neighbors by speaking, and if he happened to hear someone slandering, even if he was conversing with him familiarly, or if the matter could be taken in a good sense, he would immediately cut off the conversation. Let all learn from daily life that a serene spirit can much more benefit from diligently observing and carefully considering the good in things, than from inquiring into evil; and this, even with a light mind.

[*Latin ed. p. 228*]

Acts of the Apostolic See - Commentary 228, officially, or, what is worse, maliciously, brought to light. The doctrine of Saint Peter on this matter has been thoroughly made known to us. The Apostle Paul speaks even more severely on this subject; however, it is not necessary to reproduce his very words here. But above all, we are struck by the manner of speaking of Saint James, who, when he describes the damages and calamities that unrestrained license of speech brings about, contrary to truth and charity, employs admonitions that are more forceful than those used by other writers. The passage from the Catholic Epistle, which is relevant to the matter, seems entirely worthy to be committed to memory and inscribed on the walls of ecclesiastical men. This passage, which is contained in the third chapter of the edition of the Holy Scriptures published under the care of the most distinguished Hetzenauer, is distinguished by these words: "On the ambition of teaching: 'My brothers, do not become many teachers, for you take upon yourselves a greater judgment. For in many ways we all offend. If anyone does not offend in word, this one is perfect, able also to bridle the whole body... The tongue is a small member, yet it boasts greatly. Behold how great a forest is set ablaze by a small fire! And the tongue is a fire, a world of iniquity. The tongue, which no human being can tame, is

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a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse men, who are made in God's likeness. From the same mouth come blessing and cursing. My brothers, this should not be so... Who is wise and prudent among you? Let him show by good conduct that his works are done in gentleness. But if you have bitter envy and selfish ambition in your hearts, do not boast and lie against the truth. This is not the wisdom that descends from above, but earthly, animal, and devilish. For where there is envy and selfish ambition, there is disorder and every evil practice. But the wisdom that descends from above is first pure, then peaceful, gentle, open to reason, full of mercy and good fruits, impartial, and without hypocrisy. The fruit of righteousness is sown in peace by those who make peace.'" These are truly important and almost burning words, which it is necessary for priests of every age and every nation to deeply impress upon their minds.

May it be far from us, Venerable Brothers and beloved sons, that anyone should think that such an apo[stle] James 3:1-18.

[*Latin ed. p. 229*]

The second session of the Roman Council, though its warnings no longer pertain to our times, nevertheless relates to the venerable monuments of antiquity; or, it may suffice to consider the doctrine presented therein merely as a trustworthy testimony, by which the harshness of past ages and the difficulties of life are recounted to us. However, if the writings of the Saints and ecclesiastical authors are examined, it can certainly be readily understood, again and again throughout the course of the centuries, that the same ancient doctrine has echoed its admonitory voice. Furthermore, the citizens of Rome should be well acquainted with the words of Saint Bernard, which are not only valuable for teaching about the conditions of that age, but also for exhorting priests of all times. And it should not seem strange to you that the most recent Patriarch of Venice, who, as "servant of the servants of God," is entrusted with the governance of the entire Church, still adheres to the custom of his illustrious predecessor, Saint Lawrence Justinian, who, in that patriarchal dignity, was the first, and whose works are filled with Christian wisdom; and therefore, he gladly seizes the opportunity to present to you for consideration certain brief but beautiful sentiments of that eminent master of asceticism, which are pertinent to our matter, namely, the proper or improper use of speech. In the book entitled "On the Discipline and Perfection of Monastic Life," after Saint James the Apostle has explained the doctrine of the Catholic Epistles, he continues as follows: "Nothing is more incongruous for a man who serves God and strives for perfection than an unrestrained tongue, which is not bound by any restraint of consideration, and which scatters and destroys all unity of mind. Therefore, let him who has chosen to serve God and adhere to Him restrain this [tongue], curb it, and strive

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to subject it to the dominion of reason. For it is a door through which the devil often enters the heart, and through which the state of the inner man is revealed. For where there is a loose tongue, nothing can be hidden. This, if controlled, adorns a man with morals, makes his mind tranquil, his conscience sincere, and makes him lovable to all. No one should be considered wise who does not discern the weight of his words. Before words are uttered, they must be carefully examined; for when they are emitted without consideration, they can scarcely be without fault. The imprudent man speaks as his heart suggests. But he who desires to please God will be silent. He is not a true lover of eternal wisdom who speaks rashly."

And to illustrate his point, he continues with fitting exhortations.

[*Latin ed. p. 230*]

The Acts of the Apostolic See - Official Commentary 230 extols the benefits of language, may it be inflamed with a double love, for God and for men. Furthermore, distinguishing her prayer with the sweetest words and the brilliance of sentences, she speaks of the Virgin Mary, who, while being greeted by the Angel, remains silent in contemplation; but in the presence of the holy kinswoman Elizabeth, she bursts forth with that hymn, "Magnificat," and with a singing voice, begins that song, to be sung through the ages, in honor of Jesus Christ, the eternal and invisible King.

13 Brothers and most beloved sons! Whenever a pious discussion takes place concerning the practice of virtues and the contemplation of divine charity, the minds of those who know how to understand and appreciate heavenly things, desire to linger there for a longer time, as Saint Benedict and his pious sister Scholastica experienced at the monastery of Monte Cassino, as is traditionally recounted. However, these few things, which we have now said to you, as we did yesterday, we believe are sufficient for the common benefit and comfort of all. Therefore, it is permissible for Us to offer prayers for all of you, that you may find joy in these things that we have said, which, like a delicately prepared dish, may delight the study and reading of the Synodal Constitutions, in which these festive and grateful days will pass, especially in the morning hours, when the priests of Rome gather together in a fraternal manner.

As you already know, from the exhortations of the Chapter, drawn up in the twenty-first session of the Council of Trent, to which the index "De Reformatione" refers – in which the foundations are laid for the cultivation of priestly sanctity – we have extracted three passages, pertaining to the properties and characteristics of each ecclesiastical man and of all together: those who acted concerning the head, the heart, and the tongue. And those things which we have said, or heard, or considered with Us, have made the power and meaning of the words found in the decrees of the Council of Trent even more clear and valuable to Us, and which we now offer again

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as a summary and outline of Our intentions: "Let even small faults, which would be great in themselves, be avoided: so that their actions may inspire reverence in all." This is truly the highest form of the Christian priesthood, the purpose of this august priesthood: that, by the example of such absolute virtue, by the light and imitation of Christ, they may shine before the faithful people, so that they may attain both reverence and love.

Therefore, may these be Our wishes and blessings: may these, indeed, be fulfilled in each and every one of you, Venerable Brothers and beloved sons, now and in the future. *Cf. 1 Timothy 1:17.*

[*Latin ed. p. 231*]

Second Session of the Roman Synod. 231. TEXT OF THE POPE'S ADDRESS TO THE PRIESTS IN THE SECOND SESSION: THE HEAD, THE HEART, THE TONGUE.

Venerable Brothers and beloved sons. The opening words for this second meeting are offered to us from the Acts of the Council of Trent, specifically from the first chapter concerning the *reformatio* of the twenty-second session. These are points of doctrine and practical guidelines for conduct that are familiar to us from our seminary years, and which we still hold and repeat by heart. "Nothing is more effective in encouraging piety and the worship of God in the Christian people than the life and example of those who have dedicated themselves to the divine ministry." Because priests are freed from the cares of the world and are raised to a higher position, they are observed by the eyes of all, and are sought out as a source of edification and example.

THE EXTERNAL APPEARANCE OF THE PRIEST: DISTINCT.

"Therefore, it is entirely fitting—this is fitting at all costs, more than mere convenience; it imposes necessity and a precept—that those clerics who have been called to the service of the Lord should arrange all aspects of their lives and their manners, so that in their attire, their bearing, their gait, their speech, and in all other things, they present nothing but gravity, moderation, and a fullness of religion. They should even avoid those faults which might be inherent in themselves, so that their actions may inspire reverence in all." These are the exact words of the Council, to which are added these other words: "The more these qualities are beneficial and ornamental in the Church of God, so much the more diligently should they be observed." Thus, this is the faithful portrait of the true priest of Christ, which is presented and delineated: it is the mirror in which each ecclesiastic is invited to see himself, either with humble satisfaction or with confusion. And indeed, such composure of life and manners, in decent attire, in bearing, in gait, in the use of speech, such gravity, serene and attractive, pleasingly suffused with religious piety, immediately and instantly inspire

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respect and veneration. This complex of beautiful qualities, to the extent that it brings edification and adornment to the Church of the Lord, should be preserved with diligence, continuity, and fervor.

Yet, so far, we have only reached the external facade of an ec-

[*Latin ed. p. 232*]

232 Acta Apostolicae Sedis - Commentarium Officiale, a respected ecclesiastical work that promises success in the service of the Holy Church and of souls. This fortunate appearance of presenting oneself and acting in such a manner is valuable insofar as it is a precious mantle of the natural or acquired treasure of moral virtues, which, fertilized and blossoming through the grace of the Lord, constitute the living substance of priestly holiness. THE LIVING SUBSTANCE OF PRIESTLY HOLINESS Allow us, Venerable Brothers and beloved sons, to mention some of these virtues in reference to three characteristic elements of the human and priestly person: namely, the head, the heart, and the tongue. THE HEAD And let us begin with the head: first of all, the head. It is from the head that the doctrine, the judgment, and the good judgment of the Churchman, who is the priest of Christ, are measured. Knowledge presupposes study; and study is necessary: from the years of priestly preparation, to those of the exercise of the sacred ministry, even to the last of life, when the memories of studious vigils of youth are better savored, and their application becomes wiser and more precious year by year. Today, more than ever, the necessity of good cultivation is evident. The ignorant, the incapable, cannot, must not be ordained as priests. Seminaries, Synods, Councils, pontifical Constitutions, the doctrine of the Fathers and theologians, demand the application of the head, and with it, the splendor of doctrine. Therefore, one must study, and study throughout life. The object of ever new studies will never be lacking. However, it is equally important, in the choice of studies and books, to proceed with caution: for not all are good, not all are perfect in their conformity to the pure doctrine of the Gospel, and of the most renowned and reliable interpreters of Christian teaching. Every good priest must be able to give testimony to this teaching with the greatest fidelity. And it is in this task that the good judgment and the worth of each one are measured. The abundance of literary production in every field of human knowledge often becomes a temptation to intellectual wandering, to bizarre and dangerous positions, towards which those who lack experience are drawn, and who are easily and quickly led to trust in themselves.

[*Latin ed. p. 233*]

The second session of the Roman Synod, 233. The knowledge of the Sacred Books: the Old and New Testaments; of the Fathers and the great masters of philosophy and theology, especially Saint Thomas Aquinas; the science of liturgy and its application, a true delightful garden filled with the

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most fragrant and majestic flowers and trees; and, thirdly, the knowledge and practice of the general legislation of the Code of Canon Law, placed at the service of social order, both within the diocese and in relations with the external world, constitute the three sources of doctrine, discipline, and sanctification, from which arise the strong and upright minds of the best priests, who become true and noble servants of the Holy Church and of souls. And is there perhaps any ecclesiastic, even of modest intellectual capacity, who cannot aspire to this intimate satisfaction that the grace of the Lord assures to good intentions, nourished and strengthened by diligent study, not from small streams, but from the robust works of which even our age is capable, in humble and courageous emulation of the great publications of the past – the Fathers, writers, and Doctors of the Church, always a teacher of truth in all ages? Saint Peter admonishes in his second letter concerning the special regard that should be given to the study of the Scriptures: "Therefore, brethren, be all the more diligent to make your calling and election sure; for if you do these things, you will never stumble." These are his words – "as a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts; knowing this first, that no prophecy of Scripture is a matter of one's own interpretation." The same criterion of judgment, exercised with intellectual sobriety, will be well applied by all to other studies, warning against the temptation to appear original and novel; that is, a criterion of trust in the Holy Church that teaches, when it directs or corrects. It is fitting to recall what a recent and distinguished ecclesiastical writer, and an outstanding shepherd of souls, wrote to his priests, paternally warning them: "Subjectivism in theology makes heretics; in asceticism, it breeds illusions; and in canonical disciplines, it creates the undisciplined, and thus those who are led astray from cooperation in the works of God." And we thank Almighty God, and let us always keep reality before us. The *lex supplicandi* offers its luminous testimony to the *lex*.

1 2 Peter 1:19-20.

2 Cf. Encyclical *Humani generis*, August 12, 1950; *A.A.S.* XXXII, pp. 561-578.

3 Cardinal Schuster.

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - Commentarium Officiale credendi: and Canon Law itself represents, in the *lex vivendi*, the most beautiful and most authoritative synthesis of Christian and priestly life, actively and holily lived.

THE HEART. And now, Venerable Brothers and beloved sons, let us pass from the head to the heart. When it is said of a priest: "He is a man of heart," this is the first happy observation that begins a eulogy, to which many people readily add their agreement. And they often agree so readily that they forgive even some excess of thoughts from the head that are less

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well-adjusted and less appropriate. Much credit is also given to what was written, with authority more of a man of letters than of a philosopher and moralist, and it is widely applied, that is to say, it is often said: "The heart has its reasons which reason does not know." Now, the dignity of our ministry suggests that we should not take this lightly. Even the reasons of the heart must be studied, justified, or corrected. The heart of a priest must be filled with love, just as the head must be filled with truth and doctrine.

Love of Jesus, ardent, pious, vibrant, and open to all those effusions of mystical intimacy that make the exercise of priestly piety, of prayer, so attractive: both that of the universal Church, and that of the forms chosen and followed privately, to which one can surrender with delight and which are a savory and solid nourishment for the spirit; it is a perennial source of courage, of comfort amidst difficulties, sometimes amidst the harshness of life and the priestly and pastoral ministry. Love of the Holy Church and of souls, especially those entrusted to our care and to our most sacred responsibilities: souls belonging to all social classes; but, with particular interest and solicitude, souls of sinners, of the poor of every kind, of those who come seeking help under the enumeration of the works of mercy, bearing in all of this the inspiration of evangelical charity.

How beautiful are these words of St. Peter: "Your garments cleanse yourselves; in obedience to charity, in the love of brotherhood, with a sincere heart, love one another fervently." Charity and brotherhood, placed in competition with the study of the purification not only of the soul, but also of the body, and of the flesh, "regenerated as..."

[*Latin ed. p. 235*]

The second session of the Roman Synod, 235: "For we are not of the corruptible seed, but of the incorruptible, by the virtue of the word of God, which lives and abides for ever." Having reached this point in his, not second, but first Letter, St. Peter introduces us with a swift succession of images and words to a consideration that touches closely the reality of our priestly life, a life indeed filled and strengthened by the grace that creates angels and saints, but not immune from the temptations of the flesh, which represent a daily danger, a continued deceit, often aimed at the goodness of the heart. Ah! Heart and flesh, what concern they cause for our fidelity to the great and most holy commitments assumed in our priestly ordination, from that day when we heard, before the altar: "You are still free; and if you will, do well." And after a moment of silence, we took our step forward for a consecration of our life recorded in the heavens, and also proclaimed here below before the entire Church and the whole world! 5 Even the heart is of flesh, and heart and flesh must journey together. Hear what St. Peter says at this very point in his Letter: "Omnis caro ut foenum: et omnis gloria eius tamquam flos foeni. Œaruit foenum, et flos eius decidit." "For all flesh is as grass and all the glory thereof as the flower of grass. The grass is withered

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and the flower thereof is fallen away." Beloved Brothers and sons: this our burden of sacred pontifical and pastoral responsibilities is comforted by many graces of the Lord who aids our unworthiness. We invite you to join our spirit in blessing the Lord. But do you know what afflicts our days more and more keenly? It is the lament, near or far, – and not so much from Rome, but from the most varied parts of the earth – that reaches us, the lament of priestly souls to whom the company of heart and flesh in the journey of life, and even in the somewhat unguarded exercise of the sacred ministry, has caused great harm, before God, and before the Church and the souls, great dishonor and very great and bitter pains. Above all, it grieves Us that, in order to salvage some remnant of their lost dignity, some might prattle on about the will or the convenience for the Catholic Church to renounce what for centuries and centuries has been and remains one of the most noble and purest glories of her priesthood. The law of ecclesiastical celibacy and the care of making it prevail is always a call to the battles of heroic times.

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis - Commentarium Offlciale: Quando Ecclesia Christi contendit, et successit, ad gloriosum suum trinitatis triumphum, quod semper est emblemum victoriae: Ecclesia Christi, libera, casta et catholica. Ad praevenienda debilitates cordis, ad arrestandas eas, ad corrigenda quae nefastae consequuntur, Sanctus Petrus iterum locutionem suscipit quam suspenderat coram flore herbae, coram *flos foeni*, mox sicco, et continuat eam tono instantis invitationis ad corda sacerdotum suorum ad exercitium caritatis, quasi ad fidem praeservationis ab gravibus lapsibus ad quos fragilitas sensuum ducit, sicut ad inexorabilem poenam pro malo usu linguae. DE LINGUA: Et ecce ad tertium punctum observationis pervenimus quod proposuimus attingere in relatione ad obligationem nostrae sanctificationis sacerdotales. O! quam verba! O! quam doctrina omnibus, sed praesertim clero. Agitur, ergo, non iam de capite, aut de corde, sed de lingua. Maneamus semper in doctrina vel in ordine caritatis: sed cum speciali referentia ad donum quod Deus homini dedit, ut ad caelum et ad terram in voce resonante transmitat quod est interioritas spiritus. "Estote concordes," scribit Sanctus Petrus ab Roma ad fideles longe distantissimos Asiae Minoris antiquae, quae nunc est Anatolia, "estote omnes concordes, misericordiosi, amatores fratrum, misericordes, modestos, humiles: non reddite malum pro malo, nec maledictionem pro maledictionem: sed benedicite, quia ad hoc vocati estis, id est, ad possessionem in hereditate benedictionis. Qui amat vitam et vult gaudere diebus felicius, retineat linguam suam a malo, et labia sua non dicant mendacia. Fugat malum et faciat bonum; quaeratur pacem et sequatur eam, quia oculi Domini in iustos sunt, et aures eius ad preces eorum. Facie autem Domini adversus eos qui faciunt malum." 7 O! fratres et filii: non turbetur vos quod dicere volumus. Habemus impressionem

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quod, in proposito gubernationis linguae, plus minus peccamus omnes: et quod scire tacere et scire bene et tempore loqui est signum magnae sapientiae et magnae perfectionis sacerdotales. 7 1 Pet. 3, 8-12.

[*Latin ed. p. 237*]

The second session of the Roman Synod, 237. In a beautiful volume, which reveals the spiritual intimacies of our great predecessor, Pope Pius XI of blessed memory, it is stated that he, although so learned and so aware of his dignity and responsibility, was at the same time so reserved in his judgments, that he never spoke ill of anyone, and that when he happened to hear others speak ill of someone, even in private conversation, he would either interpret their words in a benign way, or immediately stop the conversation. Long practice of life teaches everyone that it greatly benefits the happiness of our spirit to seek out the good in things and to dwell upon it, rather than to seek out the bad and the defective, and to emphasize it lightly, and even more so with malice.

8. We know the teaching of Saint Peter on this matter. The Apostle Paul is even stronger, and it is not necessary to cite him here. Above all, the language of Saint James is forceful, who, in describing the miseries and damages of excessive speaking against the truth and against charity, surpasses all comparison. The text of his Catholic Epistle deserves to be learned by heart on this point and inscribed on the walls of the dwellings of clerics. In the Hetzenauer edition, chapter III is printed with the subtitle "On the Ambition of Teaching."

(("Do not become many teachers, my brothers, for you know that you will incur a greater judgment. For in many ways we all offend. If anyone does not offend in word, this one is perfect, able also to bridle the whole body... For the tongue is a small member, yet it boasts greatly. Behold how great a forest is set ablaze by a small fire! And the tongue is a fire, a world of iniquity. The tongue is set among our members, defiling the whole body, and setting on fire the entire course of our life, and setting it on fire from hell. For every beast and every bird and every serpent and every creature that is wild are tamed, and have been brought under the power of man; but no man can tame the tongue, a restless evil, full of deadly poison. With it we bless God and the Father, and with it we curse men, who are made in God's likeness. From the same mouth proceed blessing and cursing. My brothers, these things ought not to be so... Who is wise and prudent among you? Let him show by good conduct that his works are done in gentleness. But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. For this is not the wisdom that descends from above, but is earthly, animal, and devilish. For where there is envy and contention, there is confusion and every evil work. But the wisdom that descends from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. The fruit

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of righteousness is sown in peace by those who make peace. A man who is gentle with his tongue, and who is wise, is a man who is wise.

CARLO CONFALONIERI, *Pio XI visto da vicino* [Pius XI seen up close]. Edit. SrBrï-., Turin, Chapter II, p. 105.

[*Latin ed. p. 238*]

Acts of the Apostolic See - Official Commentary 238, there is inconsistency and every wicked work. But that which is from above is first pure, then peaceful, mild, gentle, agreeable to good, and full of mercy and good fruits, not judging, nor deceitful. "For the fruit of justice is peace, for those who do peace." Grave and burning words: a perennial subject of meditation for the ecclesiastic of every country and of every time. And so that you may not believe, Venerable Brothers and beloved sons, that these apostolic admonitions now belong to archaeology, and that the doctrine contained in them should only be contemplated as a testimony of the hardships and difficulties of the past, we will tell you that, in the centuries that followed, it often happens in the writings of the Fathers and Doctors to hear the same appeals to the ancient teaching. The voice of St. Bernard is well known to us in Rome, not only from the historical point of view of his time, but also as a timely warning for all ecclesiastics of every age. You will not find it out of place that the most recent Patriarch of Venice, transferred as "servant of the servants of the Lord" to the government of the universal Church, still remains familiar with the volumes, full of the purest ascetic doctrine, of his glorious predecessor, St. Lawrence Giustiniani, the first of this title: and he seizes the opportunity to refer to you some brief and lively thoughts of that great master of spirit on the very subject of the use of language, whether blessing or cursing. 9 0 In his book *De disciplina et perfectione monasticae conversationis*, after referring to the letter the doctrine of St. James in his Catholic Epistle, he continues as follows: "Nothing is so incongruous for a man who serves God and strives for perfection, as an unrestrained tongue, not bound by any restraint of consideration, which dissipates and destroys all unity of mind. Therefore, let him who has chosen to serve God and adhere to Him, restrain it, curb it, and try to subject it to the dominion of reason. For it is a door through which the devil often enters the heart, and through which the state of the whole inner man is revealed. Where the tongue is unbridled, nothing can be hidden. If this is restrained, it makes the man adorned with virtues, tranquil in mind, sincere in conscience, and lovable to all. No one is wise who does not discern the weight of his words. Before they are uttered, words must be carefully examined: for when they are uttered without consideration,..." 9 1 0 Tac. S, 1-18. Page 89, 1, 47.

[*Latin ed. p. 239*]

The second session of the Roman Council numbered 239, and it is scarcely possible to remain silent without reproach. As a rash spirit

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suggests, one should speak. But he who truly desires to please God will be silent. "He is not a true lover of eternal wisdom who speaks impudently." And he proceeds, Albert, to illustrate his thought, with beautiful allusions, extolling the language when it is inflamed by a heart burning with love of God and of men. He then captures delightful images and accents, touching upon the thoughtful silence of Mary before the Angel's greeting, which was soon after transformed into the outburst of the Magnificat at the house of her holy kinswoman Elizabeth, as if to give the initial note to the song of the ages, concerning Jesus, who is the Savior of the ages, the glorious and immortal King.

Beloved brothers and sons. When a conversation begins on matters of a religious and ascetic nature, the soul of one who understands well and savors heavenly things would wish to linger longer, as happened with Saint Benedict and his sister Scholastica near the grotto of Monte Cassino. But, even today as in the past, the simple things said to you are sufficient for the common edification and encouragement of all. We are permitted to hope that they may meet with your approval, like a condiment that gives a special flavor to the substantial bread of the Synodal Constitutions, which occupies the greater part of the morning hours of these beautiful days of festive and beloved priestly fraternity.

From the reference to Chapter De Reformatione of Session XXII of the Council of Trent, which indicates the principal elements for the study of priestly sanctification, we have chosen three points or three aspects of the person and life of each ecclesiastic and of all together: the head, the heart, the tongue. What has been said to us, what we have heard, what we have reflected upon, has led us to better appreciate the substance of the words of the Tridentine Council: "Let even the greatest faults be avoided, that their actions may inspire reverence in all." This is the sublime ideal of the Christian priesthood: to inspire in the people, in the light of Christ, edification and reverence. May it truly be so for each one and for all of you, my beloved brothers and sons, now and always.

[*Latin ed. p. 240*]

Acta Apostolicae Sedis - Official Commentary 240 III. ADDRESS OF THE SUPREME PONTIFF GIVEN ON JANUARY 27, A.D. 1960, DURING THE THIRD SESSION OF THE COUNCIL. TO THE PRIESTS AND PASTORS.

Venerable Brothers and beloved sons, it is a characteristic of the Catholic priest that he is entrusted with the task of fulfilling a pastoral ministry. Every cleric, as you well know, is a Christian, but not merely a Christian; for it is rightly said of him: "Christianus sibi; sacerdos aliis." Not only those who enjoy the dignity of the priesthood, as is evident to all, are called to attain sanctity. Indeed, even among the laity, there are many most excellent men and women who, nurtured by divine grace, and although they walk

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the common path of life, have been honored by the people with admiration, imitation, and veneration, and have been declared and proclaimed saints by the Church. However, no one can be admitted into the priesthood who has not been called to this ministry by a particular and supernatural impulse, and to receive the extraordinary command of God, who says to His chosen ones: "Thou art a priest for ever, according to the order of Melchisedech." The Apostle Paulus, in his letter to the Hebrews, with incomparable eloquence, extols the wonderful sublimity of the new priesthood, namely, the priesthood of Jesus Christ, whose power and dignity are in some way imparted to the sacred minister to whom these words are attributed: "He taketh men of low estate, and by grace he hath made them priests, to offer gifts and sacrifices for the people."

In order that He might procure eternal salvation for men, the Word of God "became flesh"; and the same Son of God, at the appointed time, "Afterwards he was seen upon earth, and conversed with men." And that He might show us His mercy for our countless miseries, "he himself is compassed with infirmities."

[*Latin ed. p. 241*]

The third session of the Fifth Roman Council, paragraph 241, 6: Thus, [He] delivered us from all our miseries without sin. And the Teacher of heavenly doctrine, not only existing, but also incomparably patient in enduring the sharpest pains of life, willingly ascended the cross; from which He offered Himself as a holocaust to the Divine Father, and made us heirs of His grace, so that, following in His footsteps, we too may offer ourselves as a sacrifice for the sins of the world, to accomplish His salutary work.

7 Therefore, the priests, being the first chosen heirs of the grace, the ministry, and the sacrifice of Jesus Christ, even today, after almost two thousand years, enjoy the duties, honors, and privileges, which are to be maintained perpetually. Wherefore, we too partake of the perpetuity of this most exalted honor and benefit; therefore, let us give thanks to God with immortal gratitude, bowing our heads to the ground. And furthermore, let us consider with attentive minds Jesus Christ, the Divine Teacher, who, when delivering precepts to His mortal brethren, used images that were simple indeed, but captivating to the minds of those who heard Him; and when He spoke in this manner, His divine eyes, transcending the course of the ages, were undoubtedly turned towards the future Church and towards all peoples, towards His Kingdom, which extends from this present age to eternity. These images were represented by these words: "I am the vine, you are the branches" — "I am the bread of life" — "I am the way, the truth, and the life" — "I am the light of the world" — "I am the door of the sheep."

8 This series of images seems to be concluded by the following sentence, which appears to be the most beautiful of all, and which pertains in a spe-

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cial way to those who are destined to pursue the most holy work of Redemption. This image, which He ascribed to Himself, is expressed in these words: "I am the good shepherd. The good shepherd giveth his life for his sheep." It should be noted that these two images, which are expressed in words: "I am the door of the sheep," and "I am the good shepherd," are associated with each other in the discourse of Jesus; who says twice: "I am the door," and twice also: "I am the good shepherd of the sheep"; in such a way that it seems that one responds to the other in a certain way.

9 This particular characteristic did not escape the notice of John, His most familiar disciple.

[*Latin ed. p. 242*]

Acts of the Apostolic See - Official Commentary 242. The gate, as he himself writes, is opened and closed by sheep, and the shepherd watches over and regulates their entry and exit. Venerable Brothers and beloved sons! Is not the mystery of our priestly office declared here? Is not the face of each young man, initiated into the priesthood, illuminated by the light that flows from the Divine Shepherd, "when, rising from the altar, where the Sacrament of Holy Orders was conferred upon him, he begins the path of his life, as if under the gaze of Jesus Christ, who stands at the gate of the sheepfold, through which the sheep enter and exit, obedient to his care"?

CONCERNING THE ROMAN CLERGY AND THE VARIOUS OFFICES COMMITTED TO THEM. Were you not, perhaps, a son of humble and honorable parents, drawn to the care of Jesus, who moved your soul when you were still a young man, and called you to undertake the sacred ministry, so that you became a priest? And was it not so that, in order to be completely devoted to Jesus and to associate with him in the fulfillment of the propagation of his spiritual kingdom on earth? What then happened to you? How did it come about that, after the first experiences of priestly life, you turned your mind away from saving souls, from that particular ministry for which the priesthood was instituted, namely, because it was founded so that pastoral care might be directly applied to souls, and the governance of souls might be undertaken? Here, a serious question arises concerning the Roman clergy. The Catholic Church is like "an army set in array," in order to spread the Kingdom of He who said, "Thou art beautiful, O my love, sweet and comely as Jerusalem terrible as an army set in array." Therefore, the priesthood is arranged in various degrees of the ecclesiastical order, namely, in such a way that a newly initiated priest ascends to the rank of assistant priest, then to that of parish priest, then to that of bishop, and in Rome, established for the entire Church, the Supreme Pontiff. The affairs are arranged in the city in such a way as in all places, and this applies to both the secular and the regular clergy. Indeed, it happens that, because Rome enjoys the honor of being the capital and the primary city, to the extent that all the world is directed to it as the seat of the Supreme Pontiff,

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the Christian Master, and the center of universal governance, various institutions and groups are necessarily established and organized there to carry out their work effectively; these institutions claim many priests and draw away from the true pastoral ministry, which is truly and properly called such, not a few resources. They certainly attract many, and often induce them to abandon the priestly communion and action, through which souls are saved.

[*Latin ed. p. 243*]

The third session of the Roman Synod, in its 243rd decree, addresses the matter of determining which of the less immediate actions can serve the Holy Church, and seeks to establish a balance between them. One such action is the exercise of ecclesiastical administration, which, if well managed, is beneficial; another involves performing various duties, which are indeed of great importance, but, since they involve priests with the world, they pose the danger that the ardor and practice of pastoral study may diminish, and thus the office, which is specifically assigned to the Catholic priesthood, may not be properly fulfilled. Venerable Brothers and beloved sons: let us now consider the gravity of the matter. In the City of Rome, nearly two hundred thousand souls are counted, for whom two hundred and twenty secular priests and three hundred and seventy religious priests, that is, if all are counted, five hundred and ninety, devote themselves to spiritual care; thus, one priest is responsible for three thousand faithful and three hundred. Furthermore, other priests reside in Rome for the purpose of study or the exercise of some office, and many of these are called to directly exercise the pastoral ministry for the benefit of souls. Moreover, the Church, in order to grow in its endeavors, to govern itself properly in Rome, and to achieve prosperous results that serve higher goods and are to be achieved throughout the entire world, needs a greater number of priests, besides those who administer the Sacraments. The Church must greatly value the office, by word and by writing, of transmitting and imparting charity, especially that charity which is fervent, apostolic, and widely extended, according to the various conditions of modern life and the command of the Lord: "Go, and teach all nations" (Matthew 28:19). It is also fitting that much hope be placed in various religious families, which cooperate with the secular clergy, in all religious families, whether of men or women, whether dedicated to contemplation of heavenly things or to active life. But all of these things, which we have said, and many other things that could be added, must be translated into a fervent zeal for life and pastoral study, and must provide a useful and helpful service to the care of souls, so that their salvation may effect that the mystery of the Incarnation of the Word, the Gospel, the Cross of Christ, and the Sacrament of the Most Holy Eucharist, through which God is with us, may shine brightly with light, power, and significance, and may be adorned with honor, as if with

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trophies. For this is the Church of Christ: this is its true and most splendid face; this is its chief glory.

[*Latin ed. p. 244*]

Acta Apostolicae Sedis - 244 Commentarium Officiale.

From this, it is easily deduced that the distinction between direct and indirect pastoral action, in its very nature, must be made, although these same actions ought to provide mutual assistance and render true and proper service to the sacred ministry. However, it happens – not only to those who still enjoy their youth, but also to those who are advanced in age – that, because our human nature is not angelic, and therefore is not like a flame always ready to obey the commandments of God, it occurs that, among direct and indirect ministry, and the mutual assistance they must provide, more people dedicate themselves to indirect ministry rather than to direct ministry, and that the former has less force, while both gradually languish. Therefore, it is necessary that we all consider more carefully those things which are more pleasing to God, in order to promote the good of our present life and to attain eternal happiness. We priests are all excellent men, whom God has adorned with special privileges; nevertheless, as enough as long as the Lord permits us to live here, dedicated to His glory, to the holy Church, and to the Christian people, we are given this admonition: "The grass is withered, and the flower is fallen, because the spirit of the Lord hath blown upon it. Indeed the people is grass." as the Most Blessed Petrus, the first Roman Bishop and universal Pastor of the Church, spoke yesterday.

Considering the great benefits of the pastoral ministry, whether direct or indirect, which priests are obligated to perform in Romae, it is fitting to draw encouragement from this, so that we may choose what is best and carefully and correctly evaluate all things. Perhaps this is why the ancient masters of ceremonies in the Patriarchal Basilica of Vaticanae decreed that, in the sacred rite by which the new Supreme Pontiff is adorned with the triple diadem, cotton wool should be burned, which significantly recalls that "grass" of which the Prince of the Apostles wrote in his letter. Certainly, whenever the matter of obedience to superiors is not discussed, or of conforming our will to the divine will, how easily can those who administer the sacraments be deceived, as far as pastoral life is concerned, whether direct or indirect, in distinguishing a false appearance from the truth! Speaking to you in simple and familiar language, most beloved priests, who assist Us in fulfilling the Roman episcopal office, allow Us to offer our prayers for your earnest endeavors.

[*Latin ed. p. 245*]

The third session of the Roman Synod, number 245, we recall three events which deeply moved our heart in the Patriarchal Basilica of the

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Vatican. The first occurred one evening in January of the year 1905, when the rite of Beatification was being celebrated in the Basilica of Saint Peter. The temple shone with splendor; noble dignitaries and a multitude of people, cheering and overjoyed, were present; in the high apse, where is the "Berninian glory," shone the image of Blessed John Vianney, the Curé of Ars, with his gaunt face and bright eyes, rapt in the vision of heavenly happiness, who was soon afterwards placed in the list of the Saints. This wondrous spectacle, newly invested with priestly power, showed us what was truly valuable in the priestly life, what held the greatest importance: and this has never left our memory. On several occasions, we visited the town, commonly called Ars, to venerate the mortal remains of that most illustrious saint, whose pastoral virtues we ourselves, some months before, had been delighted to praise in the example of Christian piety for the whole world, through Encyclical Letters, marking the beginning of "The Origins of Our Priesthood." The second event occurred on the ninth of August in the year 1903: in the Basilica of Saint Peter, the new Supreme Pontiff, Pius X, was to be redeemed with the triple diadem. As the solemn pontifical procession proceeded, we were immediately and singularly moved, as we had previously been accustomed to seeing rarely enter the Temple, Leo XIII, the Supreme Pontiff, who, more than ninety years old, weakened by old age, would rise to greet the cheering people and to offer prayers for their well-being. Joseph Sarto, who came from the region of Treviso, had a downcast expression and a thoughtful look. At a certain moment, the procession stopped, and three times the voice of the Prelate rang out, with the sound of burning incense, and these words were spoken: "Thus passes the glory of the world," and all saw the head of the Supreme Pontiff bowed gravely and sadly, as if saying: "This is the great and austere dignity of the Supreme Pontificate; magnificence and external honors are of little value. What matters is the path of the good shepherd, who, leaving behind Tombelle, Saltellare, Treviso, Mantua, Venice, has come here, to take on greater and more pressing responsibilities in the care of the flock, in seeking out, without any intermission of labor, the souls that are redeemed by the Blood of Christ." The third event, which deeply moved us, occurred on the fourth of November, almost two years ago, when a humble priest, and himself once a son of the fields, from the Patriarchal See of Venice, where, in the place of Saint Pius X...

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - The official commentary indicated that he saw, as if transformed, his figure amidst the brilliance of religious observance and the clamor of the assembled multitude. Even in that surging fervor of spirits, the solemnity remained, so that the censer was raised and the incense, as the sacred rites demand, was burned. When the threefold warning resounded: "Holy Father, thus passes the glory of men," he felt,

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more vividly and sincerely than ever before, his own transience, which was being elevated undeservedly. We confess to you, Brothers and most beloved sons, that our spirit regained a peaceful calm when the solemnity turned to the left and paused before the cenotaph of Pius VII — what events did it bring to mind, what precepts did it suggest to the soul! — for a moment. This allowed us to observe nearby the altar of Saint Gregory the Great, with whom, from our youthful years, we have been familiar through his writings, and whom we cherish with singular devotion. We felt something unexpected, which brought us serenity. When we approached the tomb of Saint Peter, the Prince of the Apostles, we certainly perceived something that was full of comfort. It seemed to us that it was sent by the Most Blessed Peter, that he might come to meet us and uplift our spirit, one of his most illustrious successors in the Roman See, namely Saint Gregory the Great. This Roman Pontiff (590-604), who stands out among the prelates endowed with great virtue, strove throughout his life and in the discipline he transmitted, to ensure that the sacred nature of the pastoral ministry excelled in every way for all priests of the Church of God: for all priests of the city, and indeed of the world, participate, directly or indirectly, in a pure, sincere, and faithful manner. The Catholic clergy of the sixth century attribute to Gregory the Great the *Codex pastoralis*, a work of the highest value, after the Gospel of Christ and the Epistles of the Apostles, which is most suitable for sanctifying the hearts of priests and for guiding the faithful on the evangelical path of virtues. We are speaking of a work, to which the title *Regula Pastoralis S. Gregorii Magni* is given, which, though of small size, has attained the most illustrious fame and reputation among men of the Church of all times. We have been using this volume for almost fifty years now, and its reading always brings us the sweetest delight in all circumstances of life. In it, precepts are given, by which bishops and priests throughout the world learn how to live and how to teach; indeed, like...

[*Latin ed. p. 247*]

The third session of the Roman Synod concerned the highest degree of priestly perfection, which can be attained through the great and holy Pontiff, from whose teachings all clergy can derive the most useful guidelines for thought and action. The immense work undertaken by the Church to restore ecclesiastical discipline, during the time of the Carolingian kings, certainly required that, at that time when the state of the kingdom was being regulated by new institutions, and also afterwards, not only new canonical laws be promulgated, not only the liturgical books be suitably revised, and an edition of the Holy Scriptures be prepared – which work was accomplished by Alcuin – but especially that new methods of the apostolate be introduced, and even more that correct norms be established concerning the pastoral care of souls and the spiritual instruction imparted

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to them; and this, for the benefit of the entire population of the West, had already been accomplished by St. Gregory the Great, who had provided the clergy of the Franks with a safe path to the stable restoration of the Church. After so many centuries have passed, the voice of that great Pontiff still resounds in our own age, and he continues to teach us with salutary admonitions from that great magistracy and that excellent example. In this connection, it is worth remembering that our Predecessor, the blessed Pope St. Pius X, shortly after the beginning of his pontificate, when the thirteenth centenary of the death of St. Gregory the Great was being celebrated in the year 1904, highly commended the reading of the "Regulae Pastoralis" in his admirable Encyclical Letter "Iucunda sane," because therein "norms are given for the wholesome instruction of the clergy and for the governance of sacred ministers, which are most suitable not only for those times, but also for our own." As for the rites of the Eastern Church, among the writings of this kind, the Second Oration of St. Gregory of Nazianzus and the book, whose index is entitled "De Sacerdotio," written by St. John Chrysostom, are mentioned; how pleasing to us it is today to commemorate the memory of these saints in heaven, on their own feast day! – for these works certainly seem worthy when compared with the intentions of St. Gregory the Great, of whom we have spoken. The two eminent Doctors of the Eastern Rite of the Church, whose relics are preserved in two altars of the Vatican Basilica, seem to stand with great dignity before this Roman Pontiff, whose ashes were later placed in a tomb in the same Basilica. This Pontiff certainly knew the Oration of Nazianzus, of which we have spoken, since he himself borrowed from that writing the very common phrase: "The art of arts is the governance of souls."

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis - Commentarium Offlciale. It is most pleasing to Us to exhort Our most esteemed Clergy to readily approach these most excellent monuments of doctrine, which the primitive Church produced, from which a wide prospect is revealed into the field of pastoral ministry, to which the wisest precepts are imparted for its fruitful exercise. Before, however, We bring this third session to a close, We seem to be moved by a certain impulse to offer the most paternal and urgent exhortations to all priests who reside in this venerable City: We say this to all, without any distinction. Indeed, the diversity of offices is evident, which each priest in Rome performs, with regard to the task especially assigned to him, since some must devote their efforts to the Roman Diocese, while others must work in the Curia. Nevertheless, all are bound by the same bonds of the priesthood, and all are moved by the same priesthood to work. Therefore, it is clear that those who are devoted to the Roman Curia must not neglect any part of their duties, nor be less suitable for them, in order to devote themselves to pastoral endeavors, which exceed the due measure

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and demand an excessive expenditure of resources. Let them know that, by diligently fulfilling their duties, which are of the greatest importance, they perform a true work of the apostolate, although it may sometimes be less pleasing, it is no less beneficial to the Church, nor should it be rewarded with a lesser recompense. And those who are engaged in pastoral ministry, whether they are in charge or provide assistance, and whose example should always be followed by others, should also remain readily and willingly in the care of souls entrusted to them, and should avoid involving themselves in worldly affairs, and should beware of anything that may seem contrary to those most righteous morals of priestly life, by which every priest is bound to shine before the faithful. Furthermore, for all men of the ecclesiastical order, without any distinction, the decree of the Council of Trent concerning the conduct of priestly life has force; this decree is indeed urgently insisted upon and cannot in any way be violated; and it was decreed not without a very serious reason, since it is of such importance and is so useful to Us. That very sentiment, "to show reverence to all," stands out as a special emblem, by which the more glorious ages of the Church are distinguished, and, as We are fully confident, will be the honor and ornament of the Roman clergy now and in the future. 17 Among the countless benefits with which the most benign God bestows upon... 17 Sess. XXII, De reformat, c. 1.

[*Latin ed. p. 249*]

The third session of the Roman Synod, number 249, has deigned to increase and, as it were, enrich our spirit, and we note this most important and precious thing: that from childhood until this advanced age, the image of Jesus Christ, the Divine Shepherd, has always pleasantly and powerfully drawn our soul. And this, indeed, gives us a certain hope that, when it will be necessary to return to the Father, then also the same sweetest image may shine upon us, or may be able to refresh our "end of earthly light." The sweetness of this Divine Shepherd, as is abundantly evident throughout the tenth chapter of the Gospel of Saint John, is so great that no one can resist it, or refuse to conform to it, without jeopardizing his eternal salvation and eternal happiness. "But he that entereth in by the door is the shepherd of the sheep." With these words, the door seems to be opened, and through it enters the shepherd, who knows all his sheep and calls them by name. O, beloved priests, who exercise the parochial ministry! If these evangelical words, full of comfort, are to apply to you, then diligently attend to the spiritual needs of your faithful and always perform your duties diligently; for this is of great importance in properly governing the parish. Sheep readily obey the shepherd who comes before them; for his presence makes them safe and secure from all dangers. "I am the door. By me if any man entereth in, he shall be saved; and he shall go in, and go out, and find pasture... I am come that they may have life,

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and that they may have it more abundantly." We deem it advisable to omit the harsher words that are interspersed with these sweet words; for these pertain to those things that were said about the hireling shepherd, that is, the priest who has undertaken the care of the parish, but who, when he sees the wolf threatening the sheep with imminent danger, sleeps or flees, but does not raise a cry, so that the invading wolf may be repelled and driven away, even with the help of others. For the hireling shepherd is not moved by love for his sheep, nor is he concerned for them. Venerable Brothers and beloved sons, so that we may be strengthened in spirit and our hearts may be encouraged, the Divine Redeemer repeatedly affirms: "I am the good shepherd." These repeated words call us and urge us to resolutely follow in his footsteps, and to spare no effort or expense, in the very same way that Jesus, the true good shepherd, did.

[*Latin ed. p. 250*]

Acts of the Apostolic See - Official Commentary 250. The watchful pastor, the pious pastor, offered his life for us, hanging from the cross, and through all time, in the Eucharist, the greatest Sacrament of his charity, continues mystically to offer himself. PASTORAL SOLICITUDE FOR THE SALVATION OF ALL, IMPELLED BY A MISSIONARY ZEAL. It must be particularly noted, under the light of that parable concerning the good shepherd, that Christ Jesus repeats those very words, and remembers the Divine Father, whose light, when it shines upon our minds, opens and elevates them: "As the Father knoweth me, and I know the Father: and I lay down my life for my sheep." And finally, adding to this image of the good shepherd, He, as it were, the artist, with the final touch of His hand, adds these words: "And other sheep I have, which are not of this fold: and them also I must bring, and they shall hear my voice, and there shall be one flock, and one shepherd." How greatly these words of affirmation fill us with joy, in which the future event is clearly affirmed and foretold: "They shall hear my voice, and there shall be one flock, and one shepherd." From this page, as it were, rays of heavenly light are emitted, which touch the peoples not yet joined to the Christian name, and seem to foreshadow the first rays of light of the Ecumenical Council, which with a certain mystery and anxiety, already greatly moves the hearts of Christians throughout the world. This page pertains in a special way to those who, enriched by the priesthood and residing in this venerable City, glory in the name of the Roman clergy, or who render helpful service to it; and to those who, having the pastoral care of souls, directly serve the Supreme Pontiff, the Bishop of Rome, and are closely associated with him. And it also pertains to each one individually, who – whether prelates or officials of lower rank in the Roman Curia, dealing with matters of greater or lesser importance pertaining to the governance of the entire Church, in the Sacred Congregations and in numerous Religious Institutes – share in the solicitude for all the Churches,

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with which the Head of the Church, that is, the Supreme Pontiff and the Vicar of Christ, is most especially concerned. This large group, from 2021 22 29 21 Jn. 10, 15. Ibid. 10, 16. Ibid.

[*Latin ed. p. 251*]

The third session of the Roman Synod, on the 23rd of [month unspecified], seems to shine with light for all nations, tribes, peoples, and languages, emanating from Jesus Christ, the Divine Shepherd and Redeemer of the whole world.

FATHERLY FEELINGS ARE COMMUNICATED TO THE SACRED COLLEGE AND THE ROMAN CLERGY.

Most beloved Cardinals, we greet you with a heart moved by paternal affection. Your distinguished presence and your amiable demeanor have provided a shining example of piety to the entire Roman clergy and people. We also greet your colleagues, whom the severity of winter has kept at home, and we are concerned for their health, as is fitting. The sorrow of this enforced absence adds to their merit, and it is a cause for us to seek heavenly assistance, which we need.

This ecclesiastical assembly, which is the first Synod of the Roman Diocese, has become exceedingly solemn, thanks be to God, because it concerns this Diocese, which is, after all, the first of all Dioceses, as it was founded by Peter. Perhaps in the annals of the Catholic Church, this is the most important Synod. Thanks be to God, glory to God!

Venerable Brothers and beloved sons! We can scarcely express to you how much spiritual delight and solace these gatherings and these paternal conversations have brought us. On this occasion, we wish to reiterate that we declare to you our concern, with which a paternal heart desires to be joined in close connection with those who, in the Roman Diocese, participate together in the pastoral ministry, each in their own role. Therefore, let us add our hearts to yours.

Blessed be the Lord every day. God carries our burdens, our salvation is God. The image of Jesus, the Good Shepherd, is always before our eyes, especially when we are engaged in the reading of the Holy Gospel; and it nourishes our souls, in much the same way as His Eucharistic Body and Blood, truly the food and truly the drink, provide nourishment of heavenly grace, by which we are strengthened, freed from errors and sins, and from which, even in the midst of the anxieties and the evils of this mortal life, springs forth that intimate joy, which is rightfully and deservedly a foretaste and a kind of beginning of future glory: Good Shepherd, true bread – Jesus, have mercy on us – Feed us, protect us – May you make us see good things – In the land of the living.

Amen, Amen!

Cf. Apoc. 1, 9.

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Following, St. Thomas Aquinas, in the Feast of the Body of Christ.

[*Latin ed. p. 252*]

Acta Apostolicae Sedis - Official Commentary 252. TEXT OF THE PAPAL ADDRESS DURING THE THIRD SESSION. TO THE PRIESTS AND PASTORS. Venerable Brothers, beloved sons. The singular characteristic of the Catholic priest is the exercise of the pastoral ministry. Every priest is a Christian. But he is a Christian for himself: and a priest for others: *christianus sibi: sacerdos aliis*. It is not necessary to be a priest to become a saint. Even in the lay state, there are excellent souls, who in ordinary life, nourished by the grace of God, were followed, admired, and proclaimed as saints, and as such, the Holy Church honors and exalts them. But one does not arrive at the priesthood except through a special vocation, through an extraordinary mandate from the Lord, who prepares his elect from long ago, and says to each one: "Thou art a priest for ever, according to the order of Melchisedech." Saint Paul, in his letter to the Hebrews, expresses with incomparable eloquence the excellence of the new priesthood, the priesthood of Christ, whose virtue and dignity is distributed and transmitted to each of these privileged ones, to whom the following words apply: "He taketh men being in the state of men, that he may be merciful unto them in things pertaining to God, that he may offer sacrifices for the sins of the people." To save man, He, Christ, the Word of God, became man. At the exact time marked by the Father, He began His conversation on earth, *cum hominibus conversatus est*: in order to better sympathize with human miseries, He clothed Himself with human miseries – with all, except for sin – and became a teacher of heavenly doctrine, of infinite patience in enduring the hardships of enough, in accepting the cross, thus consuming the holocaust of Himself to the Father, and leaving to His most intimate followers His mission, and the continuation of His example and His sacrifice *pro peccatis et ad redemptionem totius mundi*.

Intimate depositaries of His inheritance and of His grace of teaching and of the continuation of His sacrifice, these chosen ones have constituted the first fruits of the priestly order, and after two thousand years, they constitute its admirable perpetuity of privilege and honor.

1. Psalm 109 (110), 4.

2. Hebrews 5, 1.

3. Baruch 3, 38.

[*Latin ed. p. 253*]

The third session of the Roman Synod, 253. It is of this permanence that we enjoy sublimity and benefit. We give thanks to God with our heads bowed in the dust. Now, Jesus, blessed be He, in instructing His contemporaries as a divine teacher, – with His gaze directed towards the future of the entire world, represented by His Church, the Church of all ages and

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all peoples, which is to say, His kingdom in time and eternity –, employed simple but vivid and moving images. Behold, He said, "I am the vine, and you are the branches; I am the bread of life, the way, the truth, the life: I am the light of the world, I am the door of the sheep." *Ego sum vitis, vos palmites: ego sum panis vitae – via, veritas et vita – lux mundi – ego sum ostium ovium.* And the enumeration concludes with the most gracious of titles, which He gave to Himself in intimate contact with His own, the designated continuers of His work. Behold: "I am the good shepherd." Note this particularity. The two images of the door of the sheep, *ostium ovium*, and of the *pastor bonus*, are seen associated and following each other in the parables of Jesus' language. It would even seem that one is related to the other to such an extent that they proceed at the same pace; twice Jesus says, "I am the door," and twice, "I am the shepherd of the sheep."

To John, the most intimate confidant, this particularity did not escape. "The door is opened and closed to the sheep," he writes, "the shepherd watches over them and governs their entrance and exit."

Beloved Brothers and sons: Is not the mystery of our priesthood displayed here? Is it not the light of the Divine Shepherd that is painted on the face of every young cleric as he rises from the altar of his sacred ordination and begins his journey under the gaze of Jesus, who stands at the door of the sheep, through which the sheep enter or exit, ready at His beck and call?

THE PROBLEM OF THE CLERGY OF ROME AND ITS VARIATIONS.

Son of a humble and simple, yet honorable family, did you not become a priest at the prompting of Jesus, who touched your heart, perhaps even from your innocent childhood, and called you to His priesthood? Is it not because you were entirely of Jesus, and came to Him associated in the fulfillment of the expansion of His spiritual kingdom in the world? Well, what happened to you? Why, after the first trials of your priesthood, do you think of other things?

Io. 15, 5; 6, 35; 14, 6; 8, 12; 10, 7.

Io. 10, 7-9; 10, 11-14.

[*Latin ed. p. 254*]

Acts of the Apostolic See - 254 Official Commentary: concerning those souls to be saved, and concerning that characteristic ministry for which the priesthood was instituted: namely, the direct pastoral care of souls, the governance of souls? Here we stand before the grave problem of the Roman clergy. The Catholic Church is like "an army set in array" for the spread of the Kingdom of God. In the priesthood, the various degrees of the ecclesiastical order are manifested: from the young priest to the coadjutor, to the parish priest, to the Bishop, and, in Rome and for the universal Church, to

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the Supreme Pontiff. Thus, in Rome as everywhere: and this must be said for both the secular clergy and the regular clergy. In fact, this occurs: the central character of Rome as a city of reference for the entire world, to the head of Christianity and the seat of universal government, has created and maintains requirements for the organization of good work, which absorb numerous priestly energies, and determine considerable distractions from the ministry of pastoral care itself. These are tempting distractions that often lead to a compromise between the direct and immediate priestly contact and action with souls, and the indirect action of service to the Church, through the vehicle of ecclesiastical administration, which, although well regulated, thanks be to God; or through various high-level positions that, leading the priestly soul along the paths of the world, risk drying up the fervor and practice of pastoral zeal, to the detriment of the precise and immediate purposes of the Catholic priesthood.

6. Venerable Brothers and beloved sons: we recognize the harsh reality. The city of Rome has approximately two million souls. Two hundred and twenty secular priests and three hundred and seventy regular priests are dedicated to the pastoral care of these souls: five hundred and ninety in total. This means: one priest for every three thousand three hundred souls! But in Rome, for reasons of office or study, there are many other priests, so many: priests who are all called to the direct pastoral ministry of souls. The Holy Church, moreover, for its development, for its government in Rome, for its successes in view of the higher goods that concern the entire world, needs numerous priestly energies beyond the strict administration of the Sacraments. It must also take into great account everything that is an exercise of teaching – "with pen and ink" – of charity, especially of charity, zealous, apostolic, and ample, according to the words: "Thou art beautiful, O my love, sweet and comely as Jerusalem, terrible as an army set in array."

[*Latin ed. p. 255*]

The third session of the Roman Synod, considering the various contingencies of contemporary life, according to the Lord's precept: "Go, and teach all nations" (Matth. 28, 19), must also be equally attentive to exercising its luminous and beneficial influence in the good order of society and the international community. It must be able to count on the various religious orders, both regular and secular clergy, all these ancient and modern religious families, both male and female, of contemplative and active life, in collaboration. This, and much more that could be added and multiplied, could, and should, be directed towards a living flame of life, of pastoral zeal, and a well-ordered and invaluable collaboration in the care of souls, for whose health the mystery of the Incarnation of the Word, the Gospel, the Cross, and the Eucharist, "Deus Nobiscum," have light, significance, and triumph.

This, indeed, is the Church of Christ; this is its most authentic and most

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splendid countenance; this is its true glory. It is immediately apparent from these brief remarks the naturalness of a distinction between direct pastoral action and an indirect action, but with a character of true and exquisite collaboration in the sacred ministry of souls. And it happens that for every priest, especially if still at the beginning of life – but also for older, more seasoned ones – due to the very nature of our common human nature, and not angelic, that is, not as readily responsive as a flame to every prompting of the Lord, it happens, we repeat, that before the distinction between the direct ministry of souls and the indirect ministry of collaboration, the latter is preferred to the former, and that the former is overlooked, and that even the latter, in the long or short run, loses its vigor. Therefore, it will always be more advantageous for the progress of the spiritual life of each of us to become accustomed to a good appreciation of what is most valuable, of what is most pleasing to God for the true happiness of our present life and of our future life, eternally. We priests of the Most High are all privileged souls; but as long as the Lord allows us to live here in His service and in the service of the holy Church and the Christian people, we are always accompanied by that "vanity of vanities" of which St. Peter, our first Bishop of Rome and Pastor of the universal Church, also spoke to us yesterday (1 Pet. 2:4). May this configuration of the preciousness of the advantages of direct or indirect pastoral life for the priests of Rome be a good warning to us.

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - An Official Commentary: It is important to choose wisely and to appreciate everything correctly. It may have been this consideration that suggested to the ancient masters of ceremonies of the Basilica of St. Peter to replace, in the ceremony of the solemn coronation of the new Pope, the tow that is burned before his eyes with the "foenum" of which the Prince of the Apostles writes in his letter. Apart from special provisions of strict obedience and, in any case, of seeking conformity to the will, not ours, but of God, in matters of direct or indirect pastoral life, how easy are the deceptions and confusions between appearance and reality! The confidential simplicity of these conversations with you, Our most beloved priestly collaborators in the office of Bishop of Rome, allows Us, as an innocent relief to Our conversation, to remind you of three strong impressions that We had right here in St. Peter's, which remained deeply imprinted in Our life. The first is from an evening in January of 1905, for a Beatification. The Vatican Basilica was in vibrant splendor, with noble figures, a very joyful and applauding crowd, and high up in the background of the apse, in the glory of Bernini, the wretched but rapt figure in the glory of celestial blessedness of the Blessed John Vianney, the Curate of Ars, who was proclaimed a Saint a few years later. That vision, for Our young priestly spirit, seemed to indicate what is truly precious in the

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priesthood, what is more precious: and We never forgot it. We often went to Ars to venerate the blessed body of that great man, to whom, just a few months ago, on the centenary of his death, We were able to offer, with the Encyclical "Sacerdotii Nostri primordia," a eulogy of his pastoral virtue for the edification of the whole world. Another impression: of 1903, on August 9th: the ceremony of the Coronation of the new Pope, St. Pius X, in St. Peter's. The imposing nature of the papal triumph, which was beginning, suffered a first moment of moving disappointment for those who had been accustomed to the rare appearances of the very elderly Pope Leo, who still struggled to stand above his declining years, to greet and bless the enthusiastic crowd. Pope Sarto came from the Trevigian countryside; with a great humility of spirit, and a thoughtful expression on his face. The procession stopped somewhat at a certain point. With the threefold gesture of the Prelate who, burning the tow before the eyes of the Pope, repeated three times the words: "Sic transit gloria mundi," everyone saw that grave and solemn face, as if saying, falteringly, "this is the great and austere dignity of the papacy." Here, the external splendor and honor lose much of their value. What truly counts are the steps of the shepherd of souls taken thus far.

[*Latin ed. p. 257*]

The third session of the Roman Synod, from that time, from Tombolo, to Salzano, to Treviso, to Mantua, to Venice, until arriving at this point, in order to rekindle, more than ever, the zealous spirit of the pastor in the care of the flock, in the insatiable pursuit of souls that Christ redeemed in His Blood. The last impression was that of November 4th, two years ago, when the humble priest, also coming from the countryside and from the succession of the Holy Patriarch of Venice, found himself for the first time transformed by the glow of devotion and the enthusiasm of the crowd. Amidst that fervor, at a certain point, the procession stopped to allow for the rite, also for him, of the raised hand and the incandescent, crackling torch, a threefold warning: which joined with the sense of his own unworthiness, never so vivid and sincere as at that moment: "Pater sancte: sic transit gloria mundi." We can tell you, Venerable Brothers and beloved sons, how the spirit regained its calm when the procession, turning to the left and stopping for a while near the tomb of Pope Pius VII – what a story his was, what a lesson! – allowed us to glimpse, just a short distance away, the altar of the Holy Pope Gregory the Great, familiar from our youth to our soul and to our devotion. It was an unexpected and reassuring surprise. As we made our way towards the tomb of St. Peter, the first Vicar of Christ and the first Bishop of Rome, we felt as if He had sent us, to meet us and to encourage us, one of His most illustrious successors on the Apostolic See, St. Gregory the Great. Roman Pontiff, great among the greatest, everything in his life and in his teachings inspired him to emphasize the sacred and

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paramount character of the pastoral ministry for every priest of the Church of God, in a direct or indirect, but real, but sincere, but faithful participation of all priests of the City, as indeed for all priests of the world. It is right that the Catholic clergy owes to Pope Gregory I, after the Gospel of Jesus and the Apostolic Letters, the most precious code for the pastoral governance in the sanctification of priestly souls, and for the guidance of the faithful. This small book, well-known in all ecclesiastical literature, *Regula Pastoralis* 8 of Gregory the Great (590-604), has kept us good company for almost half a century, and it provides us with ineffable joys in rereading it in all circumstances of life. It teaches bishops and priests 9 9 Migne, PL, 77, 13-128. 17 - ACTA, vol. I I , n. 4. — 20-4-1960.

[*Latin ed. p. 258*]

Acts of the Apostolic See •— Official Commentary 258 •— to all the Bishops and to all the priests—how they should live and how they should teach—. It can serve as a mirror reflecting the conformity of one's life to the model proposed by the holy Pope. In the immense work of reorganizing the Church under the Carolingians, during and after the establishment of new structures, it was necessary not only to establish canonical legislation, to finalize the liturgical books, and to prepare a good text of the Holy Scriptures—which Alcuin was able to accomplish—but above all, to teach new methods of pastoral apostolate, and even more so, a true doctrine of good spiritual governance and of the education of the spirit. This had already been accomplished for the benefit of the West by St. Gregory the Great, who taught the Frankish clergy the safest ways to restore the Church. The wise voice of the great Pope continues for a long time to be heard, and abundantly dispenses the lessons of his teaching and the virtues of his example. It is fitting to remember that the Holy Pope Pius X, in the centenary of the death of St. Gregory the Great (1904), at the beginning of his pontificate, in his wonderful Encyclical "Iucunda sane," highly recommended the reading of the *Regula Pastoralis* because "norms are there transmitted, not only for those times, but also for our own." In the Patristic literature of the East, there is the Second Oration of St. Gregory of Nazianzus and the treatise *De Sacerdotio* of St. John Chrysostom, worthy of comparison with the *Regula Pastoralis*. How pleasing it is to us to pay homage to St. John Chrysostom today on his feast! These are the two great Doctors of the Eastern Church whose relics are venerated here in the Basilica of St. Peter in two altars, as if to provide noble company to the great Pope of Rome who followed him after many years. Certainly, our Gregory knew the Fifth Oration of Nazianzus, from which he must have taken the famous formula: "Ars artium regimen animarum" (The art of arts is the governance of souls). It is pleasing to us to remind our most beloved clergy of these sources of ancient Christian literature, so rich in horizons and in directions of pastoral ministry.

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And now, as we approach the end of this, our third discourse, we feel inspired to address with loving earnestness our prayer to all the priests of Rome, to all of them, and to each one without exception. The distinction of personal attributions concerning the main line..."

[*Latin ed. p. 259*]

The third session of the Roman Synod, paragraph 259, makes evident the specific duties of each person in Rome. The Curia, on the one hand, and the diocese, on the other. But the common priesthood unites all and inspires all. It is most natural that the duties of one's office in the Curia should not be neglected, nor should they be diminished in order to indulge in pastoral activities that exceed the proper measure. Those who are engaged in the great ecclesiastical offices should know that, by diligently attending to their characteristic duties, even if they are not directly involved in the immediate care of souls, they nevertheless perform a true work of apostolate, which, although it may sometimes be less pleasing, is nonetheless useful to the Church and meritorious. And on the other hand, those who are engaged in pastoral ministry, whether through direction or through laborious, exemplary, and always amiable and patient collaboration, should remain within their sphere of action, should not concern themselves with secular endeavors, and should avoid any eccentricity that might disturb the edification that each priest is obligated to provide to the faithful. The decree of the Council of Trent concerning the conduct of the clergy is always there with its inexorable insistence: but how significant, precious, and dear it is. *Cunctis afferre venerationem* remains the glory of better times, and, we are well assured, the glory of the present and future of the Roman Clergy. Among the graces that the Lord has deigned to grant to our humble life, from the very beginning in childhood to this late hour of vespers, this grace of a living and persistent attraction of the spirit towards the vision of Jesus, the Good Shepherd, is certainly the first and most precious. It almost assures us that even our return to the Father will occur in this *lucis terminum*, or not without it. For every priest, the tenderness with which the tenth chapter of Saint John is imbued exerts such a fascination that to resist it or to turn away from it can jeopardize his eternal salvation and happiness. Amen, amen: I say to you, he who enters by the door is the shepherd of the sheep. Behold the door that is opened, behold the shepherd who knows all his sheep and calls them by name. Beloved pastors: we implore you to pay attention to the well-prepared and well-maintained statistics: a very important undertaking for the governance of a parish. The sheep follow the shepherd who goes before them: the company of the shepherd gives them security against all danger. *Ego sum ostium. Per me si quis introierit salvabitur: et ingredietur et egredietur et pascua inveniet. Ego veni ut vitam

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habeant et abundantius habeant.* Session XXII, De Reform, chapter 1.

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis - Commentarium Officiale. Mi rendo grato per le espressioni dure che si mescolano alle dolci: cioè quelle riguardanti il pastore mercenario, per esempio, che è entrato nella parrocchia, ma che, all'avanzarsi del lupo rapace e minaccioso, dorme o fugge, piuttosto che gridare all'invasore, o impegnarsi a combatterlo e farsi aiutare. Il mercenario non ha cuore, non ha interesse per le sue pecorelle. Oh, venerati fratelli e diletti figlioli, per svegliarci, per darci conforto, ecco che Gesù ripete la sua affermazione: una, due, tre volte: *Ego sum pastor bonus*. Tale ripetizione è un invito per noi e un monito a cogliere il suo esempio, a moltiplicare i nostri sacrifici, come Lui dà la vita — come l'ha data veramente sulla croce, e continua a darla misticamente nel suo Sacramento di amore — Lui, Gesù: veramente *pastor bonus, pastor vigilans, pastor pius*.

SOLLECITUDINE PASTORALE PER LA SALUTE DEL MONDO INTERO, SPIRITO MISSIONARIO. Singolare, verso la fine della parabola del Buon Pastore, la continuazione delle affermazioni e, infine, il richiamo al Padre, e nella luce del Padre, l'allargamento dell'orizzonte. Il Padre mi conosce e mi segue come io lo conosco e vivo in Lui. Il Padre mi ama: perché io do la vita per le mie pecorelle. Gesù dà infine un ultimo tocco: non sono tutte qui le mie pecorelle. Oh! ce ne sono altre che non appartengono al mio ovile: ma anche quelle io le voglio e le debbo condurre a me: e, assicuro, ascolteranno la mia voce e si farà un solo ovile ed un solo pastore. *Audient vocem et fiet unum ovile et unus pastor*.

Oh, gioia per Noi nell'assicurazione così netta e così decisa che questo avverrà! *Audient vocem et fiet unum ovile et unus pastor*.

1. Questa pagina è una nuova irradiazione di luce celeste che si apre sopra il mondo missionario e quasi la prospettiva annunziante i primi albori del prossimo Concilio Ecumenico, che già sta sollevando sospiri ansiosi e palpiti di misteriosa aspettazione in tutto il mondo. Soprattutto e certamente, può essere ben riferita al nostro sacerdozio, a quanti vivono qui sulle rive del Tevere, onorati di appartenere al Clero Romano o di collaborare con esso: a quanti fra di noi si occupano delle anime in senso pastorale, immediato e diretto ed in speciale familiarità col Sommo Pontefice, Vescovo di Roma. Può ben essere riferita a quanti "Cfr. lo. .10, 1-18.

"I am the good shepherd. The good shepherd giveth his life for his sheep."

[*Latin ed. p. 261*]

The third session of the Roman Synod, having considered matters of great importance, – from the highest offices of the Prelature to the most humble and no less laborious services within the vast administration of the Universal Church, in the various Sacred Congregations or in the nu-

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merous Religious Institutes – all participate in the *sollicitudo omnium Ecclesiarum*, which has as its Head and center the Holy Father, as the Vicar of Christ. This great multitude, drawn from all nations, tribes, peoples, and languages, appears as if immersed and illuminated by the same light of Jesus, the Divine Shepherd, the Savior of the world.

FINAL GREETINGS TO THE LORDS CARDINALS AND ALL THE MEMBERS OF THE ROMAN CLERGY:

Most Eminent and most beloved Lords Cardinals: Our heartfelt and fraternal greetings to you. With your noble presence, and with the grace of your sweet majesty, you have edified the entire clergy and the good people of Rome. We also wish to greet your colleagues, whom illness during the season kept from being present, out of due regard for their health. Even their absence was a merit and a contribution to blessings for us.

This our ecclesiastical assembly, which will be hailed as the First Synod of the diocese of Rome, for various reasons, and with the grace of the Lord, is about to be the most solemn in relation to a diocese, to the first diocese, because it is the diocese of St. Peter, and perhaps the most complete in the history of the Catholic Church in the world. Deo gratias et Deo gloriam.

Venerable Brothers and beloved sons! We cannot express to you how much these meetings, these simple conversations among us, have been a source of spiritual joy for Us. They leave us with a strong desire to be able to renew them, as a manifestation of the interest with which the heart of the Father loves to remain in contact with those in the diocese of Rome who, each in their own way, share in the pastoral ministry of souls.

Let us be encouraged. Benedictus Dominus per singulos dies. God bears our burdens, our salvation is in Him. May the image of Jesus, the good Divine Shepherd, always be before our eyes when we read the Gospel, just as the sacramental and living presence of His Body and His Blood: *vere cibus, vere potus*, maintains the grace that saves us from error and evil, and even amidst the anxieties and mortifications of life, remains the source of that inner joy, which can rightly be called the foretaste of future glory: *Bone Pastor, panis vere — Iesu, nostri miserere — Tu nos pasce, nos tuere — Tu nos bona fac videre — In terra viventium.*

15 16 15 16

Psalm 67, 11.

Sequent. St. Thomas Aquinas, in the Feast of the Body of Christ.

[*Latin ed. p. 262*]

262 Acta Apostolicae Sedis - Official Commentary. ADDRESS OF THE MOST BLESSED FATHER, GIVEN ON JANUARY 28, A.D. 1960, IN THE IGNATIAN CHURCH, TO THE STUDENTS FROM THE DIOCESES OF ROMANA, OR RESIDING IN ROMA FOR STUDIES. Beloved sons. The most ardent desire that moves Our heart towards you has led Us to convene

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you here, so that We may share with you, through a paternal address, the thoughts that the solemn assemblies of the Romana Synod, which are being held these days, bring to Our mind. You have come to Roma from various nations, almost countless in number; and when We see you, cheerful, serene, and most joyful, with that joy which shines forth in your flourishing youth, it seems to Us that the Provident God is promising to the holy Church, concerned about the virtue, number, and apostolic zeal of the future clergy, what is hoped for today. Indeed, the Romana Synod draws the most beautiful and fruitful hopes from you, and rejoices in being able, in a certain way, to communicate these to all the Catholic dioceses from which you have come.

SOME REMEMBRANCES, PIOUS AND GRATUITOUS, ARE BROUGHT TO MIND. The celebration of this event, as far as it concerns the growth of religion in this venerable City, can be considered the greatest; and furthermore, the memory and glory of this Ignatian Church, which clearly testify to how much the Roman College, contained within this building, has contributed to the advancement of sacred studies and to the works of the apostolate, certainly contribute greatly to making this meeting of the common Father and his sons more joyful. And in a particular way, We consider memorable the monument of the tomb of Our Predecessor, the blessed and remembered Gregory XV, born of the gens Alexandri; who, although he held the Supreme Pontificate for not many months, from the year 1621 to the year 1623, nonetheless deserved much praise for religion, especially because he greatly fostered the glory of St. Ignatius and St. Francis Xavier, and sought to spread the Christian name throughout the entire world through the preaching of the Gospel.

[*Latin ed. p. 263*]

Pontifical Address to the Seminarians 263. It pleases Us, beloved sons, that, as if whispering in your ears, We recall that when We resided in Rome for the sake of studies, We often came here to kneel before the altress of St. Aloysius Gonzaga and St. John Berchmans, praying to these heavenly saints that, through their intercession, We might obtain from God the preservation of perfect and unblemished purity. At that time, Our youthful spirit was delighted by the blessing of Leo XIII, and later by the paternal and loving gaze of St. Pius X; and these things We wish to recall now, for Our memory and for yours. Now, as is fitting, We have drawn inspiration from the Sacred Scriptures, to speak with you, who are younger, today, in the very same manner in which, three days ago, We spoke with those gathered with Us in the solemn Synodal assemblies of Our Diocese, among the priests. The Book of Judges is opportune for Us in this matter, in which, as you know, the deeds of those men are recounted who, after the time of Moses, received his inheritance and undertook the difficult task of guiding the Chosen People. To Gideon, to whom a vast multitude of men was

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present, who, indeed, seemed ready and prepared for all dangers and to overcome all difficulties, the voice of the Lord was heard, saying that, rather than the multitude, the virtue of the few is more powerful in undertaking arduous and great endeavors. For the law of his life and its progress and perfection always demands selection. Beloved sons, you must consider that, after you have completed the course of years during which your mind and spirit must be properly formed, you are to be chosen for the most select groups, which, by the will of God, are called to spread the boundaries of the Kingdom of God. Indeed, these things, which are read in the Book of Judges, pertain in some way to you: "And the Lord said to Gedeon: The people that are with thee are many, and Madian shall not be delivered into their hands: lest Israel should glory against me, and say: I was delivered by my own strength." Speak to the people, and proclaim in the hearing of all: Let him that is fearful and timorous return." After the words which We have mentioned above, of twenty-two thousand men, only ten thousand remained. And after "the Lord said... to Gideon..."

[*Latin ed. p. 264*]

Acts of the Apostolic See - Official Commentary 264 3 separately: "but those who have drunk with bent knees, they shall be on the other side," only three hundred men remained, having passed this test. Consider this outstanding example, beloved sons, and diligently adapt it to yourselves and your own conduct. He who is double-minded or lukewarm, who longs to lie down in the comforts of life, who thirsts for excessive worldly things and human disciplines, and who desires to experience all things earthly, cannot be, nor can he be called, a true soldier of the Kingdom of God. 4 Beloved sons, pay close attention to this: the secret and fruitful power of your future apostolate lies primarily in a necessary and proper detachment of the mind from worldly things. Therefore, let us, in these our times, present to you, who have not been called to military pursuits nor to the undertakings of earthly dominion, but rather to conform peoples to a new and better order, and to associate the entire human family firmly with Christ through his law and virtue, let us, we say, propose and explain to you the following three sentiments, which are so dear to Us. These were not revealed to Us through divine inspiration, as happened to Gideon; but, while we were engaged in holy prayer, in intimate converse with God, they shone forth in Our minds. WALK WORTHILY 1. Above all, we urge you to this: Walk worthily. With these words, that most clear way of life is presented to you, which the exalted nature and dignity of the priestly office, and the purpose of leading a holy life, necessarily demand of you. You have come from all parts of the world to Rome, and in this venerable City, you are united by daily and fraternal bonds of familiarity. There is no great difference in morals or customs among you, since you share the same common heritage of doctrine, and the same common desire to serve God and

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the salvation of souls. Each of you, having come to the head and, as it were, the center of the Catholic world, has brought with him from his own region the noble and abundant riches of instruction, which he had received from his ancestors as a sacred inheritance. And since you know each other and easily foster mutual esteem, you share together the gifts and talents that you have received from nature or from divine grace. 3 Judges VII, 4-5. 4 Cf. Ibid. VII, 6.

[*Latin ed. p. 265*]

Address 265 to the Students of the Sacred Disciplines:

Just as it is evident and certain to you, young men with flourishing and aspiring minds, that you have not come to Rome for the purpose of obtaining an elevated office and a special privilege, but so that, with greater learning, generosity, and Christian humility, you may render your assistance not only to your Bishops, but also to future brothers in the priesthood, who rely so much on your help. Therefore, strive diligently to achieve this; from this righteous institution, abundant and salutary fruits can arise. Therefore, you see and, undoubtedly, understand why you are urged with these words: "Walk worthy." These words should clearly resonate with the faithful Abraham, to whom the Lord imparted this admonition: "Walk before Me, and be perfect."

However, in order to walk worthily, the following things are primarily necessary for you: First, you must enrich your minds with the adornment of doctrine, which should be open to all things of beauty, holiness, and those things which God reveals to you; furthermore, you must strive for that perfect innocence of life, which will make your minds completely free from worldly things, and thus enable you to rejoice with those who rejoice, and to mourn with those who mourn; you must also acquire exquisite prudence in acting, which must be cultivated and matured through diligent and constant study, without which you will not be able to properly perform the sacred duties that are demanded of you; finally, you must acquire that benevolent manner of acting towards others, by which you will always gain the goodwill of others. To put it briefly, you must strive for "For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline: think on these things." so that, from this venerable City, which is the mother of Apostles and Martyrs, Monks, and Missionaries, you may one day attain even higher goals. For he who delays, in order to seek worldly advantages, and who is seduced by the enticements of the flesh and blood, undoubtedly faces a grave danger, lest he become stagnant like water in a marsh, and grow dull within the Church. Therefore, strive forward, but walk worthily.

Furthermore, all things that in any way relate to your sacred institution should be made clear to you; and you should already now have them un-

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derstood and explored, not only for the chaste delights, which...

[*Latin ed. p. 266*]

Acta Apostolicae Sedis - Official Commentary 266: While you may abundantly enjoy the divine Eucharist, you will also encounter difficulties, as well as anxieties and doubts, which may sometimes seem to darken and hinder the priestly life. Proceed with dignity! Beware of the snares that the affections of the soul, and the relationships you have with others, may present. A true ecclesiastic does not act inconsiderately, nor is he a weak-spirited man, partial, taciturn, timid, or sad. He cannot in any way be satisfied with a mediocre degree of Christian perfection. Indeed, even from the blossoming of his youth, when he is prepared to undertake the sacred ministry, he desires to know himself thoroughly, so that he may remove from himself any vices that might tarnish the purity of his character, and so that he may prepare his mind for that elevated way of life which God demands of his priests, for it is especially to them that this exhortation is addressed: "Be perfect."

TAKE THE BOOK AND DEVOUR IT: With this second sentence, we urge you to seek the wholesome sweetness of the Holy Scriptures. May this image, presented to you through the oracle of the Book of Revelation, never depart from your sight; before your eyes is placed the Angel of the earth and the sea, who, having heard a voice from heaven, shows you the Divine Book, as he did to the Apostle John. Oh, how effectively this image describes the Church itself, which, spread throughout the entire world, offers you its most precious treasure! In this Book, the will of God is clearly shown to each of you; it is made clear to you what your life should strive for, and from where fruitful apostolic activity proceeds, the prosperous outcome of which cannot be placed in the fickle success of human affairs, which may sometimes be lacking. Indeed, observe the manner in which the Church acts: through its Councils, Synods, and the prescriptions of Canon Law, it sows the seed in one age, and in another age it gathers the ripe fruit. Therefore, draw from the Holy Book the norms by which your piety may be more safely and effectively fostered, and by which your ecclesiastical life may be exemplified. From the works of St. Lawrence Justinian, Patriarch of Venice, it seemed fitting to us to extract certain passages that are remarkably relevant to our matter, as they reveal the benefits of the Holy Scriptures; we now wish to present some of these, which are found in the work *De casto*.

[*Latin ed. p. 267*]

From the Pontifical Address to the students of sacred studies, number 267, are contained words inscribed concerning marriage, which appear to be entirely full of wisdom and most excellent: "For the sacred page is a mirror of the wisdom of the Word, and a treasury of divinity. No one,

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approaching it with purity, prudence, and humility, will depart empty. Indeed, it contains the knowledge of all virtues. Who would not marvel at the wisdom of God, when he sees so many sacred mysteries and so many truths contained within the covering of the letter? In it is proclaimed the omnipotence of God, as it hints at the manner of the creation of the world, and it narrates many of the great deeds of God: sometimes through the ministry of angels, sometimes through the instruments of men. Above all, the sacred pages commend the goodness of the Creator. God willed to enlighten our ignorance through these things, to inform our faith, to strengthen our hope, to nourish us from visible things and in visible things."

Indeed, it is a food most suitable for nourishing you, which the Divine Scriptures alone can provide; and it is clear why such an exhortation is offered to you: "Take the book and devour it!" For as you embark on the path to learn the most excellent forms of Christian piety and sacred apostolate, the Sacred Scriptures will open to you access to the more sublime reasons of evangelical perfection, and they will be able to show the principal tenets of religion, to which the life of every good ecclesiastic is always and everywhere devoted: the name of Jesus, we say, the Divine Eucharist, the Sacred Heart of Jesus, the Precious Blood of the Redeemer; furthermore, the Most Holy Virgin; and finally, the Saints of the Old and New Testaments. All these things, as if forming a beautiful crown of names, are arranged in a most wonderful order, and they must be deeply impressed upon your minds, so that the holy people of God, through your efforts, may take steps towards the heights of evangelical perfection and put into practice the precepts of Christian discipline.

PSALM WISELY AND FREQUENTLY.

Lastly, the sentence which we propose to you is this: "Praise wisely and frequently." These words clearly correspond to the exhortation of Jesus Christ, by which the norm of Christian living is clearly prescribed to us: "And he spoke also a parable to them, that we ought always to pray and not to faint." Therefore, let your prayers be directed to God with constancy, and let them be offered attentively and wisely. Let this be the nourishment of your souls; from this...

8 D. Laur. Iustiniani... Opera Omnia, Venice 1721, p. 157; Cf. A. G. Card. Roncalli, La Sacra Scrittura e San Lorenzo Giustiniani, in Rivista Biblica, 1955, pp. 291-2.

9 Luke 18, 1.

[*Latin ed. p. 268*]

Acta Apostolicae Sedis - Commentarium 268. Draw from those purest sources, that your spiritual life may be preserved, and that you may be kept far from those pestilent influences of this world, so hostile to the ec-

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clesiastical institution entrusted to you. Therefore, with eagerness, follow that delightful invitation of the Apostle to the nations: "Let the word of Christ dwell in you abundantly: in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God." 10. The Davidic Psalter, which you must use daily, and by which your mind and your entire priestly life must be deeply influenced, provides you with a most abundant supply for prayer. We earnestly desire that you begin to use it diligently now; therefore, devote yourselves to its study, and understand both the whole work and its individual parts. Meditate carefully on each Psalm, so that its hidden beauty may be clearly revealed to you, and so that you may be thoroughly imbued with a sincere love of God and the Church. Let your minds find rest in them, and let their reading effect that your minds be raised to heavenly things, and that they provide you with that light by which you may consider and understand human affairs, doctrines, historical events, and the events of daily life with proper judgment. Indeed, it is rightly said that the lips of a priest should always be moved in prayer to God. However, this habit of constant prayer, like all things pertaining to spiritual life, cannot be acquired in a short space of time, nor can its attainment be postponed to the time when one has already undertaken priestly duties. For he who is advanced in the priesthood, if he is lacking in this habit of prayer, will undoubtedly easily seize opportunities for unholy relaxation and conversation; and perhaps he will even attribute such relaxation to the necessity of apostolic labor. You, however, should devote yourselves diligently to acquiring this habit of prayer now; it is clear how much light, comfort, peace, serenity of mind, and even authority among the Christian people the habit of the Psalter can bring you, if you nourish your piety with this abundant and robust nourishment. Beloved sons! We have imparted to you three thoughts of Our mind; and we firmly hope that they will excite the seeds of new virtues in you and in all the sacred students who are in the entire world, and that they will add new fervor to your minds.

10 Col. 3, 16.

[*Latin ed. p. 269*]

Pontifical Address to the Students 269: We pursue you with singular charity, and we pray for you earnestly every day, especially in the morning, when we partake of the Eucharistic Host, and in the evening, when we recite the prayers of the Rosary. We, as the Vicar of Jesus Christ, love you from the heart. And whenever Our eyes turn to the young candidates for the priesthood, whether when we receive the multitude of the faithful, or when we publicly celebrate the sacred rites of the Liturgy, then we understand that this sacred youth rejoices with Us and is perfectly united with Us in affections. – Especially from among you, we look forward with confidence and hope to the good future that it will bring us. For the Holy Church,

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which knows no lack of labor and never grows old, loves you with the greatest charity, and shares with you the anxieties and cares of the present time. You, indeed, are fragrant as the flowers of the coming age, which we contemplate with joyful minds, beholding the triumphs of the Church of God, while we raise our hands to bless you and to pray for you earnestly. Worthily pursue your studies. From the sources of the Sacred Scriptures, that is, of the Old and New Testaments, draw forth the study of piety, the eagerness for obedience to the Church, the strength of chastity, and the generous will to exercise the apostolate. For you, we also conceive these wishes: that you may be a comfort to your Bishops, and an ornament to your illustrious homeland. And, being aware that your strength can easily be weakened, always trust in the power of Jesus Christ, who has called you for this purpose, that you may carry out the work of His Redemption. The ecclesiastical man, although he treads the earth with his feet, nevertheless, with his mind, his soul, and his eyes, looks to the heavens. And they shall see His face, and His name shall be in their foreheads. And the night shall be no more, and they shall not need the light of a lamp, nor the light of the sun, for the Lord God will illuminate them, and they shall reign forever and ever. Let the eyes of our minds be turned to these things, as harmonious and properly intoned voices begin and modulate those three hymns: Benedictus, Magnificat, and Nunc dimittis. These hymns, indeed, which adorn the first pages of the Gospel of Christ, testify that the ancient prophecies have already been fulfilled, and that a new order of ages is being born: namely, the times of the certain announcement of the eternal Gospel, of liberty, of unity, and of peace. This Gospel, the Holy Church, which is animated and new, proclaims.

[*Latin ed. p. 270*]

270 *Acta Apostolicae Sedis* – Commentarium Officiale. These things, which are always suitable, are delivered into your hands. And that you may receive them, beloved sons, so guard them: in your hearts and on your lips, that you may worthily proclaim them! Having presented this heavenly vision to you, we hasten to conclude our address. And while we pray for a constant outpouring of divine graces upon you and your endeavors, we impart to you all a copious and paternal Apostolic Blessing, which we also wish to extend to your Superiors, as well as to your parents, who have rightly esteemed the incomparable gift of the priestly vocation; and finally, to all those to whom your thoughts now turn, who, through your prayers and labors, already in some way partake of the first fruits of this apostolate.

[*Latin ed. p. 271*]

Pontifical Address to the Students of the Sacred Disciplines 271. ITALIAN TEXT OF THE ADDRESS GIVEN BY THE MOST BLESSED FATHER TO THE STUDENTS OF THE SACRED DISCIPLINES.

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Beloved sons! A fervent desire of Our heart has suggested the project of this meeting, so that We may share with you some thoughts, aroused in Us by the important and solemn events of the synodal days. Your countless and serene presence, varied in origin, delightful in the charm of youth, is the most beautiful and prompt response of the Providence of the Lord to the present concerns and anxieties of the Holy Church with regard to the clergy of tomorrow, to its quality, its number, and the apostolic zeal of its members. And the Roman Synod is thus adorned by your promising flourishing, and reflects its beauty upon all the dioceses of the world, from which you come.

PIOUS AND DEAR MEMORIES. The celebration of the greatest event in the religious life of the City, and the glorious memories that this church of Saint Ignatius jealously preserves – as a testimony of the great service rendered by the adjoining Roman College to sacred science and to the apostolate – contribute to making this meeting happy and meaningful. Especially worthy of respect is the mausoleum of Pope Gregory XV – Alessandro Ludovisi – to whom a pontificate of only a few months (1621-1623) was sufficient to earn great merit in favor of the glorification of Saint Ignatius and Saint Francis Xavier, and of missionary cooperation throughout the world.

We shall tell you, as in a whisper, that in the years of our Roman seminary life, we often came to this temple, to the altar of Saint Louis and of Saint John Berchmans, to ask for their intercession, as you can imagine, that we might always be preserved, without any diminution of delicacy and splendor, in the grace of chastity. These were the years in which Our young soul rejoiced in the search for and contemplation of the venerable figures of the great Leo XIII, and, later, of the Holy Pius X, especially beloved and paternal. It is natural that, even for this colloquy with you, who are Our youngest children, We should draw inspiration from the Sacred Scriptures, as We have already done in the past three days, addressing you with the solemn...

[*Latin ed. p. 272*]

Acts of the Apostolic See - Official Commentary 272, concerning the assembly of the priests of our diocese. The Book of Judges aids us in this regard, which, as you well know, narrates the deeds of those men who inherited the legacy of Moses, and who initiated the difficult journey of the chosen people in its life and its history. Gideon, who has at his command an immense multitude, seemingly ready to face every danger and difficulty, is told by the Lord that in great undertakings, one must not rely on the many, but on the few. Selection is the law of life, of progress, of perfection. Beloved sons! Let us imagine that you, after years of preparation in your homeland, are the chosen and selected ones, according to the divine calling, for the future conquests of the Kingdom of God. We find a magnificent

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representation of this reality in chapter VII of the Book of Judges. Hear: "And the Lord said to Gedeon: The people that are with thee are many, and Madian shall not be delivered into their hands: lest Israel should glory against me, and say: I was delivered by my own strength." Speak to the people, and proclaim in the hearing of all. As it were: "He who is fearful and timid shall return." After these words, from twenty-two thousand, that multitude was reduced to ten thousand: and those ten thousand were further reduced to only three hundred, according to the precise indication of the Lord: "Bring them to the waters, and there I will test them." And behold the test, which reveals the fortitude, the seriousness, the spirit of sacrifice of the individuals: "He who licks the water as a dog... you shall separate him; but he who kneels down to drink... shall be in another group." The application is clear. He who lingers: he who indulges in comforts: he who seeks to satisfy all the thirst for human knowledge and experiences is not, cannot be a soldier of the Kingdom of God. Beloved sons! In the spirit of this detachment lies the secret of the fruitfulness and success of your future endeavors. Therefore, let us entrust to you, new recruits of modern times, who are embarking on quite different undertakings, which in no way repeat the deeds of conquest and earthly dominion, but rather, from the new conditions of a more orderly coexistence of peoples, are turned and elevated to the bold vote and action of uniting all of humanity in Christ, three thoughts, which are very dear to us. We have not drawn them from a heavenly revelation, as in the case of Gideon, but from the intimate insights of our prolonged prayer. Here they are: 1. Book of Judges, chapter VII, verses 2-3. 2. Ibid., chapter VII, verses 4-5.

[*Latin ed. p. 273*]

Pontifical Address to the Students of the Sacred Disciplines 273 WALK WORTHILY 1. First of all, we say to you: Walk worthily. In these words, the necessary clarity of life, of ideals, of purposes, and of priestly character is indicated. Having come to Rome from all parts of the world, you here become brothers in your daily relationships. There are no substantial differences between you, who share a common heritage and a common aspiration to serve God and souls. Arriving at the center of the Catholic world, each of you has brought with him from his region of origin the richness of ancient teachings, of healthy, noble, and glorious traditions. And here you learn to know each other, and therefore to appreciate each other better; and to share and combine the gifts of nature and of grace of which you are the custodians. As your soul well knows, burning with youth and yearning for the tasks that await, you are not in Rome to prepare for a position of privilege, but rather to become the most ready, the most experienced, the most humble, and the most generous collaborators of your Bishops, and also of your future brethren, who place so much trust in you. This is therefore the most fruitful period of your formation. Therefore, with a

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trembling heart, we say to you: Walk worthily! Which is like emphasizing the Lord's invitation to faithful Abraham: Walk before me, and be perfect. First of all, this means walking worthily: that is, moving towards the enrichment of the mind, which must open itself to all that is beautiful and holy in the light of God; moving towards the perfect purification of the heart, free from the dominion of creatures, and therefore ready to understand those who rejoice and those who suffer; moving towards the acquisition of experience, which must become stronger and more mature, in view of future responsibilities; moving towards the acquisition of a character that is always lovable and appealing. In a word, moving in the direction of "all that is true, and honorable, and just, and pure; of all that is lovely, and of good report." Move from this Rome of the Apostles and Martyrs, of Monaci and Missionaries, towards new conquests. For when one stops to settle comfortably, and listens to the voice of the flesh and blood, then one runs the risk of becoming stagnant waters. Therefore, move; but move worthily. 3 4 3 Genesis 17, 1. "Cf. Philippians 4, 8. 18 - ACTA, vol. II, n. 4. — 20-4-1960.

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis - Commentarium Offlciale. In verità, todo debe ser resplandeciente en vuestra formación: todo debe estar abierto y claro ante vosotros; no solo la anticipación de las castas alegrías de la Misa, santamente celebrada; sino también el conocimiento de las dificultades que encontraréis, de las incertidumbres y los dubios que parecerán querer os nublar y paralizar. ¡Andad dignamente! Prestad atención al corazón, a la sensibilidad, a las relaciones y a las reacciones. El clérigo no es impulsivo, sentimental, un hombre parcial, cerrado, tímido, triste. El clérigo no se conforma con la mediocridad. Desde los preciosos años de su formación, desea conocerse a sí mismo, para superar las posibles deficiencias, y formarse según ese ideal de perfección que el Señor exige: *et esto perfectus*.

"ACCIPITE LIBRUM ET DEVÓRATE ILLUM" (Tomad el libro y devoradlo). 2. El segundo pensamiento os invita a las sólidas delicias de la Sagrada Escritura: "Accipite librum, et devórate illum." La figura profética del Apocalipsis debe estar siempre ante vuestros ojos: es el Ángel del mar y de la tierra que, a invitación de la voz del cielo, os ofrece, como a San Juan Apóstol, el Libro sagrado. ¡Qué eficaz símbolo de la Iglesia, que se extiende por todos los continentes, y que os ofrece su tesoro precioso! En el Libro está marcada para cada uno la *voluntas Dei* (voluntad de Dios): se os indica la dirección de la vida, y el secreto del éxito de todo buen apostolado, que nunca es frenético por resultados humanos, los cuales pueden incluso faltar. Ved, en efecto, cómo actúa la Iglesia: con sus Concilios, con sus Sínodos, con las prescripciones canónicas, ella siembra en un siglo, y recoge en los siglos siguientes. 5. Tomad, pues, del Libro Sagrado las indicaciones que se inspiran en la piedad más segura y nutrida, y en la vida sacerdotal más espléndida. De los escritos del Patriarca de Venecia,

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San Lorenzo Giustiniani, amamos recoger en su momento maravillosas consonancias de acentos sobre los beneficios del Libro divino: y queremos ahora traerlos a vuestra atención, sus palabras, extraídas de la obra *De casto connubio Verbi Dei*, tan profundas y luminosas: "La Sagrada Escritura es verdaderamente el espejo que refleja la sabiduría del Verbo: es el arca santa de la divinidad —*divinitatis armarium*. Nadie que se acerque a ella con pureza, con prudencia, con humildad, se irá sin provecho. Ella contiene la seguridad del bien vivir: bajo la corteza de las palabras..." *Cfr. Apoc. 10, 9.

[*Latin ed. p. 275*]

Pontifical Address to the Students of the Sacred Disciplines 275: What a circulation of most exalted truths, of mysterious sacraments! The wonders of the omnipotent, creative power of God are here: here is the cooperation of the angelic ministry, and also that of man as an instrument. Above all, these sacred pages magnify the goodness of the Creator, who willed to enlighten human ignorance, to form [men] in faith, to give foundation to hope, to detach the spirit from visible things, nourishing it with the invisible and eternal. 6 Here is the substantial nourishment that only the Divine Book can give you: here is the reason for the invitation: "Receive, and devour it!" It can open to you the horizons of a deep and generous inner life, and indicate to you the devotions that characterize the good ecclesiastic of all times and of every place: the name of Jesus, the Eucharist, the Sacred Heart, the Precious Blood; and then the Holy Virgin; and finally, the Saints of the Old and New Testaments. It is all a composed and admirable arrangement, which must first be in your mind, so that you may educate the holy people of Good in the ascensions of piety and the practice of Christian life. PSALLITE SAPIENTER ET FREQUENTER 3. One last thought, beloved sons: "Pray wisely and frequently." The invitation of Jesus is, in this regard, clear and programmatic: "And he spoke also a parable to them, that we ought always to pray and not to faint,." Let your prayer therefore be continuous, meditated, and wise. Let it be your nourishment, just as the air you breathe is, and which sustains you in life, preserving you from the miasmas of a worldly mentality, which could seriously endanger your vocation. Therefore, put into practice the joyful invitation of the Apostle: "Let the word of Christ dwell in you abundantly: in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God." 7 8 A most precious source of prayer is the Psalter, which one day will be familiar to you, and become the thought of your thoughts, the living substance of your consecrated life. We desire that even now it be 6 D. Laur. Iustiniani... Opera Omnia, Venice 1721, p. 157; cf. A. G. Card. Roncalli, La Bella Scrittura e San Lorenzo Giustiniani,

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in Rivista Biblica, 1958, pp. 291-2. 7 Luke 18, 1. 8 Colossians 3, 16.

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis - Familiar Commentary: Therefore, study it and know it in its entirety and in its parts. Meditate on the individual Psalms to discover their hidden beauties, and to cultivate within yourselves a true sense of God, and a true sense of the Church; find rest in them. Let them lift you up to the contemplation of heavenly things, and from them, turn your attention to a measured and accurate appreciation of earthly things, of culture, of history, and of daily events. It is said that a priest should have a continuous prayer on his lips. But this, like everything of the spirit, cannot be improvised, nor reserved for the time after ordination, because, at that time, if this spirit of prayer has not already been formed, there will be opportunities, and perhaps unfortunately even supposed justifications – in the name of activity and work – for its decline. This is the time when you must become men of prayer: and then, how much light, sweetness, calm, balance, and even how much charm will come to you from familiarity with the Psalter, the solid nourishment of your piety! Beloved sons! We have confided in you three thoughts: and we have a firm hope and conviction that they will be the seed of new fervor for you and for your fellow seminarians throughout the world. The Pope loves you with special affection, and many times a day, but particularly in the morning, at Holy Mass, and in the evening, at the Rosary, He prays earnestly for you. The Pope loves you. When, in audiences, in liturgical gatherings, Our eyes turn towards the young seminarians, We feel that even the hearts are rejoicing and in perfect harmony. One of the signs of trust and security for the future is you. Indeed, the Church favors you, and entrusts to you the anxieties and concerns of her future, which knows no weariness nor old age. You are the fragrant spring of tomorrow, which Our eyes love to contemplate, rich in holy promises for the Church of God, while the hands are raised in encouragement and blessing. Therefore, continue worthily on your path; draw from the Sacred Scriptures, the Old and New Testaments, the strength of piety, the readiness of obedience to the voice of the Church, the splendor of chastity, the generosity of the apostolate. May you be the consolation of your Bishops, the purest glory of the land that gave you birth. Humbly aware of your fragility, always trust in the strength [of God].

[*Latin ed. p. 277*]

Allocution to the students of the sacred disciplines, number 277, from Jesus Christ, who has called you to be continuers of His work of Redemption. The cleric walks upon the earth, but his thoughts, his heart, his eyes look towards heaven. *And they shall see His face, and His name shall be in their foreheads. And the night shall be no more, and they shall not need the light of a lamp, nor the light of the sun, for the Lord God shall illuminate

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them, and they shall reign world without end.* Moved by this spectacle, the eyes turn, while harmonious and well-modulated voices begin and prolong the exaltation of three hymns: the *Benedictus*, the *Magnificat*, and the *Nunc dimittis*, which, on the opening pages of the Gospel, indicate the fulfillment of ancient prophecies and the beginning of new times, of the eternal Gospel, of the Gospel of freedom, of the unity of the human family, and of peace. 9 This Gospel, the courageous and ever-modern Church entrusts to your hands. Beloved sons, just as you receive it, keep it: *in your hearts and on your lips, so that you may worthily proclaim it!* With this heavenly vision, We leave you; and in the act of invoking upon you, and upon your studies, the continued abundance of the gifts of God, here is a large and paternal Apostolic Blessing, which We also intend to extend to your Superiors, and to your parents, who have understood the ineffable gift of the priestly vocation, and to all who are even now the object of your thoughts and the first fruits of your apostolate of prayer and sacrifice. • Apoc. 22, 4-5.

[*Latin ed. p. 278*]

Acta Apostolicae Sedis - Official Commentary 278. MOST HOLY FATHER'S ADDRESS given on January 29th, A.D. 1960, in the Ignatian Church, to the Sacred Virgins of the City, who dedicate their service to the Church. It was most fitting that, after the synodal days, reserved by Canon Law exclusively for the clergy of the Diocese, and after the encounter, filled with youthful zeal, with the promising ranks of future clerics, We also desired to converse paternally with you, beloved daughters in Christ Jesus. You form, in the venerable city of Rome, flourishing in all times with holy and virginal souls consecrated to God, the fragrant garden, the precious and hidden pearls, the provident reserve of supernatural energies; to the priestly ministry you offer a generous and selfless aid, first through prayer, and then through the various forms of your outward demeanor, approved by the Church. For this reason, We love to confide in you, with all simplicity, Our exhortations, so that you may always worthily proceed in the vocation to which you have been called. Our words wish to be an expression of the delicate solicitude with which the Church follows you, with an eye both anxious and joyful, as a mother does with her most beloved children. The Holy Church of the Lord is indeed exalted and adorned with the noble crown of virgins, consecrated to a life of prayer and sacrifice, and to the practice of the fourteen works of mercy. You know well: today, as in the past, the voice of many privileged souls who desire to form a holy and approved association; who await encouragement and guidance for new tasks, according to the needs of the times, is always received with a benevolent welcome; and after mature examination, and long experience, as is fitting for works so important and full of responsibility, the Church adopts, as its own, many magnificent

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institutions, whose diverse character recalls to mind the variety and beauty of flowers. This admirable flourishing of virgins, who offer to the Hierarchy the characteristic qualities with which God has endowed women in an eminent way, is truly worthy of consideration, respect, and honor, before all the world. We do not cease to repeat this. 1 Cf. Eph. 4, 1.

[*Latin ed. p. 279*]

Pontifical Address to Holy Virgins 279. This assembly wishes to present itself in this light, and it is most fittingly included among the events of the Roman Synod. And from this, we first wish to send a particularly paternal greeting to our beloved daughters, whom the cloistered life keeps within the individual houses of Rome and throughout the world. To the cloistered nuns belongs the primacy of service to God: which is constant prayer, absolute detachment from all things and all people, love of sacrifice, and expiation for the sins of the world. To them, whom we feel present with you, in the comforting certainty of the Communion of Saints, our blessing and good wishes are first offered. But, having to speak to you, religious women who represent the blessed ranks of female institutions in direct contact with souls, we wish to seek a word in the Book of the Imitation of Christ, which is certainly familiar to you, and to apply it to your lives and to the exercise of the apostolate to which you are consecrated. At the end of chapter 48 of the Third Book, which invites us to love the things of heaven and to firmly fix our hearts upon them, we find these words: "Blessed is that man who, for thy sake, O Lord, grants leave of departure to all creatures..." Hear, hear the sweet voice of heavenly doctrine: "But that soul is blessed, O Lord, which, for love of thee, bids farewell to all creatures; and fights against nature, and in the fervor of spirit, crucifies the concupiscences of the flesh, so that she may offer thee, with a serene conscience, a pure prayer, and be worthy to stand with the angelic choirs, excluded from within and without the things of the earth."

From this splendid passage, we wish to draw four points, which we wish to be like four invisible ornaments of your religious habit. Namely: detachment from creatures; strength of character; constant prayer; and a heavenly life.

DETACHMENT FROM CREATURES

1. The Imitation of Christ speaks first of a complete detachment from creatures, using a strong and incisive phrase: "Blessed is that man who... grants leave of departure to all creatures; he gives them a decisive farewell." This is the first characteristic of the religious vocation: a ready and joyful greeting to the things of the world, in order to consecrate oneself to God in the perfect purity of heart.

*Imitation of Christ, Book III, 48, 34; trans. by C. Guasti, Milan 1938, p.

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[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis - Commentarium Offlciale. The origin of each of you is diverse: from the city and the countryside; from our beloved, fertile, and honored villages, in numerous and sometimes surprising numbers; from all social classes; almost always in your youth, but also in later years; and, for some of you, after having rendered other precious services in the field of active Catholicism. In these diverse aspects, there is, however, an unmistakable characteristic that constitutes the unity of consecrated souls among all varieties: and that is virginity. We would like, on this occasion, to express to you, but especially before the world, the highest esteem and glory of virginity. It is the virtue that expands your heart to the truest, broadest, and most universal love that can be given on earth: the service of Christ in souls. What you have sought is not earthly love, nor a home of your own, nor the exercise of tasks strictly individual; all things that, although lawful and just, could not satisfy the aspirations of your heart. But you have chosen the heavenly Spouse, and the vast field of the Holy Church. From this total consecration flows the particular vocation of each religious family, which is expressed in the service of God and of their brethren, according to the unfolding of that immense tapestry that adorns the house of the Lord, and upon which are depicted—we like to repeat this often—the fourteen works of mercy. Holy virginity, conscious, generous: which turns to the sick, the elderly, the poor, the orphans, the widows, the adolescents, the children; which passes like a bright and beneficial angel through the corridors of hospitals and shelters; which bends with kindness and patience over the students in schools, and over the loneliness of the suffering, to wipe away tears unknown to the world, to kindle smiles and grateful glances. Holy virginity finds the sure and irresistible path to hearts, in order to enlighten the uninitiated, to counsel the doubtful, to teach the ignorant, to admonish the sinners, to console the afflicted, to recall the wandering, to awaken enthusiasm for apostolic and missionary cooperation. In the act of paying homage to the flower of marvelous beauty that the charity of Christ brings forth in the garden of the Church, allow us to say that virginity cannot be maintained in its charm and its springtime vigor where there is a lack of solid moral, ascetic, and even psychological formation. And here we come to the second thought.

[*Latin ed. p. 281*]

Pontifical Address to Holy Virgins 281. STRENGTH OF CHARACTER 2. – The strength of character. The cited passage from *The Imitation of Christ* is also expressive and powerful here: to force nature, to act against nature. This is therefore a strength that is, above all, interior, put at the service of the knowledge of one's own nature, in order to direct its riches and gifts

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to the total service of God and souls; and at the same time, to know its deficiencies and to overcome them through the long and patient exercise of virtue, nourished by confidence and abandonment in God. This strength maintains humility, because it is aware of its own limits and insufficiencies; it generates meekness, leads to obedience, a sure school for strong souls. It means bending oneself, in order to better serve; to master oneself, in order to attract souls to God with gentleness; to conquer oneself, because the virtue of Christ dwells in us. This strength also ensures the perfect balance of intellect, will, and sensitivity, and forms that ideal of a strong woman, which Holy Scripture, with accents of astonished admiration, presents as a rare treasure. In this regard, allow us to express a confidence, born from the now long experience of Our life. It can sometimes happen that a lack of self-control, in certain outbursts that reveal an inner sadness, discontent, or pessimism, produces in the listener a feeling of discomfort, perhaps even an example that is less edifying and appropriate. Certain bitter words, expressions of distrust, and even complaints, do not become a holy woman who has vowed herself not to a human institution, however high it may be, such as the family and society, but to God. When one has fully understood the value and extent of virginity, of the active and generous service of souls, of the self-denial that seeks not the applause of human words, but only the inner gaze of God; oh! then these sadnesses do not find root in the heart consecrated to God, or, if temptation seeks to present them, they quickly dissipate, like light mists before the morning sun. The great and strong soul never becomes a victim of sadness, not even in the hours of the most grievous tribulation. And a sign of perfect virginity, and of strength that is truly tested, is also found in the joy of the spirit, of words, of work; in complete detachment from every supposed right of one's own self, in order to serve God and souls, *quasi apis argumentosa*, as the Church sings in honor of Saint Cecily of Albert.

[*Latin ed. p. 282*]

Acta Apostolicae Sedis - Official Commentary 282 CONTINUOUS PRAYER

3. These qualities, however, are not such that they can be acquired in a few weeks. They must be requested from the Lord with great insistence and confidence. Therefore, we wish to add, to the previous advice, also that of continuous prayer. Consider how delicate is the expression of Kempis: "A serene conscience offers pure prayer." Prayer, therefore, arises from a serene conscience: that is, one which is not elated by success, nor depressed by the tribulation of the body or the spirit; which divides time according to the precise instructions of obedience; and which expresses itself in sincerity and love towards all, in the purest charity, inspired by the canticle of Saint Paul, in the First Letter to the Corinthians: namely, patient, benevolent; not envious, not boastful; not proud, not ambitious, not self-seeking, not easily

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angered, not resentful, not rejoicing in injustice, but rejoicing in the truth; which bears all things, believes all things, hopes all things, endures all things. From this serene and peaceful conscience flows pure prayer: which is to listen to God, to speak to God, to be silent in Him: to ask for that which pleases Him. Prayer of adoration and thanksgiving, more than of petition. The Lord knows what we need! How beautiful are the words of the Curé of Ars, Saint John M. Vianney, on the prayer of the virginal soul! "God contemplates with love," he says, "a pure soul, and grants it all that it asks. How could He resist a soul that lives only for Him and in Him! It seeks Him, and God shows Himself to it; it calls Him, and God answers! It is one with Him... It is with God as a child is near his mother." Therefore, we wish to invite you, with paternal insistence, to meditate on this point of prayer, because you cannot teach others to pray – and very often this is your task, in aid of parents and priests – if you yourselves have not learned it well. Also on this point, be vigilant and scrupulously conscientious, so as not to encourage devotional distractions, when there is so much need to learn perfectly not only the recitation, but also the practice of the Our Father and the Apostles' Creed.

[*Latin ed. p. 283*]

Pontifical Address to Holy Virgins VITA 283 CELESTIALE 4. - Finally, the celestial life. The Imitation of Christ outlines the essence of your vocation: "to be worthy to stand with the angelic choirs, excluded from within and without earthly things." Thus, we are brought back to the starting point: virginal life, celestial life. In this way, you, religious women of active life, are in perfect harmony with your sisters of the cloistered and contemplative orders: *oportet semper orare*, according to the teaching of Jesus. The nuns of cloistered life have their place near the Tabernacle; but, likewise, you must move from the Tabernacle towards the work of the apostolate.

7. This incessant prayer makes your life worthy of the celestial choirs; it gives it the highest touch of your perfection, expressed in inner order, and in external grace and simplicity. Saint Paul, when giving to his disciple Timothy most wise rules for the selection of deaconesses, explicitly says: *Mulieres similiter púdicas, non detrahentes, sobrias, fideles in omnibus*: "The women in like manner: chaste, not slanderers, but sober, faithful in all things."

8. This is your inner garment; the ornament of which is expressed by the reserve of manner, the measure of words, habitual recollection, and faithfulness in the fulfillment of daily duties. Beloved daughters! In concluding this, our paternal conversation with you in this marvelous church, We are pleased to recall your thoughts to that Cross, which shines brightly in the vast fresco of the ceiling, animated by the imagination and art of the pious Jesuit religious, Brother Pozzo. In depicting the glory of Saint

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Ignatius, he, with profound insight, also wished to celebrate the triumph of the Cross, from which originate and derive their meaning the *gesta* of the Saints. This Cross stands in all its majesty, and with unparalleled eloquence, reminds everyone that it is not enough to carry it on the chest or have it before the eyes, but that it must first be engraved in the mind and in the heart.

7. Cf. Luke 18:1.

8. 1 Timothy 3:11.

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis - Commentarium Officiale. "Sia la Croce il sigillo della vostra virginità; la fonte della vostra forza; l'ispirazione delle vostre preghiere, e il segreto della vostra pace, nel pregustare le gioie del Cielo, di cui la vostra vita quaggiù è simbolo e monito. Il vostro amore per la Croce farà sì che l'offerta, che voi avete fatta di voi stesse, e di tutto quanto vi era più caro, al Signore, possa diffondere un profumo soave e gradito nella Santa Chiesa di Dio. 9 Con questo voto di soprannaturale fecondità, che porgiamo a ciascuna di voi, vicina e lontana, vi diamo altresì l'assicurazione della Nostra preghiera quotidiana per voi, chiedendo al Signore che vi conduca per le sue vie nascoste di santificazione e di gloria. E in pegno della continua assistenza divina, vogliate accogliere per voi tutte, per le Consorelle dei vostri Istituti lontani, specialmente per quelle che si prodigano nei vasti campi delle Missioni, e per quante sono provate dalla sofferenza, come pure per le dilettissime vostre famiglie e parrocchie che vi prepararono all'incontro con lo Sposo celeste, la Nostra speciale, confortatrice Benedizione Apostolica." Cfr. Philipp. 4, 18.

[*Latin ed. p. 285*]

The Synod of the Roman Diocese concludes.

THE FIRST SYNOD OF THE ROMAN DIOCESE, HELD IN THE VATICAN BASILICA ON THE VIGIL OF FEBRUARY, IN THE YEAR 1960, WAS SOLEMNLY CLOSED WITH AN ADDRESS BY THE SUPREME PONTIFF, GIVEN IN THE PRESENCE OF THE REVEREND CARDINALS AND A LARGE NUMBER OF CLERGY AND PEOPLE OF THE CITY, BEFORE THE ASSEMBLY SANG THE HYMN "TE DEUM" TO CELEBRATE THE CONCLUSION OF THE SYNOD.

Most Reverend Brothers and beloved sons! We are exceedingly pleased, and we offer eternal thanks to God, that the Roman Synod, which was solemnly inaugurated last week in the patriarchal Lateran Basilica, has now happily concluded this evening in the Vatican Basilica. When we conceived the idea of convening this Synod, which is the first in the annals of the Roman Diocese, our mind was immediately touched in a certain way, as if a light from above shone upon our thoughts, and a clear and favorable voice descended from heaven, urging us to carry out this undertaking. This,

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as you know, is what we made clear when we gathered together in the holy Lateran Basilica. Exactly one year after we publicly announced the celebration of the Synod, a salutary beginning has been brought to a successful conclusion, and a volume is now ready, containing the most wise decrees of the Synod. And that this same volume can be brought here, near the tomb of the Prince of the Apostles, fills us with the greatest joy; even more so, because we know that all the beloved sons of the Roman Diocese will share in this same joy; we say all, from the Reverend Fathers of the Sacred College, who assist us most closely in governing the entire Church, to the lower clergy and the faithful, who greet this most auspicious event, which is of the greatest importance for the religious life of this immortal City, with joyful hearts. The journey of the Church on earth is such that it is always...

[*Latin ed. p. 286*]

286 The Acts of the Apostolic See – Official Commentary – demonstrates the abundance of graces, whether the Church is afflicted with sorrows, acute trials, and adversities, as often happens, or, as sometimes happens even with God's favor, it rejoices with holy joy and invites the Christian people to sing praises to God. In all these circumstances, the Davidic Psalter is always usefully available to us, which not only provides mournful elegies, but also hymns perfectly suited for expressing joy. To this end, let us take as an example Psalm 113, which begins, "In the departure of Israel from Egypt," which breathes forth feelings of gratitude towards God, who, so that honor may be given to Him as is due, moves the entire orb of the earth and "Who turned the rock into pools of water, and the stony hill into fountains of waters." How beautifully this same psalm follows with divine praises: "Not unto us, O Lord, not unto us; but to thy name give glory, for thy mercy, and for thy truth... He hath blessed the devout above all that fear the Lord, both small and great. ... The heavens are the Lord's; the earth he hath given to the children of men. The dead shall not praise thee, O Lord... but we that live, we shall bless thee, O Lord, from this time forth and for evermore." The expressions of gratitude offered to God, because the Roman clergy has been abundantly endowed with heavenly gifts during the Diocesan Synod, are a distinctive mark of these gatherings, and a most pleasant memory remains with each of you. Those of you, who, like Us, who serve as Bishops of this venerable City, know the sons of the Roman Diocese, esteem them greatly, and love them, will readily understand that this Diocesan Synod has been an outpouring, indeed an abundance, of God's gifts. This Synod also allows us to refute what is sometimes heard, namely that the Catholic Church, and the Roman Church in particular, is losing its clarity of voice and its effective power, due to the often unrestrained pursuit of earthly goods by human desires. But on the contrary, those who are endowed with sincere faith are reminded by this celebrated Synod that the Roman Church has dedicated to itself, for the present and

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for the future, a valiant cohort of sacred ministers, to meet the needs of pastoral care and of the apostolate; and this has shone forth clearly, either from the course of the sacred Synod itself, or even from its decrees, and it raises good hopes in the hearts of all. Undoubtedly, great efforts will be required to put the Synodal constitutions into effect, and it must be carefully considered that such large crowds of citizens from all regions of Italy converge here, so that providing them with religious care becomes very difficult. For in the last fifty years, the population of this City has increased fourfold.

[*Latin ed. p. 287*]

The Synod of the Roman Diocese is concluded. It is fitting that we give thanks to the Divine Savior of the human race, whose power is able to overcome all difficulties. The Synod, having been celebrated, strove to address the needs of the present and future times. We who are alive, bless the Lord. And what is most urgent for us is to give thanks to God and to be of strong and great spirit.

A GREAT DISPLAY OF SPIRITUAL POWERS

It pleases us especially to acknowledge that this Synod of Rome has clearly demonstrated spiritual strength; and, concerning this matter, we shall continue to strive that the proper order and sanctification of our lives and of the Church, among us and around us, may be completely achieved and established.

At the beginning of the Synod, which we held on the most recent Sunday in the Archbasilica of the Lateran, we outlined eight major sections, like magnificent and beautiful images, in which matters were discussed—and indeed, they were successfully discussed—regarding new laws concerning pastoral matters; these sections were prepared with great effort by eight auxiliary councils, in which the best men, flourishing in theological, ascetic, and pastoral doctrine, were chosen.

Again, the names by which each of these sections is designated are:

1) concerning persons;

2) concerning the ministry;

3) concerning divine worship;

4) concerning the Sacraments;

5) concerning the apostolic action;

6) concerning Christian education;

7) concerning matters: sacred buildings, houses, monuments: concerning the administration of goods;

8) concerning works of charity and beneficence.

The City of Rome is a noble place, where the faithful from various re-

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gions of Italy and from all nations of the Catholic world gather; this Rome, which is immortal, where there is a frequent and excellent gathering of ecclesiastical men, endowed with a high spirit and piety, who are trained in the ministry and in the use of sacred doctrine, namely, theological, ascetic, liturgical, legal, and artistic disciplines, and also, with regard to economic and worldly matters, in the administration of the goods of the Church, of which they are especially skilled.

You will be able to persuade yourselves, Venerable Brothers and beloved sons, that when the Constitutions of the Synod have been certainly and firmly approved, what excellent and salutary effects will arise from this effort, in which each and all have given an example, and which We ourselves have diligently observed. To this end, our synodal advisors, with their prudence and abundance of intellect, with a firm and truly priestly spirit, have offered wise counsel.

[*Latin ed. p. 288*]

The Acts of the Apostolic See – an official commentary – are, with admirable clarity and moderation, a most excellent support, according to the judgment of the laws of the Lord. It is clear that everything must be considered as if illuminated by the light of sound faith and doctrine, by which the order of individual persons, and the domestic and civic order, are established; and that it must be received with the same faithful observance of the precepts of Jesus Christ, so that a clear distinction is made from any other method of conducting life and interpreting history. We must follow that norm which Saint Peter and Saint Paul, in the epistles which each wrote to the Galatians, to impart the benefits of the Gospel, handed down in a varied manner. What Saint Peter thinks, as we have explained in the conversations held with the sacred ministers during the celebration of the Synod, has already been demonstrated by the examples given. Saint Paul, however, when a grave question arose concerning separation and departure from the synagogue, recalled the memory of Abraham, the patriarch, who raised up sons from two women, one the daughter of the desert, the other the daughter of the promise. This remembrance of antiquity is of great value for clearly understanding the conditions of this age in which we live, as far as concerns the disposition of the mind or the method of conducting life. For through both women, the two cities, which bear the name Jerusalem, are compared; the former is Jerusalem which is below, which is in the land of Sina, generating in servitude, which is Agar: a city, indeed, which lives under the law with its children; the latter is Jerusalem which is above, which is our mother. For she is not the daughter of the desert but the daughter of the promise, from which we derive our origin. As Saint Paul says, these things are spoken in allegory; and we know well that this same allegory, once proposed, has truly come to pass and has been brought to effect over the course of nearly twenty centuries in the perennial Christian

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religion. Since, therefore, we are not the children of the desert but of the promise, which God has fulfilled for men with good intentions, we feel ourselves more closely united with Rome, this city of the New Covenant, which is our mother, and we rejoice in the freedom with which... Christ has freed us. 1. Cf. Gal. 4, 24-26. 2. Ibid. 3. Ibid. 4. Cf. ibid., 31. Venerable Brothers and beloved sons. Let us give thanks to the Apostles Peter and Paul, who, speaking to us from the very beginning of the Church, confirm and encourage us to profess this doctrine.

[*Latin ed. p. 289*]

The Roman Diocesan Synod concludes. 289 FIRMA. FAITH: UNWAVERING HOPE: ABUNDANT CHARITY. To the primary laws, by which we are guided in the manner of living, both with regard to God and to men, the following should be added, as a singular and principal fruit of this Synod: the practice of the theological virtues, by which that which ought to be proper to a Christian and a perfect Catholic is signified. These are, as you know, three: faith, hope, and charity, and when we merely mention them, we demonstrate the light emanating from them, by which, indeed, minds are illuminated and drawn to them and converted. Therefore, they are presented to us as unwavering faith, invincible hope, and abundant charity. Unwavering faith. From the sacred washing of baptism, in which we nurture infants, until the very last breath, which we exhale, groaning as we return to the Father in Heaven, we have the formula of the Catholic faith, which is contained in the word "I believe," as a companion throughout life. The priest is comforted in no small measure, whenever, sitting with the dying, he says to the miserable sinner, one indeed among many, these words, together with and for him: "Lord, this one who is departing, a Christian, having given himself inconsiderately to the pleasures of youth and having been held back by the stubbornness of old age, has sinned many times, having been ensnared by the flatteries of the world and drawn away to wickedness by pleasures and business; nevertheless, he has not denied the Father, nor the Son, nor the Holy Spirit; be therefore merciful and gracious to him." Truly, the Christian, whether in the fervor of youth or in mature age, must first of all imprint this faith in his heart and put it to use, so that it may illuminate the very course of his life, his plans, his most important duties, by which he is bound in domestic life and in daily intercourse with men, and also be an example and an encouragement to others. For "the just man lives by faith."* Doctrine is like a burning lamp, which provides assistance in searching for the truth, whatever human inquiry may involve; and the words "faith" offer multiple reasons to the mind that seeks understanding. It is not fitting for a man of the best studies to deny God and to profess that He does not exist. In this

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way, he shows how barren is the intellect.

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis - Official Commentary. He, however, knows so little of himself, that he trusts himself too much. This faith, however, ought to be defended, since it must be preserved as a certain fortress; that is to say, as a firm faith. Moreover, it is fitting that efforts should be made for its propagation, which is an apostolic work, a source of great merit, the perfection of the Christian spirit, and a special cause of honor in the Church of God, which seeks ministers for the outstanding office of the apostolate, by which its boundaries are extended throughout the entire world. But what shall we say of those who, while defending the truth and the Catholic faith to which they adhere, endure labor and vexation, not less cruel, indeed, even more cruel, than those tolerated in ancient times? Our mind is deeply moved, and from it arises the very sentiment, when on the third day of the Synod, our venerable assembly of clergy sent a message to its members, from the ranks of priests and laymen, of the Church, which has received the name "silent." These are signs that we should admire, worthy ones, whose misfortunes we lament, but even greater compassion is aroused by those who, after almost two thousand years since the institutions of Christianity flourished, are so blinded by the darkness of error, that they do not see that Jesus Christ has always been and will be the glorious and immortal King of the ages, and that this is the faith which surpasses all human things, as it is written: "This is the victory that overcomes the world: our faith." 7 Unconquered hope. Christian faith is aptly explained by this definition: the substance of things hoped for, the evidence of things not seen. Indeed, it must be acknowledged that great effort and industry have been devoted to spreading error that is contrary to Christian doctrine, namely, that most widespread and insane opinion, from which a certain new way of thinking about earthly goods arises, so that not a few mortals have persuaded themselves that the heavens are deserted and that one paradise is prepared for them on earth, where they will enjoy pleasures, and this without any effort, provided that someone is more daring and inclined to wicked deeds, and finally, that the perfect form and appearance of life consists in the fulfillment of threefold concupiscence. When this is seen, the mind is saddened, and there arises in it a desire that zeal and eagerness for doing good may increase, and even that the danger... 7 1 John 5:4. 4 Hebrews 11:1.

[*Latin ed. p. 291*]

The Roman Diocesan Synod concludes, lest anyone, having lost hope, yield to evil. However, this happens to those who are of weak spirit, weary, and indolent. But the words of Christ, with which the books of the Gospel are filled, have stirred up, confirmed, and brought joy to men throughout

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the ages, which comes to anyone of right mind from the fact that, having fulfilled the duty of conscience as a Christian, and from the certain fulfillment of the promise of Jesus Christ, which is declared in these words: "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." For us, who are children of the light, even death does not inspire fear, since theological faith is most securely grounded in the promises of Jesus Christ, and therefore our hope is most certain: "I am the resurrection and the life." How wonderfully said! He who understands this with faith and love will live forever: "And every one that liveth and believeth in me shall not die for ever. Believest thou this?"

Therefore, when we have arrived at this light of human and Christian life, it is astonishing that anyone should dare to assert that all that the Church has accomplished through the ages is nothing but a certain tableau, continuously extended through the ages of men, which ought to be removed in order that all may be renewed from the beginning. Although this may be falsely said, with a certain appearance of simplicity, we, with prepared minds, shall continue to insist on the practice of invincible virtue, since I do not know how it can be deceived, and it is most certainly supported by the Lord, who has done this for us, which remains the greatest comfort in times of distress; and we know that the hope of ungodly men will be completely deceived, and their efforts will be irrevocably frustrated. Perhaps it is necessary that, in the course of life, we endure vexations and injuries inflicted by them, as the Lord says: "In the world you shall have tribulation: but have confidence, for I have overcome the world," and elsewhere: "These things I have spoken to you, that my joy may be in you, and that your joy may be complete."

Charity is poured forth. Our Lord, speaking familiarly with His own, also said: "This is my commandment, that you love one another, as I have loved you." And this mutual love must be such that you are ready.

[*Latin ed. p. 292*]

Acts of the Apostolic See - Official Commentary 292, 15: To lay down your life for your friends. This is a great commandment of charity; for, if it is put into effect, it encompasses the very essence of all Christian doctrine and of the entire Church. Charity is also the principal foundation of ecclesiastical laws, which are contained in the Decrees of the Synod; charity, indeed, which elevates servants to the rank of friends of God, and the sacerdotal office to the highest ministry, from which benefits flow to the entire Church, namely, not only to the ecclesiastical order, but also, through its works, to the entire human society. The administration of the Sacraments, through which heavenly grace is distributed to nourish the earth and bring forth flowers, other functions of this kind, and finally, the management of various and numerous institutions, which are established to provide social benefits, and all those works which, in countless ways,

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address the conditions of human life: all these things make the priesthood a noble and liberal profession, and a sacred and salutary use of the powers of the priesthood. Sometimes, indeed, more often, people, led by worldly opinions, do not judge the benefits that the sacerdotal order, instituted by Christ and distributed in ranks, constantly contributes to civil and social order, a contribution that is worthy of all esteem, without any distinction. When We were still young, many years ago, We heard more than once that the clergy should go out from the sanctuaries into the public. Now, there are those who, with changed views, desire that the clergy should return to the sanctuaries, and there confine themselves to liturgical functions alone; they have forgotten that priests must obey the commandments of Jesus Christ and imitate His example, who, although He visited the temple and prayed at night, nevertheless, during the day, was constantly and thoroughly devoted to the people, namely, to the citizens of Judea and Galilee, offering sacred prayers, strengthening souls, serving charity, and even performing miracles, a true and good shepherd, who confessed Himself to be such, attending to all the needs of His flock. Venerable Brothers and beloved sons: We offer our support to our clergy, who are so eager, so studious, and so peaceful, so that sanctity may flourish, with the intention that God may bless their efforts and undertakings, and that the heavenly gifts of the sacred ministers may extend to all families. This day, Sunday, which is the day before the Kalends of February.

[*Latin ed. p. 293*]

The Synod of the Roman Diocese concludes, remembering Saint John Bosco. When his name is mentioned, the gifts of heavenly grace and the diligence of his apostolic ministry seem to be celebrated with wondrous praise. For he, born in the village of Becchi, spread glory and remarkable works of charity to the farthest reaches of the world. He was accustomed to associating with the outstanding men of the Church, Saint Joseph Cottolengo and Saint Joseph Cafasso, and with the people of his region. When these three names are recalled, countless priests also come to mind, some humble, others renowned, who, exercising charity with remarkable magnanimity in Italy, in ancient dioceses, among all the nations of Europe and throughout the entire world, wherever the Church of Rome extends, constantly and faithfully demonstrate their priestly and pastoral zeal.

AFTER THE DIOCESAN SYNOD, CELEBRATION OF THE ECUMENICAL COUNCIL

Venerable Brothers and beloved sons: Among the greatest works of the charity of Christ is the power of uniting and bringing together; whose doctrine of unity and communion, of grace and beauty, is presented in the words of the Gospel of Saint John in a wondrous manner. For these things

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were written as if uttered from the mouth of Jesus, from his divine Heart and from the blood shed in the sacrifice of the Cross and in the Sacrament of the Eucharist; that Jesus, the Word of God, united with the Father, who, through the mystery of the Incarnation, became the firstborn brother in the new family of men destined to be redeemed by his sacrifice. That family is the Church itself, one, holy, catholic, and apostolic, to which, by divine providence, it has been given to spread throughout the entire world, of which the principal seat is Rome, where the ship of Peter arrived, where, having cast anchor, it was founded, not for a few years, but for twenty centuries, and still stands steadfastly and firmly. Rome has its own clergy, its own people, to whom Saint Peter, as bishop, certainly would not hesitate to bring the message that he gave to the most devoted Christian communities established in the East, with these words: "chosen race, royal priesthood, holy nation, a purchased people."

Now, the Roman Diocese, through the celebration of this Synod, directs its attention to matters that cause it to consider, with one mind, those supreme reasons that guide religious and social life. And thus, it strives with greater zeal to fulfill the task entrusted to it by the most provident God, in which it holds a principal place in the Christian world.

[*Latin ed. p. 294*]

Acts of the Apostolic See - Official Commentary 294. Within the space of a few months, this Diocese prepared and held a Synod; and now we humbly offer prayers to God, that He may grant assistance and bestow grace to fully achieve the objectives of pious life and the sanctity of Christian discipline, so that this Our Diocese may be a sign to the nations. We also ask and implore this from Christ Jesus, the Founder of the Church, that after this Synod, to which We, as the Roman Pontiff, presided, He may grant Our Vicar the power to convene and celebrate an Ecumenical Council, which, according to the terminology used, is called Vatican II, and which will be the twenty-first in the series of General Councils of the Church, held since ancient times. We already receive greater consolations in anticipation, as we consider the steps and progress of its preparation. Beloved sons, strengthened by the power of God, let us be courageous. Let no one think that the present Servant of the Servants of God, who safeguards the sacred deposit of the heritage of St. Peter, desires too eagerly to live until he can complete such a great undertaking and bring it to the desired outcome. God loves the giver: here, peace and tranquility deeply permeate his heart. In great undertakings, it is enough to have willed; and in glorious endeavors, it suffices to have offered effort, so that they may be brought to fruition, for the glory of Himself. We have entrusted the future Ecumenical Council to the special patronage of three glorious Saints, whose tombs are a precious treasure in this Vatican Basilica, the most noble temple of the Christian world, namely St. Gregory of Nazianzus and St.

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John Chrysostom, Patriarchs of Constantinople, and St. Gregory the Great, the Supreme Pontiff, who was Roman in birth, mind, and spirit. We are confident that from the heavenly court, from the sacred silence of this Basilica, joined with the Apostles Peter and Paul, and with other Pontiffs, whose bones rest here in peaceful sleep, publicly honored in the worship of the Church, namely Leo and Gregory, St. Pius X, the Blessed Innocent XI, and others whose fame is less known to the Christian people. 17 (2 Corinthians 9:7).

THREE GREAT FORMS OF PIETY WHICH RELATE TO THE NAME, HEART, AND BLOOD OF JESUS CHRIST, THE REDEEMER. From experience, after the first year of pastoral service that We, as the Roman Pontiff, have undertaken, We have observed that some, moved by a certain devotion, desire to be led in religious practices.

[*Latin ed. p. 295*]

The Roman Diocesan Synod concludes with 295 items, including specific and new proposals, adapted to the particular character of different places; these, however, seem to us to indulge more in imagination than to foster true piety and the strength of the soul. We strive, at the conclusion of these Synodal gatherings, to remind everyone to adhere to what is simpler and more ancient in the manner of prayer within the Holy Church. Our Lord Jesus Christ taught us, as we read in the Gospel, a single form of prayer, which begins with the words "Our Father." O wondrous prayer, which encompasses all things and which always satisfies our souls. Saint John has preserved for us the words of prayer which Jesus Christ spoke to the Heavenly Father on that sorrowful evening, as He was about to depart from His disciples: there He asked for grace that the disciples might always remain united with Him and with the Father, a bond never to be broken. But nothing more is required. For the purpose of cultivating and fostering devotion to Christ Jesus through pious observance, there is nothing more fitting than to contemplate and invoke the Divine Savior with His threefold radiant splendor, which is poured forth through His Name, His Heart, and His Blood. Saint Bernard of Siena, that great man of God who flourished in Italy in the 15th century with popular veneration and grace, was a renowned advocate of the Holy Name of Jesus, moved by the fervor of his spirit. Inspired by him, a remarkable collection of spiritual books and works of every kind, perfected with the finest art, celebrate that august Name, and their beauty and piety still move hearts and stir them sweetly. The devotion to the Most Sacred Heart of Jesus, after it was wonderfully revealed to the nuns of Paray-le-Monial, was deeply established in the hearts of those religious who lived at that time, and now—after the obstacles rashly opposed have been overcome—it flourishes in the minds of men, and in temples and institutions, which have acquired the name and splendor of this most merciful Heart. And what shall we say of the

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Precious Blood of Christ? O Precious Blood of Jesus Christ! through which it is permitted us to humbly beseech God to forgive our sins. This devotion is particularly recommended to the clergy and the people of the Roman Diocese, since there exists within the Roman clergy a most brilliant example: that priest, now numbered among the saints, who was the principal author and advocate for the special devotion to the Precious Blood of Jesus: we speak of Saint Gaspard of Buffalo, born in the Esquiline shortly before the conversion of souls in France, and the founder of a family of preachers of the Gospel, who under the protection and guidance of the Precious Blood, leads a diligent and fruitful life. To this young priest, who is only fifty years of age, the superiors of Albano...

[*Latin ed. p. 296*]

The Acts of the Apostolic See – Official Commentary. On the twenty-ninth day, with the highest honor, those words are held, with which He, that most powerful man of that time, who was demanding an oath from the faithful of Christ, responded: "I cannot, I must not, I do not wish to!" Having acted thus, He preferred to continue in exile, rather than to stain Himself with the disgrace of cowardice. Venerable Brothers and beloved sons! We have spent a little longer with you in this present conversation than we did during the three days of the concluded Synods; and while we have touched upon many topics, we have, as it were, together reached a certain summit, like the summit of Calvary. Oh, most beautiful final spectacle, which so strongly attracts us! There, standing, we behold with the eyes of our minds the august Name of Jesus, inscribed with the letters of the threefold Divine Name upon the Head of the Divine Master affixed to the Cross; We likewise behold His divine Heart, palpitating with burning charity in the torments of the ultimate sacrifice; Finally, we contemplate His Blood, flowing from His wounded breast, as from some inexhaustible and never-exhausted fountain, for the redemption of all mankind. And we behold the two witnesses standing at the Cross: the Venerable Mother of Christ, and the disciple "whom Jesus loved." 18 O Mary, O Mary! You have heard how we call upon you in this place; You are called the Health of the Roman people; you know that the humble Bishop of the City daily invokes you, Queen of the Apostles, Queen of the Clergy, Help of Christians, Help of Bishops. These words sufficiently express how much sweetness of love we have for you, Mother of Christ Jesus and of all of us, and they are sufficient to move your mercy towards us, who wish to be and remain your most devoted and studious sons. 18 John 19:26; 21:20.

[*Latin ed. p. 297*]

The Roman Diocesan Synod concludes.

ITALIAN TEXT OF THE POPE'S ADDRESS TO THE ROMAN SYNOD: GREAT GRATITUDE AND EXUBERANT JOY.

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Venerable Brothers, beloved sons. The inauguration of the Roman Synod, last Sunday evening, in the Lateran Basilica, and its conclusion this evening here in St. Peter's, fills our heart with great gratitude to the Lord and with exuberant joy. The thought and the purpose of convening a Diocesan Synod in Rome, the first in its religious history, surprised our spirit with a simplicity and immediacy, singular and touching, like a ray of heaven, like a sure and blessing voice from above. We already confided this to you at our first meeting in the Lateran Basilica. Behold, after a precise year, the Synod is accomplished: the volume containing its precious regulations is ready. To be able to offer it here, on the tomb of St. Peter, is a source of extraordinary consolation to us, made more vivid because we know that it is shared by all our sons of Rome. Yes; truly by all: from the Most Eminent Cardinals who are members of the Sacred College, collaborators closest to the Pope in the government of the universal Church, to the most humble representative of the clergy and the people: all are also delighted by this great event that marks a fortunate and happy date for the religious life of the immortal City. This life of the Church, in the succession of years, is a deployment of precious spiritual energies. Often of anxieties and of harsh contrasts and of sufferings: but sometimes also, thanks be to God, of elevations and of songs. For all hours and for all circumstances, we have at our disposal the ancient Davidic Psalter, which collects and gives us the tone not only of somber elegies, but often of delightful psalms. Take, for example, this Psalm 113: "In exitu Israel, de domo Pharaonis" (When Israel came forth out of the house of Pharaoh), all resounding with gratitude to the Lord, who shakes the earth as if to invite it to give Him honor, and changes the rock into pools and the cliff into a spring of waters. How beautiful is its continuation: "Non nobis, Domine, non nobis, sed nomini tuo da gloriam, propter misericordiam tuam et veritatem tuam. Benedictus Dominus, quia audit vocem populi sui. Quia non speraverat Dominus sperare, et non speraverat Dominus sperare." (Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth. Blessed be the Lord, because he hath heard the voice of his people. Because he hoped not, and he hoped not.) The highest heaven, O Lord, thou hast made for thee: the earth thou hast given to the children of men.

[*Latin ed. p. 298*]

Acts of the Apostolic See – Official Commentary. 298 men. "The dead shall not praise thee, O Lord: but we, being alive, bless and give thanks to thee." This sentiment of gratitude to the Lord for the grace diffused in the hearts of the entire clergy and the Roman people during these days of the Synod is the first note of this Sunday evening gathering, of which each one will carry with them the most tender and pleasant memory. For those who know and love their children as the Bishop of Rome knows,

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appreciates, and loves them, it is easy to understand that this Synod has been a great and abundant grace, not only because "some assertions heard here and there, amidst the often violent turmoil of human passions in the pursuit of earthly goods, claim that the presence and voice of the Catholic Church, of the Roman Church, is increasingly – it is believed – lacking in resonance and effectiveness. The Synod, however, assures all souls of good faith that the Holy Roman Church maintains in active service, for pastoral care and future apostolate, most precious reserves, which the preparation of the Synod and its new regulations have made known, opening the hearts of all to the most beautiful hopes. Certainly, the application of the Synodal Constitutions will be an immense undertaking, given the rapid influx of people to Rome and the difficult assistance required by so many peoples, from every part of Italy, quadrupling the population as it was fifty years ago. But who is as strong as our Lord God, the Savior of the world? *Quis sicut Dominus Deus noster qui in altis habitat et humilia respicit in coelo et in terra?* 1. Meanwhile, the Synod is intended for the present life and for the immediate future. "We who live bless the Lord." This is our first duty: to thank God and to take courage.

IMPRESSIVE MANIFESTATION OF SPIRITUAL STRENGTH. We must first acknowledge that this Roman Synod has been a great manifestation of spiritual strength, to which we will refer in the continuation of our efforts to realize in ourselves and around us what is and must be the order and sanctification of our lives in the Church. We alluded to the majesty and beauty of the eight large paintings on which the renewed legislation was to be displayed, and on which it happily unfolded, last Sunday at St. John Lateran.

1 Psalm 112, 5-6.

[*Latin ed. p. 299*]

The Roman Diocesan Synod concludes. 299 • Characterized by a pastoral approach, with legislation carefully prepared by the eight subcommittees, which brought together the finest minds in sacred doctrine, theology, ascetics, and pastoral care. Here are their designations: 1) Persons, 2) The Magisterium, 3) Divine Worship, 4) The Sacraments, 5) Apostolic Action, 6) Christian Education, 7) Things: churches, houses, monuments: administration, 8) Assistance and Charity. A great gathering place for regions of Italy, and from all nations of the Catholic world, is our immortal Rome, which can boast of a large and select body of clergy, noble and pious souls, trained in the magisterium and in the dissemination of sacred knowledge: theological, ascetic, liturgical, legal, artistic, and in the practical experience of specialized administration of the economic and temporal affairs of ecclesiastical goods. You will have the opportunity, venerable Brothers and beloved sons, to understand exactly – from the Synodal Constitutions definitively approved – the magnificent results of this individual

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and collective effort that we have been able to follow closely, and to which our Synodal advisors "gave clear insight and cultivation, a steadfast and priestly heart, wisdom and admirable discretion, according to the spirit of the laws of the Lord." It is only natural that everything should be viewed in the light of Christian faith and sound doctrine, which is the foundation of individual, domestic, and social order, and in fidelity to the teachings of Christ, with a clear distinction from any other conception of life and history. Our guiding thought is that of Saint Peter and Saint Paul, expressed in various ways in the letters that one and the other wrote to the Galatians during the first apostolic evangelization. We have already given a sample of the thought of Saint Peter in our Synodal conversations with the clergy. Saint Paul, in a major question of distinction, of clear separation from the Synagogue, of freedom, recalls the adventures of the patriarch Abraham, who had offspring from two women, the daughter of the desert, and the daughter of the promise. This ancient reference is of great clarity for judging modern and current positions of thought and life. These two women correspond to two cities of the same name - Jerusalem: the first is that in mount Sina, *in servitutem generons, quae est Agar*: a city that lives as a servant with her children; the other is the *Ierusalem quae sursum est, quae est mater nostra*. It is not the daughter "of the desert," but is the daughter of the promise from which we come. Saint Paul writes that these things were said in allegory. And we know that the allegory of then is, for two thousand years, the reality of Christ.

[*Latin ed. p. 300*]

Acts of the Apostolic See - Official Commentary 300. Since we are not children of the desert, but children of the promise made by God to men of good will, we feel all the more united to our Rome, to this Jerusalem of the new covenant, which is our mother, rejoicing in that freedom to which Christ has restored us. Venerable Brothers and beloved sons, we thank the Apostles Peter and Paul, who from the depths of the early Church reaffirm and encourage us in the profession of this doctrine.

FIRMA: FAITH: UNYIELDING HOPE: ABUNDANT CHARITY.

To the fundamental principles that govern our conduct before God and before men, must be joined, as a characteristic fruit of the Synod, the exercise of the theological virtues that give the correct direction to the Christian, the perfect Catholic. There are three, and you are familiar with them: faith, hope, and charity. It is fitting to mark, at the very mention of them, the aureole that makes them splendid and victorious. FIRMA: FAITH - UNYIELDING HOPE - ABUNDANT CHARITY.

FIRMA: FAITH. From the cradle of our infancy at the baptismal font, to the last sighs of life as each of us returns to the heavenly Father, it is the

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Apostles' Creed that accompanies us. It is a comfort to the priest who assists the dying, often a poor sinner, as so many are, to repeat with him and for him: "Lord, this Christian who is about to die is a poor soul captivated by the charms of youth or hardened by the stubbornness of old age; he has offended you many times; he has allowed himself to be distracted by the enchantments of the world, by pleasures, by business: yet he has not denied the faith." Be merciful.

But the good Christian, above all in the fervor of youth and the fruitful maturity of life, must make this faith profound and active, illuminating his steps, his decisions, the fulfillment of his highest duties, in the family and in the contacts of daily life, as an example and an encouragement. "For the just shall live by faith." For the intellectual, faith is like a lamp lit that helps in the search for truth in every order of human investigation. The expression: "faith seeking understanding" reflects its rays on many aspects of the scientific order. For one...

[*Latin ed. p. 301*]

The Roman Diocesan Synod concludes. It is not an honor to be, or to profess oneself, an unbeliever. Rather, it is a poverty of spirit, ignorance of oneself, and a dangerous presumption. There is also the defense of the faith, which ought to be regarded as a fortress, truly: the spreading of the faith, which is a most meritorious apostolate, a perfection of the Christian spirit, and a great source of honor in the Holy Church of God, which seeks workers for the good apostolate of conquest throughout the world. What shall we say of those who add to the work of defending the truth and the Catholic faith the sacrifice of grievous persecutions, equally, if not more, fierce than those of ancient times? With profound emotion and with the fullness of our heart, on the third day of the Synod, the honorable Assembly of our Clergy wished to send a vibrant greeting of solidarity and encouraging fraternity to the afflicted brothers, priests and laymen of the Church of Silence. These are worthy of admiration and of piety, but even greater compassion is deserved by their persecutors, who in God are also our brothers, and who, after two thousand years of Christian history, remain so blind as not to realize that Jesus will always be the glorious and immortal King of the ages: and that this will always and forever be the faith that will conquer the world. *Victoria quae vincit mundum: fides nostra.* 4 Hope undefeated. The Christian faith is well defined: "the substance of things hoped for, the evidence of things not seen." Certainly, considering the violence of the spread of anti-Christian error, the widespread infatuation concerning the new conception of the goods of the earth, carried to the point of persuading not a few mortals that the heavens are empty, and that there is nothing for man but a terrestrial paradise to enjoy, and even this without limitations of audacity, at least for the most audacious and the most impious, and that every ideal here below must consist in the triumph of the triple

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concupiscence, the soul is saddened, and the courage to do good threatens to diminish and to suffer a strong temptation to discouragement. This is for those who are weak, and for those who are weary, and for those who are pessimistic. 5 But the words of Christ have filled the pages of the Gospel, and have filled the world with inspiring courage, and with the joy that comes to every upright soul from the consciousness of its Christian duty fulfilled, and from the certainty of the solemn sentence of Jesus Christ: *qui credit.* 4 1 John 5, 4. Cf. Hebrews 11, 1.

[*Latin ed. p. 302*]

Acta Apostolicae Sedis - Official Commentary 302: "He who has believed and has been baptized, that is, he who has passed through the holy door of his redemption, will be saved; but he who does not believe will be condemned." Among us, children of the light, even death is not feared by anyone, for theological faith confidently relies on the promises of Jesus: and hope is certainty. "I am the resurrection and the life. He who believes in me, though he die, shall live forever." *Omnis qui vivit et credit in me, non morietur in aeternum.* 6 7 Having arrived at this reality of human and Christian life, it may seem strange that, after two thousand years of religious experience and the spread and practice of the Gospel, there are still those who have the audacity to tell us that the entire history of the Catholic Church, that all of Christianity, is nothing more than the continuation in the life of the world of a great fable, which must be dispelled, in order to remake everything anew. Let us leave these deluded individuals to their apparent naiveté, and let us prepare ourselves to continue the exercise of hope, which is unwavering because it is the certainty of the word of the Lord concerning us, to whom is reserved great comfort, and great disappointment for the unbelievers, due to the ultimate futility of their efforts. Along the way, it may be necessary for us to endure some pressure from their side. "In the world you will have tribulation; but have confidence, for I have overcome the world." 9 10 I have said these things to you, that my joy may be in you and that your joy may be complete. 11 *Caritas effusa.* Our Lord continued his beloved exhortations to his followers: "This is my commandment: that you love one another, as I have loved you. And your love for one another must be such as to dispose you to give even your life for your friends." Truly, a great teaching is this of charity. In it, in its practical application, is summarized the living essence of all Christianity, of all the Church. The ecclesiastical legislation of which the Synodal Constitutions are composed has, as its central point of irradiation, charity: that which the servants of God do for the friends of God, the priesthood, a ministry of the highest order for the benefit of the entire Church, which is to say, not only of the clergy, but through the action of these, for the benefit of the entire

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order. 11 Cf. Ibid. 15, 12-13.

[*Latin ed. p. 303*]

The Roman Diocesan Synod concludes on the 303rd day. From the administration of the Sacraments, which is the distribution of heavenly grace that irrigates and enriches the entire earth, to the direction of the various and manifold forms of social benefit: worship, teaching, assistance, countless works extended to all the diverse circumstances of human life, all becomes a noble and generous task, a holy and blessed employment of priestly energies. At times, too often, the worldly spirit is unjust in its appreciation of the benefits that the priesthood of Christ, distributed as it is in its various gradations of secular clergy and of regular clergy, equally worthy of respect, continues to render to the civic and social order. In our now distant youth, we happened to hear from various quarters the invitation to the clergy to come out of the sacristy. Today, however, some, with changed moods, would like the clergy to return to the sacristy to its strictly liturgical duties, forgetting that the clergy must follow the teachings and examples of Christ Jesus, who knew how to visit the temple and spend the nights in prayer, but during the day was constantly occupied with the people, with his people of Judea and Galilee, preaching, encouraging, serving in charity, and even performing miracles, a true good shepherd, as He declared Himself to be, full of solicitude for His flock. Dear Brothers and sons, let us help our good, zealous, and peaceful clergy to sanctify themselves, so that, corresponding to their efforts, the blessing of the Lord may be poured out upon all families through the distinct, industrious, and beneficial priestly work. Today, Sunday, January 31st, is the liturgical commemoration of Saint John Bosco. This name is a poem of grace and of apostolate: from a small village in Piedmont, he brought the glory and the successes of the charity of Christ to the farthest borders of the world. To his blessed name, the Holy Church associates her saints from the same region, Joseph Cottolengo and Joseph Cafasso: and at the call of this triad, the memories of countless humble priests and great heroes of charity are awakened, who in Italy, in the ancient dioceses, as well as in all the nations of Europe and the world where the Church of Rome extends her pavilions, perpetuate the manifestations of ardent and faithful priestly zeal and pastoral care.

AFTER THE DIOCESAN SYNOD, THE ECUMENICAL COUNCIL.

Venerable Brothers and beloved sons: one of the most characteristic tasks of the charity of Christ is that of uniting. In the Gospel according to John, this doctrine, this grace, this beauty of union...

[*Latin ed. p. 304*]

The Acts of the Apostolic See – Official Commentary, 304, finds words of wondrous significance. They are drawn from the lips of Christ Jesus, from

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His divine Heart, from the outpouring of the blood of His sacrifice and His Sacrament. Jesus, the Divine Word united to His Father, became, through the Incarnation, the firstborn brother in the new family of redeemed humanity. This family is the Church, the one, holy, catholic, and apostolic Church, which, by divine arrangement, is destined to be spread throughout the world; but whose center is in Rome, for here the barque of Saint Peter took ground, and here it remained anchored, not for a course of years, but for twenty centuries, and it remains so, firmly and vigorously. Rome has its clergy and its people, to whom Saint Peter, its first Bishop, would certainly not refuse to impart the praise with which he greeted the first and fervent communities of the East: "But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people." 1Pet 2:9. Now, this Diocese of Rome, turning inward upon itself with this Synod, directs the gaze of its clergy and its people towards the highest aims of its religious and social life, and prepares, with renewed fervor, to continue the task entrusted to it by divine Providence, as the central point of Christendom. In a few months, it has prepared and celebrated this Synod; and we pray that the Lord may grant it the grace and strength to honor the good intentions conceived here, of a holy, ordered, and exemplary life, *in signum gentium*. After the Synod presided over by the Bishop of Rome, we ask the Lord Jesus, the Founder of the Holy Church, for the grace for His Vicar, the Pope, *Vicarius Christi*, to convene and celebrate the Ecumenical Council, which will be the twenty-first in the series from the early centuries to the present, bearing the title of "Vatican II." The beginning of its preparation is already encouraging, exceeding the most optimistic expectations. Beloved children, have courage and confidence in the Lord. Do not believe that, in this undertaking of celebrating the Council, the present *Servus Servorum Dei*, who safeguards the sacred deposit of the inheritance of Saint Peter, desires or hopes to live long enough to bring this great design to fruition and to see it crowned with his own eyes. *Deus dedit, Deus adimivit*: this is a reason for peace and tranquility for his person. And moreover, to have willed is enough. For the glory of great undertakings, it is sufficient to have cooperated.

[*Latin ed. p. 305*]

The Roman Diocesan Synod concludes. We have entrusted the task of special assistance and heavenly protection over the future Council to three glorious Saints, whose tombs are a sacred treasure of this venerable Basilica of St. Peter, the greatest temple of Christendom, namely, two Patriarchs of the East and one of the greatest Popes in history: the Patriarchs of Constantinople, St. Gregory Nazianzenus, and St. John Chrysostom; and St. Gregory the Great, of Roman birth, thought, and heart. We can rightly trust that from the heavenly regions, as from the sacred silence of this Basilica, the other Popes, from the humble one sleeping here in peaceful repose, and

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honored by the official cult of the Church, the Leo's, the Gregory's, St. Pius X, the Blessed Innocent, and others less known, will join in chorus before the sacred memories of St. Peter and St. Paul.

THREE GREAT DEVOTIONS: THE NAME, THE HEART, THE BLOOD OF JESUS CHRIST, THE REDEEMER.

The experience of the first year of the pastoral concerns of the new Bishop of Rome, who speaks to you, has given the impression to some devoted and pious souls of a certain vagueness in initiating particular devotions, new titles, and forms of worship with inspirations of a local character, which give the impression of leaving room for fantasy and little for the concentration of the spirit. We invite you, at the conclusion of the Synod, to remain familiar with what is simpler and more ancient in the practice of the Holy Church. Our Lord Jesus, as is said in the Gospel, taught only one prayer, and that is the Our Father. Oh! What a sublime prayer, which encompasses everything and never ends. St. John has preserved for us the text of the prayer made by Jesus to the Father in the mournful hour of farewell, imploring the grace of perpetual union among the disciples, among themselves and with Him and with the Father. No more. To illuminate and encourage devotion to Jesus, nothing is better than to meditate upon it and invoke it in the threefold light of His Name, His Heart, and His Blood. The great Saint, very popular in the 15th century in Italy, Bernardino of Siena, was the happy and enthusiastic singer of the Holy Name of Jesus, to which a copious literature and a glorious artistic expression are dedicated, with the sweetest and most moving reflections and allusions. After the revelations at Paray-le-Monial, the Heart of Jesus took possession of all pious souls of that time, except for some imprudent contradictions that are now dispersed: and its cult triumphs in hearts, in temples, and in institutions that took their name and resonance from it.

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis - Commentarium Officiale. "Et sanguis? Oh! sanguis pretiosissimus Jesu, qui nobis permittit humiliter Dominum pro peccatis nostris petere remissionem, praesertim commendatur nobis sacerdotibus et fidelibus dioecesis Romae. Quam splendidissima gloria cleri Romani est ille sanctus sacerdos, natus in Esquilino paulo ante Revolutionem Francicam, quem dicimus Sanctum Gasperum de Buffalo, qui fuit verus et maximus apostolus devotionis ad Praetiosissimum Sanguinem Jesu in mundo, et fundator Congregationis Missionariae quae sub his auspiciis vivit et prosperat. Ad honorem Sancti Gasparis de Buffalo, juvenis sacerdos qui vix quinquagenarius mortuus est in Albano, tribuitur illae sententiae quae respondebant viro potentissimo temporis sui, qui iuramentum fideltatis imposuit: "Ego non possum, non debeo, et non volo," et praeferebat exilium ignominiae. Venerabiles Fratres et dilecti filii: vos a Colloquio nostro paulo plus tenemus quam solemus in tribus diebus Synodi.

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Tangendo varia argumenta, tandem ad summum Calvariae pervenimus. Oh! pulchritudo, oh! raptio huius visionis finalis. Ante nos, nomen Jesu in tribus linguis super caput crucifixi: Cor Jesu palpitans in pectore divino in anxietate sacrificii ultimi: Sanguis Jesu erumpens ex vulnere aperto sicut ex fonte inexhausto et inexhaustibili ad vitam et redemptionem universalem. Duo testes iuxta crucem: Mater Jesu et discipulus dilectus. O Maria, o Maria, scis quomodo hic es clamata: Salus populi Romani, et quomodo humilis Episcopus Romae te quotidie vocat et invocat: Regina Apostolorum, Regina Cleri, Auxilium Christianorum, Auxilium Episcoporum. Hae verba sufficiunt ad te dicendum suavitatem amoris nostri pro te, Mater Jesu et Mater nostra, et ad te implorandum misericordiam pro nobis, filiis tuis devotissimis et bonis."

[*Latin ed. p. 307*]

The Synod of the Roman Diocese is concluded. The Most Blessed Father, the Clergy, and the People of Rome offer thanks and express their wishes after the address of the Supreme Pontiff. His Excellency, Father Aloysius Traglia, holding the sacred office in the city and presiding over the preparations for the Synod, on behalf of the Clergy and the People of Rome, offered thanks to the Most Blessed Father with these words:

"Most Blessed Father, at the conclusion of the solemn sessions of the first Roman Synod, allow me, Holy Father, to be the interpreter of the profound and joyful gratitude of the Clergy and the People of Rome for the new, most solemn demonstration of solicitude and affection that you have wished to bestow upon your diocese. During these days of prayer and study, we have all felt more vividly and movingly the apostolic zeal that constantly inspires the thoughts and actions of Your Holiness; and each of us, with sincerity and fervor, has re-examined his life, has formed new resolutions of holiness, and has felt more strongly than ever the joy and privilege of the priestly vocation.

The priests and religious of Rome now gather around you, Most Blessed Father, to thank you for the words so profound and pastoral with which you have illuminated the greatness and the duties of our order, and for having offered us the gift of this Synod with its complex of effective regulations, which will always promote the splendor of the divine worship and the common commitment to Christian life of the priests and the faithful of this venerable City.

Redemptis sanguine Christi, feliciter! [May it be happily through the blood of Christ!]

Now, at the conclusion of the proceedings, our prayer ascends to Heaven, that, just as the celebration of the Synod has been visibly blessed by God, so may His abundant grace descend to confirm our renewed purpose; to support us in the path that opens before each of us, rich in hopes; to ensure that 'the synodal regulations find us docile in obedience, ready for action,

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generous in sacrifice.' And especially, we ask the Lord that He grant you, Holy Father, abundant fruits and abundant consolations from your vast and tireless pastoral activity."

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis - Commentarium Officiale to Pope John, the Supreme Pontiff, and to all: life, life, life! We promise you, with the help of God, to not fail in the hopes that are placed in us, and, with the intention of walking ever more worthily in the vocation in which we have been called, we renew our expression of our deepest and most lasting gratitude. Holy Father, bless us.

RESPONSE OF THE SUPREME PONTIFF (Most Reverend Monsignor, Venerable Brother! The words with which you expressed the unanimous sentiment of the diocese of Rome: of the Venerated Cardinal Vicar, of the clergy, and of this rejoicing assembly of ecclesiastics, religious, religious sisters, and laypeople, complete the deeply joyful feeling of Our soul. The celebrations of recent days were eloquent to all; and particularly encouraging to Our heart as Bishop. We are therefore pleased to give testimony of praise to the presence and the living voice of the clergy, to its acclamations of consent, to its intentions of personal renewal and of the environment, of which numerous messages, even from various parts of the world, allowed Us to experience the edifying prelude. We wish to offer a thought, equally grateful and paternal, to the various services that cooperated in the successful outcome of the event: in particular, to the Vatican Radio and to *L'Osservatore Romano*, to which countless other voices, near and far, responded in echo of respect. Venerable Brother! You thanked Us for having conceived and convened the first Synod of the diocese of Rome; and We, welcoming in Our heart, with renewed paternal feeling, the individual members of the diocesan clergy, both secular and regular, feel as if moved by a wave of inexpressible tenderness. In truth: the Lord inspired this event, He led it to a most felicitous realization, and already allows Us to foresee the new circulation of ecclesiastical fervor of which we will be actors and witnesses, and of generous cooperation of the laity in the apostolic service in the city of Rome. Beloved children of the Synodal Commissions! You have worked with prudence...

[*Latin ed. p. 309*]

The Roman Diocese Synodus is concluded, with love, with intelligent dedication, and with a far-sighted vision. And you, beloved priests entrusted with the care of souls, have understood that the Synodus is a tool placed in your hands, for your benefit, to accomplish the most accurate, noble, and fruitful fulfillment of the sacred ministry. And you all, members of the secular and regular clergy, whom obedience has called to a service in this blessed City, have felt deep within your hearts the amiable

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and suppliant voice of Jesus, Jesus, the good Shepherd, inviting all, all without exception, to work, each in their place and with holy enthusiasm, for the highest tasks, which in every particular situation and circumstance are always present and paramount: the proclamation of the Gospel, the salvation of individual souls, the sanctification of the Christian people. Oh, holy city of Rome, so beloved by God, favored and privileged with abundant gifts of nature, art, traditions, religion, and grace! May you at all times correspond to your illustrious vocation, before the world and in the presence of the universal Church. May you express, through the voice, the works, and the examples of your native people, exquisitely wise and generous, and of those who come here from various parts of Italia and the world, expressing – let us say – the living essence of the Gospel: which is the proclamation of redemption and peace, a bulwark of true civilization, an ornament and enrichment of the human person, families, and peoples.

[*Latin ed. p. 310*]

Acts of the Apostolic See - Commentary 310; OFFICIAL PRAISES OR ACclamATIONS CHANTED SOLEMNLY IN THE BASILICA OF ST. PETER AFTER THE CONCLUSION OF THE SYNOD, THE CATHEDRAL CHAIR OF THE ROMAN PONTIFF BEING CARRIED THROUGH THE MIDST OF THE PEOPLE.

Schola and Choir alternately: Christ triumphs! Christ reigns! Christ commands!

Schola: 1. Hear us, Christ.

Choir: To the holy Church, perpetual salvation from God.

Schola: Redeemer of the world.

Choir: Assist her.

Schola: Holy Mary.

Choir: Assist her.

Schola: Holy Joseph.

Choir: Assist her.

Schola: Holy Michael.

Choir: Assist her.

Repet. Christ triumphs! as above.

Schola: 2. Hear us, Christ.

Choir: To John, Supreme Pontiff, and Universal Pope, life!

[*Latin ed. p. 311*]

The Synod of the Diocese of Rome is concluded.

School: Savior of the world.

Chorus: Assist Him.

School: Saint Peter.

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Chorus: Assist Him.

School: Saint Paul.

Chorus: Assist Him.

School: To the Most Eminent and Most Reverend Cardinals of the Holy Roman Church, glory and happiness for many years!

Chorus: Glory and happiness!

School: May the Lord grant, for many years with glory and happiness, for the adornment and defense of His Church.

Chorus: Glory and happiness!

School: The Holy Roman Synod: let us confess its faith, let us always observe its decrees.

Chorus: We shall always observe.

School: Clinging to these decrees, may we be made worthy of the mercies and grace of the First and Greatest Priest, Jesus Christ, our God; with the intercession of our inviolate Lady, the Holy Virgin Mary, and all the Saints.

Chorus: Fiat, fiat. Amen. Amen.

[*Latin ed. p. 312*]

Acta Apostolicae Sedis - 312

Commentarium Officiale

Schola et Chorus alternatim:

4. *Ex regum! Rex noster! Spes nostra! Gloria nostra!*

(From the kings! Our King! Our hope! Our glory!)

Misericordia nostra! Auxilium nostrum! Fortitudo nostra! Arma nostra in vietissima!

(Our mercy! Our help! Our strength! Our weapons in the highest heaven!)

Murus noster inexpugnabilis! Defensio et exaltatio nostra! Lux, via, et vita nostra!

(Our impregnable wall! Our defense and exaltation! Our light, our way, and our life!)

Repet.

Christus vincit! (as above)

Omnes:

5. *Ipsi soli imperium, laus et iubilátio per infinita saecula saeculorum. Amen.*

(To Him alone be dominion, praise, and jubilation through all ages of ages. Amen.)

Schola:

6. *Témpora bona veniant!* (Let good times come!)

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Chorus:

Pax Christi veniat! (Let the peace of Christ come!)

Schola:

Redemptis sanguine Christi: (By the blood of Christ, the Redeemer:)

Alternatim:

Feliciter! ter. (Happily! thrice.)

Omnes:

Regnum Christi veniat! Deo gratias! Amen. (Let the Kingdom of Christ come! Thanks be to God! Amen.)

[*Latin ed. p. 315*]

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"Walk worthy"

"Receive the book and devour it"

"Sing wisely and frequently"

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Great recognition and exultant joy.

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[*Latin ed. p. 321*]

7 May 1960, Year and Volume LII (Series III, Volume II) - No. 5, ACTA APOSOLICAE SEDIS, Official Commentary. ACTS OF POPE JOHN XXIII. SACRED CONSISTORY. I. SECRET CONSISTORY. On the second day of the month of March in the year 1960, in the customary hall of the Apostolic Palace at the Vatican, there was a Secret Consistory, the acts of which are reported in order. I. The Reverend Cardinal Tisserant, Chamberlain of the Sacred College, presented and returned the seal of the Sacred College of the Most Holy Roman Church to the Most Blessed Father, who delivered it to the Reverend Cardinal Micara, as Chamberlain of the aforementioned Sacred College of Cardinals for this year. II. ADDRESS OF OUR MOST

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HOLY FATHER TO VENERABLE BROTHERS. We are accustomed to be greatly rejoiced by the daily labor, which is sanctified by the grace of God, when those who assist us, endowed with the highest dignity and of the greatest importance in the governance of the Church of God, frequently come to us; in this matter, we gladly repeat the words: "But we that live bless the Lord." 21. ACTS, Volume 11, No. 5. - 7-5-1960.

[*Latin ed. p. 322*]

322 Acta Apostolicae Sedis - Official Commentary.

It pleases Us greatly to learn, day by day, of the work that is rightly and properly carried out within all the Sacred Councils and Offices of the Roman Curia; and We affirm that, up to this time, with regard to that work, nothing has occurred out of order, except for the daily concern which afflicts the minds of all, and which causes them anguish and anxiety, because so many Holy Pastors, dear to Us, are in such a condition that either no news of them reaches Us, or they themselves endure grievous punishments for having zealously and fearlessly preserved the faith in Christ and His Church. Therefore, with a sorrowful heart, We recalled the sacred memory of the most beloved Cardinal Aloysius Stepinac, Archbishop of Agram, whom We believe is now covering his native land with heavenly protection, in which he and the Holy Church have suffered so much; and We consider with Us those grievous tribulations which are increasing in many places, and which are becoming more severe against religion, against the Christian civil order, and against the due liberty with which each and all men ought to enjoy. In these calamitous times, which still persist, the Church is afflicted; which compels Us to pour forth prayers with fervent minds and united hearts, to share in the sorrows, and from which we expect common merits and, as We confidently believe, a pledge of victory through much patience. However, We have recently found some consolation in the fact that the First Roman Synod has been successfully concluded. For, with the greatest effort and agreement, the sacred clergy, opening their hearts candidly, have moved Our soul on many occasions, providing evidence of the ardor and zeal of the priesthood and of the apostolate; which has served to stir up pious sentiments, and has brought hope that religious life and Christian life will be such that they will equal the most glorious ages of Rome, which is the seat of Peter and of his apostolic office, and.

[*Latin ed. p. 323*]

The Acts of Pope John XXIII, page 323, just as the Basilica of the Lateran, mother and head of all the Churches. In this Consistory, as has happened in both previous ones, the principal matter was the creation of new Cardinals. These men were now chosen, and with even greater scope, so that the extent of the lands from which they were summoned might be evident; indeed, most learned and highly deserving men of the Church were admitted

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into the Sacred College of Cardinals, who hold important parts of the flock of the Lord, located in distant regions, yet distinguished by their religious life, and who inspire great expectations. Therefore, among the Cardinals will be one from Japan, one from the Philippine Islands, and one from Tanganyika, in the lands of East Africa: all of them, equally, are created Princes of the Sacred Church's Senate, for the glory of God, who calls peoples to holiness without any distinction of language, race, or color, and commands that the same blessed message be brought to all, according to the words: "Go ye into the world all, and preach the Gospel to every creature" (Marcus 16:15; Matthew 28:19). This event, which is recorded for the first time in the annals of the Church and the histories of peoples, clearly confirms the ancient doctrine, and also the custom handed down from antiquity, which the Catholic Church has faithfully preserved for twenty centuries; from the time, namely, when Philip the deacon administered baptism to the powerful official Candace, Queen of the Ethiopians, as Saint Luke testifies in the Acts of the Apostles (Acts 8:26-40), to the truly remarkable growth that our sacred Catholic missions have achieved in the regions of Africa in our own age, to which our eyes and minds turn with no small delight and firm hope. Christ Jesus, who is the Redeemer of all men and all peoples, has granted to each nation its proper time; and the Church, with maternal care, attends to the progress of these nations.

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - The official record is present, it grieves, and it offers solace to them, should the most grievous adversities unexpectedly occur; and it rejoices in and celebrates their glories and spiritual victories, and it pursues their merits with praise. Indeed, the priest is greatly and sweetly comforted in his heart, whenever he performs sacred duties, because he begins the prayers of the Canon by offering the Divine Sacrifice to the heavenly Father, together with his Son Jesus, first for the holy, catholic Church, that He may deign to "pacify, guard, gather, and govern" it "throughout the whole world." Carefully consider the force of these four words: to pacify, to guard, to gather, and to govern throughout the whole world, which indeed recall that abundance of life and that firmness of spiritual governance, with which the Church of God, as one, holy, catholic, and apostolic, enjoys its greatest blessings. These notes of the Church are clearly indicated by the Most Holy College of Cardinals, which is today increased with distinguished men, who have arisen from noble parts of the flock of Dominic, who for many centuries have striven to fully attain the spiritual riches of the Catholic Church. Furthermore, the Second Vatican Council, to which we direct our cares and thoughts, and which we are preparing with great joy, although with some anxiety, strongly suggests this third creation of the Fathers of Cardinals, as it is imbued with new opportunities, and it assigns great importance to it. The Ecumenical Council is certainly a

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great work, and it demands a great store of resources; which, if provided by men who possess the greatest authority and belong to various nations, can undoubtedly bring great benefits, so that the diverse needs of places may become more clearly apparent, so that various doctrines and disciplines may be better clarified, and so that the growth of Christian life and of the Christian apostolate may be more effectively promoted. Meanwhile, the names of several Cardinals are...

[*Latin ed. p. 325*]

The acts of Pope John XXIII, page 325, mention those whom We have chosen from various parts of the world in recent months; the prosperous outcome of the Diocesan Roman Synod recently held; the numerous responses, pertaining to multiple questions, which flow to this Apostolic See, questions which were proposed to all the Bishops of the Catholic world, so that they might freely express their opinions; and likewise, responses which are also expected from Catholic universities and from all institutions dedicated to the deeper cultivation of sacred doctrine, since these centers of learning are also invited to respond; finally, the constant and comforting testimonies of devotion which all Cardinals, Bishops, clergy, and the peoples of the whole world offer to Our person, despite Our humble and modest state: all these things, We say, cause Us to enjoy a certain holy and most peaceful tranquility, and to look forward to the future age with serene confidence. For this reason, from this state of mind, tranquil as the very summit to which Our Lord Christ has led Us, We turn Our attentive and concerned gaze to the conditions of our domestic affairs and the vicissitudes of the people. And sometimes We are deeply moved when We behold so many human miseries, divisions, and uncertain matters, which disturb social life and weaken public relationships with mutual suspicion. In the alternating events of human affairs, it is not only necessary to seek and evaluate truth and justice, but also to undertake every kind of endeavor that pertains to the course of temporal life. For this reason, discord arises and flourishes from the reasoning of men, and it is all the more pernicious the more it deviates from the example and doctrine of Jesus Christ, Whose Redemption pertains to all human life, and which makes all human affairs purer, illuminates, and elevates them.

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - Official Commentary. Venerable Brothers! May the most merciful God grant an abundance of grace to the entire order of bishops and priests, so that, strengthened by this grace, they may faithfully fulfill the most serious duties to which they have been called; and so that, from all that they do in the sacred ministry and in proclaiming the divine word, as well as from this present solemn gathering of the Fathers Cardinals convened together with the Vicar of Christ, such examples may

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be given, which may inspire the people and their leaders to live well and act rightly, and which may gently lead them to join together in plans and undertakings with a firm bond, bringing about a joyful, harmonious, and peaceful outcome.

III - THE CREATION AND PUBLICATION OF CARDINALS. There remains nothing further, Venerable Brothers, except that we proceed to that matter for which we have especially convened you to this most august assembly. Our intention, as you know, is to co-opt into your esteemed College the most worthy Prelates who, whether in performing various duties of the Roman Curia, or in governing the dioceses entrusted to them, have demonstrated diligent, prudent, and effective service, and who have contributed greatly to the growth of the Christian religion. These are: ALOISIUS TRAGLIA, Archbishop with the titular see of Caesarea in Palaestina, serving in the Holy City; PETRUS TATSUO DOI, Archbishop of Tokyo; IOSEPHUS, Archbishop of Bourges; BERNARDUS IOANNES ALFRINK, RUFINUSI. SANTOS, Archbishop of Utrecht; the Archbishop of Manila; LAURIANUS RUGAMBWA, Bishop of Rutabo; ANTONIUS BACCI, Prefect of the Apostolic Palace, responsible for the letters of the Most Holy Pope to Princes.

[*Latin ed. p. 327*]

From the Acts of Pope John XXIII, page 327: "Besides those who have been named, We have decided to admit three other outstanding men to your College; but We reserve their names in Our heart. What do you think? Therefore, with the authority of Almighty God, of the Holy Apostles Peter and Paul, and with Our own authority, We create and publicly proclaim the following Cardinals of the Holy Roman Church: From the Order of Priests: Aloysius Peter Traglia, Tatsuo Joseph Doi, Lefebvre, Bernard John Rufin Santos, I. Laurian Alfrink, Rugambwa. From the Order of Deacons: Anthony Bacci. Also, We create three other Cardinals, as mentioned above, and We reserve their names in Our heart, to be announced whenever We deem it appropriate, with the necessary and opportune dispensations, derogations, and clauses. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. It remains for Us to appoint pastors to the Churches. iv - APPOINTMENTS OF CHURCHES: Immediately afterwards, the following appointments were made: To the titular Archiepiscopal Church of Nicopolis in Epirus, We appointed His Excellency, Monsignor Anthony Cardona Riera, formerly Bishop of Ebusitanum. To the Cathedral Church of Prudentipolis, newly established, We appointed His Excellency, Monsignor Joseph de Aquino Pereira, formerly Bishop of Auratopolis."

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis - Official Commentary. To the Cathedral Church of Nursia, the Reverend Albert Scola, Urban Bishop. To the

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Cathedral Church of Ivrea, the Reverend Albin Mensa, General Vicar of the diocese of Pinerolo. To the Cathedral Church of Ebusita, the Reverend Francis Planas Muntaner, General Vicar of the diocese of Majorca. To the Cathedral Church of Saint Flora, the Reverend Mauritius Pourchet, Urban Bishop and General Vicar of the archdiocese of Besançon. Furthermore, the Most Reverend published others who had already resigned from their sacred offices, according to Apostolic Letters sealed with the leaden seal: the Archbishop of Salamia, Joseph Kuo, formerly Archbishop of Taipei; the titular Archbishop of Traianopolis in Rhodope, Albert Peter Falière, formerly Archbishop of Mandalay; the Archbishop of Mandalay, John Joseph U. Win, formerly Bishop of Lete; the Archbishop of Leontopolis in Augustamnica, Cornelis Bronsveld, formerly Archbishop of Tabora; the Bishop of Cashel and Emly, Thomas Morris; the Archbishop of Chersonesus in Zechia, Louis Parisot, formerly Archbishop of Cotonou; the Bishop of Cotonou, Bernardin Gantin, formerly Bishop of Tipasa in Mauritania; the Archbishop of Selymbria, Aemilius Socquet, formerly Archbishop of Ouagadougou; the Archbishop of Beroea, Victor Sartre, formerly Archbishop of Tananarive; the Bishop of Amasen, Caietan Malchiodi, formerly Bishop of Cana; the Archbishop of Antioch in Pisidia, Conrad Bafile, Apostolic Nuncio to the Federal Republic of Germany.

[*Latin ed. p. 329*]

Acts of Pope John XXIII, 329. Tomitanum, Edmund John Fitzmaurice, already Bishop of Wilmington. Brasiliapolitanum, to the newly erected archdiocese, Joseph Newton de Almeida Batista, already Archbishop of Adamantina. Nisibenum of the Maronites, Peter, in Syria. Sfair, already Bishop of Epiphania.

His Most Reverend Eminence, Stephen, Cardinal Wyszyński, Archbishop of Warsaw and Gnesen, for the archdiocese of Gnesen. Galamensem, Henry Gufflet, Coadjutor with right of succession to Most Reverend Aloysius Rastouilj, Bishop of Limoges. Munduensem, to the newly erected diocese, Samuel Louis Gaumain. Ambatondrazahaönsem, to the newly erected diocese, Francis Voilaro. Ariassensem, Caesar Gerard Mary Vielmo, Apostolic Vicar of Aysen. Eiroshimaënsem, Dominic Yoshimatsu Noguchi. Bennefensem, Virgil Copas, Apostolic Vicar of Port Moresby. Belabitenensem, George Bernarding, Apostolic Vicar of Mount Hagen. Callipolitanum, Bernard Schilling, first Apostolic Vicar of Goroka. Casiotanum, Renato Butibubage Lwamosa, Auxiliary to Most Reverend Joseph Blomjous, Bishop of Mwanza. Limyrensem, Alphonsus Kempf, Auxiliary to Most Reverend Joseph Stangl, Bishop of Würzburg. Monteriensem, Joseph de Jesus Pimiento Rodríguez, already Bishop of

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Apollonis. Dodgepolitanum, Marion Francis Forst.

[*Latin ed. p. 330*]

Acta Apostolicae Sedis - Official Commentary 330, Amisenum, Raphaele Pellecchia, Auxiliary to His Excellency, the Most Reverend Nicholas Mary di Girolamo, Bishop of Oaiaca. Alabanda, James W. Malone, Auxiliary to His Excellency, the Most Reverend Emmett Michael Walsh, Bishop of Youngstown. Acropolis, Thomas F. Maloney, Auxiliary to His Excellency, the Most Reverend Russell Joseph Me Vinney, Bishop of Providence. Hierooesarea, Ernest de Paula, now Bishop of Piracicula. Moshi, Joseph Kilasara. Acmonia, Gilbert Ramanantoanina, Auxiliary to His Excellency, the Most Reverend Francis Xavier Thoyer, Archbishop of Fianarantsoa. Thespiae, Constantine Caminada, now Bishop of Saint Agatha. Gothorum, Auxiliary to His Excellency, the Most Reverend Hector Baranzini, Archbishop of Syracuse. Pinar del Rio, Emmanuel Rodríguez Rozas. Duluth, Francis Joseph Schenk, now Bishop of Crookston. Beatin, Nicholas Guy Cavanna. Camden, Celestine Joseph Damiano, now Archbishop of Nicopolis in Epirus, retaining the Archiepiscopal title "ad personam." Crookston, Lawrence A. miensem. Glenn, now Bishop of Tusca. Bita, Victor Bonamin, Auxiliary to His Eminence, the Most Reverend Anthony S.R.E. Cardinal Caggiano, Archbishop of Buenos Aires and Vicar of the Castrum of the Argentine Republic. Huacho, Paul Ramírez Taboada, now Bishop of Cajamarca. Cajamarca, Nemesio Rivera Meza, now Bishop of Huacho. Apollonis, Joseph Goupy, Coadjutor with right of succession to His Excellency, the Most Reverend Aloysius Robin, Bishop of Blois.

[*Latin ed. p. 331*]

Acts of Pope John XXIII, 331: In Arcadia, John Dozolme, Coadjutor with right of succession to the Most Reverend Joseph Chappe, Bishop of Le Puy. Coadjutor with right of succession to the Most Reverend Froilan Ferreira Heinafé, Bishop of La Rioja; Horatio Gómez Dávila, Bishop of Theodosiopolis in Armenia. In Catamarca, Adolf Servandum Tortolo, already Bishop of Caesarea. In Jales, in the newly erected diocese, Arthur Horsthuis. In Areopolis, Leonard Gregory Gallardo Heredia, Auxiliary to the Most Reverend Audini Rodríguez et Olmos, Archbishop of Saint John of Cuyo. In Belalta, Moses Blanchoud, Auxiliary to the Most Reverend Leopold Büteler, Bishop of the River of the Fourth. In Cremna, Belchior Neto, Coadjutor with right of succession to the Most Reverend Emmanuel Nunes Coelho, Bishop of Aterrada. In Savannah, Thomas Joseph McDonough, already Bishop of Thenis. In Fargo, Tian; Leon Ferdinand Dworschak, already Bishop of Greensburg; William J. Connare. In Barbastro, James Flores Martín. In Caffe, John Crawford, the first Apostolic Vicar of the Solomon Islands. In Fesseita, Thomas Muldoon, Auxiliary to the Most Reverend Norman Thomas, S.R.E. Cardinal Gilroy,

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Archbishop of Sydney. In Saint Agatha of the Goths, Hilary Roatta, already Bishop of Nur. In Oturkpo, in the newly erected diocese, James Hagan. From Pouso Alegre, Joseph d'Angelo Neto. In Wa, in the newly erected diocese, Peter Poreku Dery. Furthermore, the Most Blessed Father declared that he had approved the canonically made translations, in the Synod of Maronite Bishops, of the Most Reverend Mi-.

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Official Commentary: The transfer of the relics of Saint Doumit from the Maronite Cathedral Church of Tyre to the newly established Maronite Cathedral Church of Sarba; and the transfer of the Most Reverend Father Joseph Khoury from the titular Episcopal Church of Ptolemais in Phoenicia to the Maronite Cathedral Church of Tyre.

V - REPORT ON THE CAUSES: After a brief address by the Holy Father concerning the cause for canonization of Blessed John De Bibera, Confessor, Patriarch of Antioch, Archbishop of Valentia, the Reverend Cardinal Caietan Cicognani, Prefect of the Congregation of Sacred Rites, with the permission of the Most Blessed Father, delivered a discourse on the life of the aforementioned Confessor and recounted all the acts pertaining to his cause for canonization, which the Congregation of Sacred Rites, after a prior and careful examination, had admitted and approved. After the report was concluded, the Supreme Pontiff individually inquired of the Reverend Fathers Cardinals, and each Cardinal declared his opinion.

VI - REQUEST FOR THE PALLIUM: Subsequently, through their representatives, a request for the Pallium was made for the Metropolitan Churches of: Litoral do Capo, Mandalay, Monte Cassino, Cotonou; and also for the newly established Metropolitan Archdiocese of Brasília.

II PUBLIC CONSISTORY: On Friday, the thirty-first day of the month of March, in the year 1960, a Public Consistory was held in the Vatican Basilica, in which Our Holy Father John XXIII solemnly conferred the red galero of the pontifical insignia upon the Most Reverend Cardinals: PAUL MARELLA, created in the Secret Consistory held on the fourteenth day of the month of December in the year 1959; ALOISIO TRAGLIA, PETER TATSUO DOI, JOSEPH LEFEBVRE.

[*Latin ed. p. 333*]

Acts of Pope John XXIII, 333. BERNARD, JOHN ALFRINK, RUFINUS I. SANTOS, LAURIAN RUGAMBWA, and ANTHONY BACCI were created Cardinals in a secret consistory on the second day of the preceding month. In the meantime, through Mr. Camillo Corsanego, Advocate of the Sacred Consistory, a plea was being made for the canonization of Blessed John of Ribera, Confessor. Reverend Father Hamlet Tondini, Secretary for Apostolic Letters to Princes, standing on the left side of the papal throne, in the

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name of His Holiness, responded with these words: "When the Supreme Pontiff heard what you were saying about Blessed John of Ribera, Patriarch of Antioch and also Archbishop of Valencia, his heart was filled with great joy; not only because he heard you speaking of true and genuine holiness, which is indeed the most noble of all virtues, but also because you demonstrated that he shone brightly in the sacred ministry. This, of course, could not fail to touch and move the Vicar of Christ on earth, who is entirely dedicated to the interests of the holy Church. For who does not know that the fate and condition of the entire Christian people depend on the bishops, the heirs of the dignity and office of the Apostles? And who is ignorant that if the priesthood is sound, the entire Church will flourish? And indeed, in Blessed John of Ribera, a most excellent and outstanding virtue shone forth, and was indeed brought to the highest degree. When, because of his outstanding merits for the guidance of a distinguished flock of Christians, he was raised to the episcopal dignity, he contributed greatly, with the exceptional qualities of his mind and spirit, namely, ardent piety, modesty, innocence of manners, self-control, and love for his neighbors, so that the people entrusted to him, for whom he had an incredible love, would in every way live up to their Christian name, and indeed shine with piety and the cultivation of virtue. In carrying out this important task, although he was always humble in spirit, he nevertheless fought fiercely, whenever the opportunity arose, to preserve the Catholic faith, intact, safe, and whole, in the religious province entrusted to him. From this, it is clear how much the Supreme Pontiff desires that this Prelate, so full of virtues, be raised to the heavens among the saints."

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Commentary. The decree concerning Marrum should be referred to, and therefore, for the edification of both bishops and the faithful, it should be presented as an example. But, so that all matters pertaining to this most important cause may be explained in the customary manner, I do not know, but I suspect that the Supreme Pontiff will not issue his judgment until after the next Consistory, as they say, semi-public, in which all present, the Purple Fathers, Patriarchs, Archbishops, and Bishops, will have openly expressed their opinions. And meanwhile, He exhorts us all not to cease to implore the assistance of the Holy Spirit, the Paraclete, for the sake of heavenly enlightenment.

III. SECRET CONSISTORY. Following the public Consistory in the Basilica of the Vatican, a Secret Consistory was held on the same day in the customary hall of the Apostolic Palace of the Vatican, in which the Most Blessed Father, as is customary, received the oaths of the aforementioned new Cardinals; then, He proposed the following appointments of churches:

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I. – APPOINTMENTS OF CHURCHES.

To the titular Archiepiscopal Church of Cotrada, He appointed the Most Reverend Father Anthony Joseph Jaramillo Tobón, formerly Bishop of Jerico.

To the cathedral Church of Jerico, He appointed the Most Reverend Father August Trujillo Arango, formerly titular Bishop of Nisyrus.

To the titular Episcopal Church of Caecirita, He appointed the Reverend Father Joseph Maximin Eusebius Domínguez and Rodríguez, Chancellor of the Archdiocesan Curia of Saint Christopher of Havana, whom He appointed as an Auxiliary to the Most Reverend Father Emmanuel, Cardinal Arteaga and Betancourt, Archbishop of Saint Christopher of Havana.

To the titular Episcopal Church of Yind, He appointed the Reverend Father Edward Boza Masvidal, parish priest of Our Lady of Charity and Rector of the Catholic University of Saint Thomas of Villanova in the city of "La Habana," whom He appointed as an Auxiliary to the Most Reverend Father Emmanuel, Cardinal Arteaga and Betancourt, Archbishop of Saint Christopher of Havana.

To the titular Episcopal Church of Carpasia, He appointed the Reverend Father Humbert Altomare, parish priest and vicarius forane of Saint Mary of Graces in the town commonly called "Saint John in Fiore," whom He appointed as an Auxiliary to the Most Reverend Father Joachim Di Leo, Archbishop-Bishop of Mazara del Vallo.

[*Latin ed. p. 335*]

Acta of Pope John XXIII, 335, II – THE OPENING OF MOUTHS AND THE ASSIGNATION OF TITLES. Afterwards, the Supreme Pontiff opened his mouth to the venerable Cardinals, so that in Consistories, Congregations, or other functions of their Cardinalate, they might express their opinions, and he presented rings to them, assigning each one: to PAUL MARELLA, the title of Saint Andrew the Apostle *de hortis* (of the gardens). To ALOISIUS TRAGLIA, the title of Saint Andrew the Apostle *de Valle* (of the valley). To PETER TATSUO DOI, the title of Saint Anthony of Padua *de Urbe* (of the city). To JOSEPH LEFEBVRE, the title of Saint John the Baptist *Florenti-*. To BERNARD JOHN ALFRINK, the title of Saint Joachim. To RUFINO I. SANTOS, the title of Saint Mary *ad Montes* (at the mountains). To LAURIANO RUGAMBWA, the title of Saint Francis of Assisi *ad Bipam Maiorem* (at the Great Nile). To ANTONIO BACCI, the diaconate of Saint Eugene the Pope.

APOSTOLIC LETTERS: BEATA MARIA V. ("FROM GOOD COUNSEL") and SAINT BENEDICT, ABBOT, PATRONS CELESTIAL declared of the principal Abbey (*nullius dioecesis*) of New Norcia in Australia.

POPE JOHN XXIII. For the perpetual memory of the matter. – The Blessed Virgin Mary, called "from Good Counsel," and Saint Benedict the

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Abbot are venerated and held in high esteem by the citizens of the Abbey (*nullius dioecesis*) of New Norcia in Australia. For indeed, the faithful flee to the August Lady and to Saint Benedict the Abbot in public and private necessities, imploring Their most present help, which they have often experienced and obtain. Since, therefore, they have these special protectors and a strong support for their affairs, the beloved son, Gregory Gómez, of the Casinensi Congregation, O.S.B., Ordinary of the Abbey *nullius dioecesis* of New Norcia in Australia, has made vows to the clergy and to the faithful entrusted to him.

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - With humble deference, certain individuals have requested that We choose the Blessed Virgin "of Good Counsel" and Saint Benedict, Abbot, as the principal patrons of their jurisdiction before God. Gladly complying with these requests, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in perpetuity, establish and declare the Blessed Virgin Mary "of Good Counsel" and Saint Benedict, Abbot, as the heavenly patrons of the "nullius dioecesis" Abbey of New Norcia, with the honors and liturgical privileges that rightfully belong to the principal patrons of a place. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything should be attempted, knowingly or unknowingly, by anyone, with any authority, concerning these matters. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-first day of the month of October, in the year 1959, the first of Our pontificate. D. Card. TARDINI, Prefect of the Congregation for Public Affairs of the Church.

ECCLESIA B. MARIAE V., COMMONLY CALLED "NUESTRA SEÑORA DE LA CONSOLACIÓN," LOCATED IN THE CITY OF TARIBÁ, IN THE DIOCESE OF SAINT CHRISTOPHER IN VENETIOLA, IS ENJOYING THE HONORS OF A MINOR BASILICA.

JOHN PP. XXIII. For the perpetual memory of this event.

— The most Blessed Virgin Mary, whom the most merciful God established as the Mother of the human race, never fails to grant her inexhaustible charity to those who supplicate her at all times. Aware of this, the inhabitants of the city of Taribá, which is located within the territory of the Diocese of Saint Christopher in Venetiola, celebrate a shrine dedicated to the Blessed Virgin, commonly called "Nuestra Señora de la Consolación," with pious devotion. This devotion has spread so widely

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that that temple has become the principal center of religion for the entire diocese.

[*Latin ed. p. 337*]

Acta Ioannis Pp. XXIII 337, as we have mentioned. When circumstances are difficult and adverse, the faithful from all places flock there, and groups gather together as if to a principal and most abundant source, from which salutary blessings flow without interruption. In this sanctuary, there is a most magnificent image of the same heavenly protectress, which was first brought by the heralds of the Gospel, who had come to that region to unfurl the banners of Christ. This image is also considered to be a testament to the events of history and the devotion of the faithful, who have accumulated extraordinary heavenly graces, by unanimous agreement. Furthermore, the temple is distinguished by its ample size and is adorned with various decorations, and it is equipped with everything that pertains to the splendor of divine rites and the spiritual benefit of the people. Considering all of these things, the Venerable Brother Alexander Fernández-Feo Tinoco, Bishop of San Cristobal de Venezuela, requested that we grant the temple, which is so worthy of praise, the title and status of a Minor Basilica. With these requests gladly received, We, after consultation with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, consecrate this church, perpetually, in honor of the Blessed Virgin Mary, commonly known as "Nuestra Señora de la Consolación," in the city of Tariba, within the boundaries of the diocese of San Cristobal de Venezuela, and We elevate it to the rank and dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples of the same name. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain forever firm, valid, and effective; shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null and void, if anything to the contrary, regarding these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twentieth day of the month of October, in the year 1959, in the first year of Our pontificate. D. Card. TARDINI, Prefect of the Public Affairs of the Church, 22 - ACTA, vol. II, n. 5., — 7-5-1960.

[*Latin ed. p. 338*]

Acts of the Apostolic See - Official Commentary 338 III. APOSTOLIC INTERNUNCIATURE ESTABLISHED IN THE TURKISH REPUBLIC. JOHN PP. XXIII. For the perpetual memory of the matter. — It has been demonstrated by long experience that great benefits arise from the public offices

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which exist between the Apostolic See and nations; indeed, such relationships are of the greatest importance for strengthening peace and for promoting the true name of the Church. Therefore, since it has seemed expedient to the Apostolic See and the Turkish Republic to be joined together by bonds of public friendship, We, by Our own initiative, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, establish an Apostolic Internunciature in the Turkish Republic, whose seat We establish in Constantinople. Therefore, We grant to this Internunciature, thus established by Us, all and each of the offices, privileges, and indulgences which are proper to such Legations. These things We decree, We establish, We determine, that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that We shall fully support this Legation, now and in the future; and that it shall be rightly judged and defined; and that whatever may be attempted in this regard, by anyone, with any authority, knowingly or unknowingly, shall be declared void and null from this moment. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-ninth day of the month of February, in the year 1960, in the second year of Our Pontificate. D. Card. TARDINI, Prefect of the Public Affairs of the Church. LETTER TO THE MOST REVEREND FATHER, D. CLEMENTE S. R. E. CARDINAL MICARA, BISHOP OF VELITERNE, VICARIUS OF THE URBAN PREFECTURE: ANSWER TO HIS OFFICIAL LETTER. Signor Cardinal, A profound satisfaction has arisen in Our heart from the fervent letter which you have recently sent to Us, with delicate thought, on the eve of the announced Consistory of March 28th next, in which you have expressed...

[*Latin ed. p. 339*]

The Acts of Pope John XXIII, page 339, mention the appointment of the Vicar General of Rome, Monsignor Luigi Traglia, to the Sacred Purple. With felicitous words, from which His noble and elevated spirit shone through, as always, He wished to express once again His sentiments and those of the entire Roman Diocese, for the honor bestowed upon one of His distinguished sons, so beloved and esteemed for the excellent service of collaboration rendered during many years of diligent ministry, open to all the pastoral needs of the present time. We have received with profound pleasure the inspiration from the sentiments expressed by Him, that the generosity and preciousness of affection, counsel, and valuable assistance of the newly appointed Cardinal may continue to be extended to Him and to the Diocese; thus, it has been a source of particular joy to leave Him at His side, with the title of Pro-Vicar General for the City of Rome and its surrounding district, so that He may continue to enjoy his talents and his experience. Attesting to the profound affection of Our heart, which is so grateful for the continuous proofs of devotion, We are pleased to impart to

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You, Lord Cardinal, to the Officials of the Vicariate, and to the Priests and faithful of the Diocese, a special Apostolic Blessing. From the Apostolic Palace, March 26, 1960, in the second year of Our Pontificate.

IOANNES PP. XXIII. HOMILY GIVEN IN THE PATRIARCHAL BASILICA OF OSTIA, ON THE FEAST OF PALM SUNDAY, TO THE VENERABLE FATHERS, CARDINALS OF THE HOLY ROMAN CHURCH, SACRED BISHOPS, AND OTHER CLERGY AND FAITHFUL PRESENT.

* Venerable Brothers, beloved sons! The memory of the Feast of Palm Sunday of the past year – March 22, 1959 – has remained so vivid in Our eyes and in Our heart as to encourage the desire to renew, once again here, the celebration with Our personal presence, near the glorious tomb of Saint Paul the Apostle of the Gentiles, and to place it among the two great events already announced.

* On April 10th of the year 1960.

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis - Commentarium Officiale, which illuminate the pastoral activity of the new Pontiff. These are: first, the diocesan synod, which has now happily concluded, a source of great consolation for the clergy and the people of Roma; the second, the advanced introduction, although the proportions are not yet fully known, but – and we can assure you – decided and promising, of the Œcumenical Council, to which the anxious hopes of the universal Church are directed. Through the notes of the Holy Liturgy, meanwhile, it is always Jesus who, passing through the earth, approaches the dwellings of men. The innocent children were the first to see Him, as He proceeded upon the humble ass, *super pullum asinae*. They wave branches of fresh olive around Him, and they sing to Him, "Osanna, osanna"; while the adolescents and mature men spread their cloaks upon His path, also greeting Him with the notes of the ancient chant. In this episode of gentleness, of inner joy, and of sweet and serene peace, how can we not see the expression of the Holy Church of Jesus in all parts of the earth, of the Church acclaiming its Savior, its divine Master, source of its life and security of its eternal happiness? Saint Augustine rightly says: *Rami palmarum laudes sunt significantes victoriam.* The branches of palms signify praises, signifying victory. May the Lord, blessed be He, help you, this we say to you, beloved children, may He help you all together, and each one in particular, to preserve in your families His grace, which is purity of life, a spirit of evangelical doctrine, inner joy, and a perpetual outpouring of true fraternity and supernatural charity in domestic and social relationships. May He help you to honor your character as perfect Christians; and in the development of family life, may you not fear your children, but rather ask for them from the good Providence, and educate them for consolation, for the honor of your later years, and in every case, for great merit for the earthly homeland and for the eternal homeland that

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awaits us. Oh! What delight are these Hebrew children, bearing branches of palms or olives, and singing "Osanna" to Christ: "Blessed is He who comes, who comes in the name of the Lord!" But having arrived at this point of sweet contemplation, venerable Brothers and beloved children, and not yet sated by beholding through the notes of the Liturgy the peaceful triumph of Jesus among innocent and good souls, a...

[*Latin ed. p. 341*]

Acts of Pope John XXIII, 341: A somber thought traverses Our spirit, and it is a cause of disturbance. The very historical reality of the Gospel narrative, viewed on the one hand in the light of prophecy, assures us of a certain and immeasurable triumph of the Kingdom of Christ, and of its faithful followers, at the consummation of the ages; on the other hand, as long as this visible world remains within the confines of present life, it offers to our observations grave and perturbing reflections of distress and discouragement. The same Evangelist, Saint Matthew, who rejoices us by giving us the "Hosanna" of the multitude at the entrance of the Son of God into Jerusalem; a few pages later, he makes us tremble, almost whispering to our ears the frenzied cry of "Crucify Him." The same Apostle, Paul, near whose tomb we stand, and whose epistles still resound after twenty centuries with the exaltation of the teaching of Jesus, for the enlightenment, elevation, and triumph of individual souls and the entire Christian people, redeemed and sanctified; and yet, in a brief turn of speech, he describes the painful contradiction of error, the arrogance of those whom he calls "enemies of the cross of Christ," guilty of all the evils of the history of the world, characterized by the errors of various centuries; and as for himself personally, already proclaimed a vessel of election to bring the name of Jesus to the nations, a singer of freedom, behold him transformed into a slave: he called himself, and was recognized as such: Paulus vinctus Christi Iesu (Paul, bound to Christ Jesus). Beloved Brothers and sons, this reminder of what the eyes witness and the ears receive every day, confirmations that are ever more harsh and appalling, is a living sorrow to Our heart. What is it that continues to happen in so many parts of the world that We know so well, and which, far from diminishing, is increasing in most grievous and exhausting forms? What is it that is reported by the world press, and which continues to make vast regions weep, regions which, as a whole, have come to be called the "Church of Silence"? The concern for these portions of the flock of Christ, dear to Our spirit because they are closer to the Lord in their sufferings, is a sharp thorn in Our heart, and you will not find it strange that We often return in Our words with heartfelt lamentation for the moral and physical oppressions suffered by the inhabitants of regions striving to exercise their most elementary and human freedoms and to enjoy the fruits of good work, justice, and peace. Let us once again greet them in

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their tribulations.

[*Latin ed. p. 342*]

To our beloved brothers and sons from the nearby East, situated around the great Balkans, both to the north and to the south, with whom it has been so pleasing to us – and we say this particularly with regard to Nicopolis – to spend ten years, the most vigorous years of our humble life, in service of truth, justice, and peace. As Father of all peoples, for all peoples the Successor of Saint Peter holds the apostolic and supreme mandate to preach the Gospel and to govern the Church of God. We are permitted to be particularly sensitive to what causes affliction for those sons of the noble Bulgarian people, whose character and human and Christian goodness we have been able to admire. With them and for them, it has been a great joy to begin our thirty-year service to the Holy See in the Near East, which has taken us from Sofia to Constantinople, to Paris, to Venice, and now here, near the tombs and memories of the glorious Princes of the sacred apostolate, Peter, pastor of the Church, and Paul, doctor of the Gentiles. We grant you, beloved brothers and sons, the extended expression of our sorrow, which the words of the Holy Job put on our lips: "Leave me that I may weep a little for my pain, before I go to the land of darkness and covered with the shadow of death, the land of misery and darkness." 1 You, children of the Hebrews, resume your song: "Hosanna to the Son of David. Blessed is he who comes in the name of the Lord." Even though your innocent voices take on the tone of the children of Bethlehem under the threat of the slaughter that awaits them, we, priests and faithful, will continue our hymn to Christ the Savior, waving the branches of olive in spiritual union with all the faithful of the Church of Silence. The week, which begins today, will gather us together several times around Jesus suffering, and we will mystically renew the sacrifice of his life for us and with us. Our participation in the sacrifice of the cross, made more vivid in an effort of high sanctification of our souls, will make our testimony of fraternal love shine brightly; and the transformation of the merits of our brothers and sisters of the Church of Silence, persecuted and oppressed in the exercise of their religious freedom, will also be for them. 1 Cf. Job, 10, 20-22.

[*Latin ed. p. 343*]

Acts of Pope John XXIII, 343: The certainty of victory, whether distant or near, but a victory of Christ, and therefore, beneficial and triumphant. To associate with the innocence of children, singing praises to Christ, the vigorous faith and the practice of the evangelical teaching in our daily lives, the love of the Cross exercised through patience and sacrifice with suffering brothers, wherever they may be, this is already a true and great apostolate of peace. Even Mary, the blessed Mother of Jesus and most sweet Mother of

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ours, comes to complete this delightful picture with her presence and her example, even in the sadness that she foretells for the holy days of the week. O our Lady, thus we greeted you the other day at the end of the Liturgy dedicated to the worship of your sorrows. May you always be propitious with good examples and tender blessings: "Happy are the senses of the blessed Virgin Mary, who, without death, deserved the palm of martyrdom under the Cross of the Lord."

2. ADDRESSES I. To those who attended the gatherings held in Rome by the "International Committee of the Neutrality of Medicine."

* Mr. President, Your Excellency, We are particularly pleased to welcome you today, along with the members of the Bureau of the International Committee of the Neutrality of Medicine, and to express Our sympathy and Our encouragement for the noble task that you propose to undertake. How could the Pope, who is the Vicar on earth of He whom the ancient prophets called the "Prince of Peace," fail to rejoice at an initiative that seeks to mitigate the too dire effects of armed conflicts – may God avert them forever! – and to limit their disastrous consequences?

2 Corinthians. Mass on the feast of the Seven Sorrows of the Blessed Virgin Mary, * March 22, 1960.

[*Latin ed. p. 344*]

344 Acta Apostolicae Sedis - Commentarium Offlciale. Vous envisagez de faire adopter toutes sortes de mesures que dicte l'expérience d'un passé malheureux à des esprits généreusement préoccupés de l'avenir de l'humanité. De tels projets touchent profondément le cœur de l'ancien Aumônier militaire qui vous parle et Nous en suivrons avec un intérêt paternel la réalisation. Celle-ci tendra à élargir les salutaires mesures contenues dans les quatre conventions internationales proposées en 1949 à l'accord des diverses nations et que le Saint-Siège, en ce qui le concerne, s'est fait un devoir de ratifier. Notre Prédécesseur immédiat appelait d'ailleurs de ses vœux des entreprises analogues dans une allocution adressée aux participants de la Seizième Session de l'Onice International de Documentation de Médecine Militaire et Nousmême, Nous formons volontiers le souhait que les buts élevés qui sont les vôtres, Messieurs, trouvent un large écho auprès de nos contemporains et de leurs gouvernements et se traduisent par des accords propres à assurer une meilleure sauvegarde physique et morale de l'humanité. 1 Dans cette confiance, Nous appelons de grand cœur sur vous et ceux qui vous sont chers, une particulière abondance de grâces en gage desquelles Nous vous accordons la Bénédiction Apostolique.

II Ad Moderatores et Moderatrices Religiosorum Ordinum Institutorumque, de solvendis in America Latina difficultatibus, ad rem religiosam quod attinet. * Diletti figli e figlie! 1 La viva ansia apostolica, la sollicitudo omnium Ecclesiarum che occupa il Nostro cuore, Ci ha fatto accogliere ben

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volentieri il desiderio della Pontifîcia Commissione per l'America Latina, di una speciale Udienza a voi, Superiori e Superiore Generali degli Istituti di perfezione. Il vedervi uniti in santa e schietta fraternità, riempie l'animo di soddisfazione : mentre amiamo considerare tutto ciò che ciascuno di voi rappresenta nelle molteplici variazioni dell'apostolato, a cui negli ospedali, nelle scuole, negli asili, nelle grandi città come nei paesi sperduti di tutti i continenti, i vostri figli e figlie sono generosamente applicati. 1 A. A. S. XXXXV (1953) p. 752. * Die 25 Martii mensis a. 1960. 1 2 Cor. 11, 28.

Translation:

344 Acta Apostolicae Sedis - Official Commentary. You are considering proposing all sorts of measures dictated by the experience of a regrettable past to minds generously concerned with the future of humanity. Such projects deeply touch the heart of the former military chaplain who speaks to you, and We will follow their realization with paternal interest. This aims to expand the salutary measures contained in the four international conventions proposed in 1949 to the agreement of various nations, and which the Holy See, as far as it is concerned, has made it its duty to ratify. Our immediate Predecessor also called for similar undertakings in an address to the participants of the Sixteenth Session of the International Office of Documentation of Military Medicine, and We ourselves readily express the hope that the lofty goals that are yours, Gentlemen, will find a wide echo among our contemporaries and their governments, and will translate into agreements that ensure better physical and moral protection of humanity. 1 In this confidence, We earnestly invoke a particular abundance of graces upon you and those dear to you, as a pledge of which We grant you the Apostolic Blessing.

II To the Superiors and Superiors General of Religious Orders and Institutes, concerning the resolution of difficulties in Latin America, with regard to religious matters. * Beloved sons and daughters! 1 The living apostolic zeal, the solicitude for all Churches that occupies Our heart, has led Us to gladly accept the desire of the Pontifical Commission for Latin America, for a special Audience with you, Superiors and Superiors General of Institutes of perfection. Seeing you united in holy and sincere fraternity fills the soul with satisfaction: while We love to consider all that each of you represents in the many variations of the apostolate, to which your sons and daughters are generously dedicated in hospitals, schools, nurseries, in large cities as well as in remote places of all continents. 1 A. A. S. XXXXV (1953) p. 752. * March 25th of the year 1960. 1 2 Corinthians 11:28.

[*Latin ed. p. 345*]

Acts of John XXIII, 345. We have desired your presence here to communicate to you Our aspirations and Our hopes: to invite you to consider the urgent religious problems of the Latin American countries, while a careful and timely plan of work is prepared, in order to meet their increasing needs.

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It is necessary to unite the holy energies of the Church – the wonderful forces of the ancient religious Orders, the numerous Congregations, Societies, and Institutes, both male and female, of perfection and of apostolate, and the more recent secular Institutes – and to direct them with ever greater effectiveness towards the vast horizons that open to their beneficial influence in those lands. Indeed, it is necessary to send personnel, in the most adequate number possible, to meet the abundant harvest that awaits; new foundations of schools, hospitals, nurseries, and works of a social nature are required; it is also necessary to intensify the already important and vast framework of existing activities; and above all, a special care is invoked for priestly and religious vocations. The subject matter of this Audience brings to mind a sweet memory. On November 15, 1958, in the first, anxious days of Our Pontificate, We had the moving joy of welcoming, in this very hall, the solemn assembly of Cardinals, Archbishops, and Bishops, participating in the third meeting of the Latin American Episcopal Council. Then, as now, it was a matter of giving some guidelines for an ever more effective and coordinated pastoral activity in those immense regions, so blessed by God, and faithful to the Church for centuries, despite serious dangers and difficulties, which Our Predecessor, Pius XII of blessed memory, had very clearly indicated to the attention of Catholics throughout the world. We ourselves did not fail then to open Our hearts to Our Brothers in the Episcopate. "It is observed from many quarters," We said then, "that the tenacity, the sincerity, and the vivacity of the faith rooted in the peoples of Latin America, which shines through in so many ways, is not always, as it should be, reflected in the practice of the faith itself, in private life as well as in family and social life. And with particular concern, the truly remarkable insufficiency of evangelical workers is noted in relation to the ever-increasing needs of those nations."

[*Latin ed. p. 346*]

From the continued work of the Pontifical Commission for Latin America, many initiatives have multiplied in this regard, so that from this fruitful movement, it is legitimate to draw hopeful prospects for the future. However, the causes of anxiety and concern still remain, especially with regard to the number of priests, which is insufficient for the rapid growth of large cities, and the general increase in population. From consideration of this state of affairs, and from the desire to lay the foundations for the flourishing of tomorrow with ever greater promptness, our meeting today has arisen. This meeting acquires a profound and intimate significance when viewed in the light of the great event that the sacred Liturgy, with mystically thoughtful gestures, presents today to the piety of priests and the faithful. The feast of the Annunciation indeed presents the mystery of the Incarnation of the Word, and the elevation, in Him and through Him, of the entire human race. The Word became flesh and dwelt among

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us: *et vidimus gloriam eius*. This divine glory spreads over humanity, and permeates it deeply, through Him in whom dwells the fullness of the Godhead bodily. And the Blessed Virgin, chosen to be His blessed Mother, offers, with the human nature assumed in her immaculate womb, the entire human family, thus restoring it to the certainties of a new life: in this mystery, as St. Ambrose mystically emphasizes, "She is a figure of the Church, which is immaculate and a bride. A Virgin conceived us of the Holy Spirit, and a Virgin bore us without pain."

Oh, what horizons of grace and salvation are opened to the world by this vision! It is indeed a universal call, which engages and involves everyone in making the work of Redemption undertaken by the Divine Savior continuous and effective, at the very moment He enters the world, to fulfill the will of the Father! This is the explanation of the priestly mission and the compelling invitation of vocations; this is the meaning of the wonderful flourishing of Religious Families, ancient and new, which, in the variety of their tasks and functions, seek to be an extension and an aid to the sanctifying mission of the Son of God.

The history and characteristics of your Institutes; the unfolding of your activities in all fields of Church life, from that... *io. 1, 14*. *Col. 2, 9*. *Cfr. Expos, in Lucam 2, 7; ML 15, 1635-36*. *Cfr. Hebr. 10, 9; Ps. 39, 9*.

[*Latin ed. p. 347*]

The acts of Pope John XXIII, page 347, indicate a shift from scholastic pursuits to missionary and charitable endeavors; the effective and active presence in various nations serves as concrete proof. In this light, we also acknowledge the fervent collaboration and the genuine sacrifices you have made thus far for the needs of Latin America, dedicating resources and personnel according to your capabilities, and for this, we express our most cordial and generous gratitude. However, the same desire for cooperation in redemption does not permit us to rest on the efforts, even those that are noteworthy, that have been made thus far, but rather it is a source of ever new and tireless contributions. The future of the Church in the vast territories of Latin America unfolds with ineffable promises, and a firm conviction tells us that the spirit and life of the Church in the regions of Latin America possess sufficient strength to allow for the most beautiful hopes for the future. The treasures of spiritual goods, generously poured forth in the past, and even more so those that will be bestowed upon you in the future, will certainly produce sweet fruits of holiness and grace, bringing great joy to the Church of God. But this latent fecundity awaits the priestly hands, open in the generous sowing of the apostolate; it awaits the helping hands of the Hierarchy, in the united ranks of religious men and women, who dedicate themselves to the spreading and witnessing of the Gospel; it needs the valid support of a conscious and prepared laity, docile and ardent, which accompanies on the new paths, opened to the

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expansion of the Kingdom of God, the feet of those who evangelize peace, who announce the good. Therefore, it is necessary that those who wish to share the apostolic zeal of Our heart make every effort and sacrifice to meet the expectations of that continent. Broad horizons open up for your Congregations, if from them, with a wide perspective, numerous ranks of priests, religious men, and religious women are dedicated to collaborating with the Bishops, who await them with open arms. The ground is vast and challenging, and it is necessary to work with the heart of apostles, who prepare the harvest for future generations: "And as they went away, they were healed." (Matthew 10:8) "Going, therefore, go forth and teach all nations." (Matthew 28:19) "And others went forth and preached the kingdom of God, and to those who received it, the news was not lost." (Luke 8:11) All that is spent today, in sweat and toil, will, we are certain, one day bring joy to those men and those institutions who...

[*Latin ed. p. 348*]

The Acts of the Apostolic See 348 - The Official Commentary does not take this holy cause lightly; rather, it will be a source of new energies and new fruitfulness. It is most fitting that the principal concern be directed towards fostering and cultivating, with the utmost diligence, ecclesiastical and religious vocations. If these flourish abundantly, they will be able to ensure a flourishing future for the Church in Latin America. Nor should the problems of the formation of lay apostles, of schools, of parish missions over a vast area, and of religious instruction for the faithful of every age and condition, even through the modern instruments of audio-visual technology and the press, be forgotten. We have already, at the time mentioned, in the aforementioned Discourse to the members of the Latin American Episcopal Council, presented a detailed program for all these forms of urgent work, to which we ask you to direct your attention. And, almost in conclusion of this Audience, we repeat the invitation to your Institutes to collaborate with the local Hierarchy, in a spirit of harmony and obedience, in the pursuit of the highest interests of the Church and of souls. A sweet hope blossoms in our heart at the thought that, in your upcoming meetings, you will concretely realize with good will effective plans for such a precious cooperation, which is now requested of you. Beloved sons and daughters! Your thoughts perhaps turn to the works that your religious families support throughout the world with so much sacrifice; to the needs that are presented to your zeal with ever-increasing urgency; and to the limited availability of personnel, and even of vocations, which may perhaps concern you. But, courage, beloved children! The present moment requires from all a firm program of action: tomorrow it may perhaps be too late, for the emergence of disruptive forces, which throughout the world seek to hinder the progress of the Church, and especially there where the alignment of the forces of good may seem unequal to the multitude of

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needs. Trust in the Lord, who will repay a hundredfold every effort made for Him, and inspired by a higher vision of the needs of the Holy Church: "God loves the giver." We congratulate you in advance for all that you will be able and will want to give of your precious resources for this holy cause; and we are with you, 2 Corinthians 9, 7.

[*Latin ed. p. 349*]

We join you in prayer, that the Heavenly Father, in His wise Providence, may multiply, for your benefit, all that is employed for the triumph of His Name. Our paternal Apostolic Blessing seals the joy of this meeting, and may it descend to comfort your works and your people, your closest collaborators, and the multitude of Religious men and women entrusted to you, who in all fields of the Kingdom of God, hold high the light of Christ's charity, of civilization, and of peace.

III. To those who attended the Congress held by the "Association Internationale de la Presse Sportive."

* It is pleasing to us, dear gentlemen of the International Association of Sports Press, to respond to your desire to be received by us for a few moments during your seventh Congress. The sports press! It holds a very important place in the modern world, and attracts the attention of an immense public! We will even confide in you that We sometimes take a look at it ourselves, and notice, sometimes with wonder, sometimes with perfect satisfaction, the developments that this branch of information has undergone. This development corresponds to the increased importance that sport itself has taken in the world today. Now, countless crowds find, every Sunday, a wholesome distraction in it. Many, We gladly acknowledge, succeed in incorporating this entertainment into the day dedicated to the Lord, without neglecting their religious duties. And it is in accordance with divine law that, after having "rendered to God what is due to God," man also grants his body and mind a legitimate rest on that day. The extent that sport and the press dedicated to it have reached, entails for you, gentlemen, not only an ever-increasing workload, but also, and above all, a grave responsibility, arising from the...

* April 2, 1960.

[*Latin ed. p. 350*]

Acta Apostolicae Sedis - Official Commentary. 350 months of opportunities are given to you to guide the opinion of the masses in this particular field. Our Predecessor, Pope Pius XI, of venerable memory, emphasized this in the audience he granted to the members of your general assembly on November 11, 1951: "As journalists, you undertake the task of informing, and, which is incomparably more important, of forming opinion... in all matters concerning sport." And to form opinion on this point is, above all, to accustom it to giving sport the exact place that is due to it in human

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activity: neither too insignificant, certainly, nor too great. We ourselves said not long ago to the Congressmen of the Italian Sports Center that sport has its value, which is great, but in its proper place, as a "useful instrument for the complete and harmonious development of the personality." Therefore, always strive to maintain in your writings the balance that is appropriate in this field. Avoid creating dangerous myths, arousing disproportionate enthusiasms, and focusing attention solely on physical values. Thus, you will, for your part, be faithful to the instruction of the Apostle Paul – who, moreover, was very familiar with the things of sport – which We had occasion to recall to your colleagues of the Italian Catholic press, but which is also worthy of being remembered by you, dear gentlemen, whatever the very diverse countries from which you come, whatever the diversity of opinions that you profess: *facientes veritatem in caritate*. "Speaking the truth in charity": this is a program well suited to capture the attention of journalists of the sports press. In your articles and reports, especially those that, from Rome, during the upcoming Olympic Games, will be disseminated in publications throughout the world, be eager to be truthful and to offend no one: *veritatem in caritate*. It is on this wish that We will leave you today, expressing the hope that these Roman Olympics, now so close, will renew for Us the pleasure of this morning's pleasant encounter. And with all our heart, We invoke upon you all, upon your activities, upon your families and your homelands, the most abundant blessings.

1. *Discorsi e Radiomessaggi*, vol. XIII, p. 363.

2. *Eph.* 4:15. - Cf. *A. A. S.*, LI (1959), p. 361.

[*Latin ed. p. 351*]

Acts of Pope John XXIII, 351, IV. To the Most Excellent Nureddin V, the first Ambassador of the Republic of Turkey, appointed outside of the established order, bearing letters entrusted to him, addressed to the Supreme Pontiff.

"Monsieur l'Ambassadeur, your visit fills Our heart with joy. First, because of your person: a perfect gentleman, possessing strength and fervor in the fullness of maturity, you have been judged worthy to represent officially your beloved country in noble and diverse diplomatic missions in the principal capitals of Europe, so that you arrive at the Vatican filled with a vast and rich experience. We are pleased to greet you also as the first Ambassador of Turkey to the Pope, who stands at the summit of all Christendom. These are but humble words that We address to you to welcome your person and your courteous expressions, but he who speaks them knows well that they will raise echoes of great satisfaction even in the most distant places on earth. Here, in the tranquility of the Vatican, you will find none of those feverish agitations of a material order in which the lives of peoples are embroiled: financial problems, power struggles, armaments, and troops for attack and defense; but rather a concern for human fraternity

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and social peace. These are the words and assurances that We give you, who, having lived for ten years in your homeland, have contracted a very great and confident sympathy and affection for its valiant sons, who strive towards a new youth, full of noble promises and of active cooperation in the establishment of a true peace among the nations. May the Lord, whom in Turkey they call with the expression of religious piety, "Clement and Merciful," diffuse His light upon your country and upon all the peoples of the earth united in a common spiritual pursuit of truth, justice, and peace!

April 11, 1960."

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - Commentarium Officiale. Ad eos qui interfuerunt Consessui decimo a Consilio v. (Comité de Santé Publique de l'Union Européenne Occidentale) Romae habito. * Gaudeo accipere in Vaticano sodales Comitatus de Salute Publica Unionis Europaeae Occidentalis, qui ad Romam venerunt ad ibi habendam Decimam Sessionem suam. Omnia quae ad homines appropinquare tendunt, et eos ad collaborandum pro bono fratrum suorum incitant, praesertim digna sunt reverentiae et commendationis. Et, Deo grati! – hoc est unum ex aspectibus maxime consolantibus huius temporis – uniones nationales et internationales multiplicatae sunt in annis post finem Secundae Belli Mundi. Sic, intra Europam, quinque, deinde septem nationes se coniunxerunt ad officia quae non solum ordinis politici et militaris sunt, sed etiam, ut Comitatus vestrus probat, ordinis humanitarii et beneficii: et, propter hoc, Ecclesia in his speciali modo versatur. Nam Ecclesia considerat quod unum ex optimis modis ad pacem solidam et durabilem inter homines confirmandam est, ut eos ad officia positiva collaborare incitet, quae ad verum eorum bonum pertinentes sunt. Nonne hoc est quod, pro sua parte, Comitatus vestrus conatur, ubi viri periti periodiciter conveniunt ad simul studendo quaestiones magnae momenti socialis et humanae? Ita, inter alia, de problemate protectionis civium in eventu (nefasti et ab omnibus odiati, ut certum habemus) belli novi, vel etiam de quaestionibus quae oritur a prophylaxi emigrantium, a contione ciborum, a standardizatione instrumentorum medico-chirurgicorum, curati estis. In agenda Comitatus sunt etiam aliae quaestiones graviores, in quibus, ad certos gradus, cancer et poliomyelitidis. Facile est intelligere totum momentum quod praebet studium communem harum quaestionum a peritis ex omnibus terris Unionis, et effectus felices qui ex hoc consequi possunt pro salute membrorum huius vasti aggregati humani quod communitatem Europae Occidentalis constitue. * Die 12 Aprilis mensis anno 1960.

[*Latin ed. p. 353*]

Acta Ioannis PP. XXIII 353. Nos sumus valde commoti quod vos voluis-

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tis interrumpere momentaneum studiorum vestrorum ad nos visitandum: haec actio vobis honorem tribuit, quia est tributum datum primatu valorum spiritualium, et testatur fidem vestram in necessitatem auxilii divini, sine quo nihil hic in terris bonum et durabile perficitur. Cordi nostro, invocamus super opera vestra, et vobis omnibus, in signum benignitatis nostrae patris, Benedictionem Apostolicam concedimus.

NUNTIUS SCRIPTO DATUS AD EOS CARDINALES, ARCHIEPISCOPOS ET EPISCOPOS FOEDERATARUM AMERICAE SEPTENTRIONALIS CIVITATUM, OB STIPEM A CATHOLICIS CIVIBUS COGENDAM AD OPERA CARITATIS IUVANDA.

Quotidie, fratres venerabiles, in die Laetare, vos appellatis ad fideles qui vobis sunt commissi cura pastoralis vestra, petentes ut generose de possessionibus mundanis suis tribuant ad opera multiformes auxiliorum caritatis quae a Sede Apostolica promouuntur et aipso Vicario Christi.

Ab electione nostra ad Cathedram Petri, visio nostra extenditur ad totum orbem terrarum, et omnino conspicimus dolores infirmorum, privationes pauperum et indigentes, angustias exulorum et sine domicilio.

Ex corde nostro patris, lacerato visione tam multi doloris et angustiae, erumpit eadem clamor Domini Nostri Divini, cum, ut Evangelium diei Laetare narrat, "surrexit oculos et vidit turbam magnam." Nos quoque, valde movendi fiducia innumerabilium qui ad nos respiciunt pro sustentatione et consolatione, interrogamus: "Unde ememus panem ut hi edant?"

Ita, fratres venerabiles, vos et sacerdotes, religiosos et fideles diocesium vestrarum, sine defectu aut vacillatione, festinate mittite ad nos fructus sacrificii vestri, superabundiam caritatis vestrae; et quotannis tempore hoc, novam probationem dedistis devotione vestra cordiali et amore erga pauperes Christi.

1 Io. 6, 5.

23 - ACTA, vol. I I, n. 5. — 7-5-1960.

[*Latin ed. p. 355*]

The Most Holy Sacred Congregation of the Holy Office.

ACTS OF THE MOST HOLY SACRED CONGREGATIONS.

MOST HOLY SACRED CONGREGATION OF THE HOLY OFFICE.

DECREE CONCERNING THE DISTRIBUTION OF THE HOLY COMMUNION AFTERNOON HOURS.

Canon 867, paragraph 4, states that the Holy Communion should not be distributed outside of the hours in which the sacrifice of the Mass can be offered, unless a reasonable cause dictates otherwise.

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However, by the Constitution "Christus Dominus" of January 6, 1953, the discipline concerning the Eucharistic fast was mitigated, and local Ordinaries were granted the faculty to permit, on certain days, the celebration of Mass in the evening hours (n. VI); and in the Instruction appended to that Constitution by the Holy Office, it was declared that the faithful can freely attend the Holy Sacrifice within the aforementioned Mass, or immediately before and after it, observing the norms established in the aforementioned Constitution regarding the Eucharistic fast (n. 15).

Subsequently, by the Motu Proprio "Sacram Communionem" of March 19, 1957, local Ordinaries were granted the faculty to permit the celebration of evening Mass even daily, if the spiritual good of a notable part of the Christian faithful requires it.

Considering these enactments, together with the text of the canon mentioned above, the question arose as to whether the final clause of the paragraph remains in full force, so that any reasonable cause is sufficient to request and distribute the Holy Communion during afternoon hours, even independently of the celebration of Mass.

This Most Holy Sacred Congregation deemed it necessary to respond to this doubt, stating that the aforementioned clause, although not formally abrogated, can now be applied less frequently, since, with the mitigated law of the Eucharistic fast, such a reasonable cause is more difficult to find; however, this does not entirely exclude it, and since evening Masses cannot always or everywhere be celebrated, local Ordinaries will be able to permit that which is contained in the aforementioned documents of the Holy See.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - The official record states that the regulations concerning the distribution of Holy Communion at evening Masses, which apply where Masses are not held, should also be applied to any other sacred function determined by the local Ordinary and celebrated during the afternoon hours in churches, whether parochial or non-parochial, or in chapels of hospitals, prisons, or colleges. With this concession, which provides greater benefit to the common good, it is also ensured that the pastors of souls are not overwhelmed by frequent requests from the faithful, so that they may be able to meet the needs of the present apostolate. This decision of the Most Eminent and Reverend Fathers of the Supreme Sacred Congregation of the Holy Office, published in the Plenary Session on Thursday, March 16, 1960, was confirmed and ordered to be published by His Holiness Pope John, by the Divine Providence XXIII, in an audience granted to the Most Eminent and Reverend Cardinal Secretary of the Holy Office, on Friday, March 18. Given at Rome, from the offices of the Holy Office, on March 21, 1960. Sebastianus Másala, Notary.

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S. CONGREGATIO DE PROPAGANDA FIDE – COTONOU.

DECREE: The Mission of Cotonou, established as the Apostolic Prefecture of Dahomey on June 26, 1883, and entrusted to the Lyons Society of Missions to Africans, which was raised to the status of Apostolic Vicariate on May 15, 1901, and finally established as an archdiocese on September 14, 1955, has, especially during the past fifty years, made such progress in the preaching of the Catholic faith that three new missions have been established from it, and at present, among its eighty-two thousand seven hundred inhabitants, there are nineteen thousand one hundred and sixty-five.

[*Latin ed. p. 357*]

The Sacred Congregation for the Propagation of the Faith notes that there are 357 native Christians, more than twenty-two thousand catechumens, and, which is of the greatest importance, thirty-two priests from the local clergy, to whom the new Most Reverend Archbishop now belongs. Considering these reasons, which bring the greatest comfort, this Sacred Congregation for the Propagation of the Faith has judged that the time has come to entrust the Cotonou Mission from the hands of the Lyons Society of Missions to Africa to priests from the local clergy. Therefore, the Most Holy Pope John, by Divine Providence, XXIII, with the reference of the undersigned Cardinal Pro-Prefect, in an audience on the 5th day of the current month of January, in the year of Our Lord 1960, having rendered due praise to the members of the Society of Missions to Africa, who for so many years and with so much labor have fruitfully cultivated the Cotonou Mission, has entrusted the same Cotonou Mission to the care of priests from the native clergy, and has ordered the present Decree to be drawn up for this purpose. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 5th day of the month of January, in the year of Our Lord 1960. G. P. Card. AGAGIANIAN, Pro-Prefect. L. © S. f P. Sigismondi, Archiep. tit. Neapolitan. in Pisidia, from the Secretariat. KEEWATINEN. - MACKENZIEEN. DECREE CONCERNING THE EXCHANGE OF BOUNDARIES OF APOSTOLIC VICARIATES. Since the ecclesiastical boundaries between the Keewatin Apostolic Vicariate and the Mackenzie Apostolic Vicariate, entrusted to the Congregation of Missionaries of the Blessed Virgin Mary Immaculate, no longer adequately respond to the needs of the missionary apostolate in Canada, it has been deemed opportune to proceed with a partial exchange of the boundaries between the aforementioned ecclesiastical divisions. Therefore, this Holy Council, for the Propagation of the Christian Name, having carefully considered the matter, with the consent of those concerned, and having heard the favorable opinion of the Most Reverend and Reverend Father Sebastiani

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Baggio, Archbishop,

[*Latin ed. p. 358*]

The Acts of the Apostolic See – Official Commentary 358: The titular see of Ephesus and the Apostolic Delegate in Canada deemed it necessary to amend the boundaries between the aforementioned circumscriptions, as will be commonly stated below. <x From this last point of intersection (i.e., the 110th degree of longitude and the latitude that separates townships 66 and 67), proceed northward following the 110th degree of longitude until the point of intersection with the 58th degree of latitude. From there, proceed eastward following the 104th degree of longitude until the point of intersection with the 60th degree of latitude. From there, continue eastward following the 60th degree of latitude until the 100th degree of longitude, where is currently located the starting point of the northern boundary of the Apostolic Vicariate of Keewatin." The aforementioned Sacred Congregation of Propaganda Fide, by virtue of the special faculties granted to it by the Most Holy Pope John Divine Providence XXIII, approved and confirmed this opinion, and ordered the present Decree to be issued concerning the matter. Given in Rome, from the offices of the Sacred Congregation of Propaganda Fide, on the 13th day of the month of February, in the year of Our Lord 1960. G. P. Card. AGAGIANIAN, Pro-Prefect L. Ei S. f P. Sigismondi, Archbishop titular of Neapolis in Pisidia, Secretary. SACRED CONGREGATION FOR RITES: UNIVERSAL PRAYER UNDER THE NAME OF POPE CLEMENT XI, TO BE INSERTED IN THE PRAYERS FOR THE OPPORTUNITY OF A PRIEST. I believe, O Lord, but I would believe more firmly; I hope, but I would hope more securely; I love, but I would love more ardently; I grieve, but I would grieve more vehemently. I adore You as the first principle; I desire You as the ultimate end; I praise You as the eternal benefactor; I invoke You as the most gracious defender. May Your wisdom guide me, Your justice restrain me, Your clemency comfort me, Your power protect me. I offer to You, O Lord, my thoughts, that they may be directed to You; my words, that they may be about You; my actions, that they may be according to You; my sufferings, that they may be for You.

[*Latin ed. p. 359*]

The Sacred Congregation of Rites, 359. I wish whatever you will, I wish because you will, I wish how you will, I wish as long as you will. I pray, O Lord: illuminate my understanding, inflame my will, cleanse my heart, sanctify my soul. I lament my past iniquities, I repel future temptations, I correct my vicious inclinations, I cultivate suitable virtues. Grant me, good God, your love, hatred of myself, zeal for my neighbor, contempt for the world. I strive to obey my superiors, to assist those who are subordinate to me, to counsel my friends, to spare my enemies. I conquer pleasure with austerity, avarice with generosity, anger with gentleness, lukewarmness

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with fervor. Restore me to prudence in counsel, constancy in dangers, patience in adversities, humility in prosperity. Make me, O Lord, attentive in prayer, sober at meals, diligent in duty, firm in purpose. May I possess inner innocence, outward modesty, exemplary conduct, and a regulated life. I shall diligently watch over the demands of nature, the fostering of grace, the observance of the law, and the attainment of salvation. I shall learn from you how fleeting is that which is earthly, how great is that which is divine, how brief is that which is temporal, how durable is that which is eternal. May I anticipate death, fear judgment, avoid hell, and obtain paradise. Through Christ our Lord. Amen.

His Holiness, our most holy Pope John XXIII, through this Decree of the Sacred Congregation of Rites, has commanded that the above-mentioned prayer, which has been circulated under the name of Pope Clement XI, be inserted into the prayers to be recited by priests at the appropriate time in the new editions of the Roman Missal, after the Prayer to Our Lord Jesus Christ Crucified ("And I..."). Contrary to anything to the contrary notwithstanding. February 24, 1960.

[Signatures]

Card. CICOGNANI, Prefect

L. S. Henricus Dante, Secretary.

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Official Commentary II. ROME AND OTHER DECREE CONCERNING PRAYERS TO BE RECITED AFTER THE CELEBRATION OF THE MASS. Certain local Ordinaries requested of the Sacred Congregation of Rites whether the Decree No. 4305, of June 20, 1913, which permits the prayers at the end of the Mass to be omitted, when the Mass is celebrated "with some solemnity," could also be extended to Masses so-called "dialogue" Masses, which are celebrated according to the Instruction of the Sacred Congregation of Rites, of September 3, 1958, No. 31. And the Sacred Congregation of Rites, after hearing the opinion of the Liturgical Commission, decided that it should be answered in the affirmative, and with the following meaning: The prayers so-called Leonine prayers may be omitted: 1. when the Mass is celebrated for the betrothed, or on the occasion of First Communion, General Communion, Holy Confirmation, Holy Orders, or Religious Profession; 2. when some other function or pious exercise immediately and properly follows the Mass; 3. when a homily is given during the celebration of the Mass; 4. when the Mass is celebrated in the dialogue form, only on Sundays and Feast Days. 5. Furthermore, local Ordinaries may permit that the aforementioned prayers be recited in the vernacular language, with a text approved by themselves. Finally, all of these matters were reported to the Most Holy Pope John XXIII by the undersigned Cardinal Prefect of the Sacred Congregation of Rites, and His Holiness deigned to approve and

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confirm the decree of the Sacred Congregation itself. All contrary things notwithstanding. March 9, 1960. [Signature] Eg C. Card. CICOGNANI, Prefect. [Signature] L. E SHenricus Dante, Secretary.

[*Latin ed. p. 361*]

The Sacred Penitentiary of the Apostolic See 361. ACTS OF THE TRIBUNALS. THE SACRED PENITENTIARY OF THE APOSTOLIC SEE (OFFICE OF INDULGENCES). DECREE. A UNIVERSAL PRAYER, UNDER THE NAME OF POPE CLEMENT XI, IS GRANTED INDULGENCES WHEN RECITED, AND IS TO BE RECITED BY THE PRIEST AS OPPORTUNITY ALLOWS. The Sacred Penitentiary of the Apostolic See, by virtue of the faculties granted to it by the Most Holy Pope John XXIII, benignly grants to the priests the following indulgences: 1) A partial indulgence of at least five years, to be gained with a contrite heart, if they have piously recited the prayer mentioned above (see pages 358-359); 2) A plenary indulgence, under the usual conditions, which may be obtained once a month, if they faithfully recite the same prayer every day throughout the entire month. This decree is valid forever, without any need for a brief Apostolic letter. Contrary provisions are of no effect. From the Sacred Penitentiary of the Apostolic See, on March 11, 1960. N. Card. CANALI, Major Penitentiary. L. Ei S. I. Rossi, Regent.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - Official Commentary

SACRED ROMAN ROTA

Summons by edict concerning the nullity of marriage (DYER - HALL)

Since the actual place of residence of Mr. Thomas Hall is unknown, in this cause, we summon him to appear in person, or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on June 13, 1960, at the twelfth hour, to discuss the matter and reach an agreement, or to subscribe to the following statement, and to set a date for the Rota's deliberation concerning this cause.

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Thomas Hall, must, insofar as possible, ensure that he is informed of this edictal summons.

* Emmanuel Bonet,

Chancellor of the Tribunal of the Sacred Roman Rota,

March 21, 1960.

Caietanus Pezzicara,

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Notary

*

Because the current place of residence of Mr. Thomas Hall, the defendant in this cause, is unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on June 13, 1960, at 12 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date for the decision of the cause before the Rota.

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Thomas Hall, must, insofar as possible, inform him of this summons.

[*Latin ed. p. 363*]

The Roman Curia Diary, March 29, 1960: On this day, the Holy Father received in a solemn audience His Excellency, Dr. José Ruiz Velasco, Extraordinary and Plenipotentiary Ambassador of Cuba, for the presentation of his credentials.

April 11, 1960: The Holy Father received in a solemn audience His Excellency, Dr. Nureddin Vergin, the first Extraordinary and Plenipotentiary Ambassador of Turkey, for the presentation of his credentials.

SACRED CONGREGATION OF RITES:

January 12, 1960: In the Vatican Apostolic Palace, the preparatory session of the Sacred Congregation of Rites was held, in which the Most Reverend and Reverend Cardinals, the Reverend Prelates, and the Reverend theological consultants discussed the heroic virtues of the Servant of God, Gertrude Comensoli, foundress of the Institute of the Sisters of the Most Holy Sacrament.

January 19, 1960: In the new Palace of Congregations in Piazza Pio XII, the antepreparatory session of the Sacred Congregation of Rites was held, in which the Reverend Prelates and the Reverend theological consultants discussed the heroic virtues of the Servant of God, Francesco Coli, a professed priest of the Order of Friars Preachers, and foundress of the Congregation of the Sisters of the Annunciation.

February 9, 1960: In the Vatican Apostolic Palace, the ordinary session of the Sacred Congregation of Rites was held, in which the Most Reverend and Reverend Cardinals and the Reverend Prelates discussed the introduction of the cause of the Servant of God, Angela della Croce (Guerrero y Gonzalez), foundress and first General Superior of the Congregation of the Sisters of the Cross.

Furthermore, they examined the reports of the theological censors re-

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garding the writings of the Servants of God, Savina Petrilli, foundress of the Institute of the Poor Sisters of St. Catherine of Siena, and Ulrica Nisch, a professed nun of the Congregation of the Sisters of Charity of Santa Croce di Inghebol, of the Third Order of St. Francis of Assisi.

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Official Commentary. Tuesday, February 23, 1960, in the Apostolic Palace at the Vatican, in the presence of the Holy Father, the Sacred Congregation of Rites, in its general session, convened. There, the Most Reverend and Venerable Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes on two miracles, which are asserted to have been wrought through the intercession of the Blessed John of Ribera, Archbishop of Valencia, and on the heroic virtues of the Servant of God, Francis de Montmorency Laval, Bishop of Quebec in Canada.

Tuesday, March 1, 1960, in the Palace of the Apostolic Chancery, in the presence of His Eminence, the Most Reverend Cardinal Clemente Micara, Promoter or Relator of the Cause of the Servant of God, Joseph Benedict Dusmet, Archbishop of Catania, Cardinal of the Holy Roman Church, the Sacred Congregation of Rites, in its preparatory session, convened. There, the Reverend Prelates Officials and the Reverend Theological Consultors discussed the heroic degree of the virtues of the aforementioned Servant of God.

Tuesday, March 15, 1960, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites, in its ordinary session, convened. There, the Most Reverend and Venerable Cardinals and the Reverend Prelates Officials discussed the introduction of the Cause of the Servant of God, Maximilian Kolbe, a professed priest of the Order of Friars Minor Conventual, and the resumption of the Cause of Canonization of the Blessed Margaret Bourgeoys, a virgin, foundress of the Congregation of Our Lady. They also examined the revision of the new typical edition of the second part of the Roman Pontifical.

Tuesday, April 5, 1960, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites, in its preparatory session, convened. There, the Most Reverend and Venerable Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Ezekiel Moreno Diaz, of the Order of the Hermits of Saint Augustine, Bishop of Pasto in Colombia.

APPOINTMENTS OF SECRETARIES OF STATE. By Apostolic Briefs, the Holy Father, John XXIII, happily reigning, deigned to appoint:

February 21, 1959. His Eminence and Reverend Cardinal König, Francis, Protector of the Poor Sisters of the Third Order of Saint Francis (Voecklabruck, Linz).

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September 2, [1959]. His Excellency, Reverend Monsignor Carboni, Romolo, titular Archbishop of Sidon, Apostolic Nuncio in Peru.

January 18, 1960. His Eminence and Reverend Cardinal Larraona, Arcadio M., Protector of the Religious Sisters of the Holy Guardian Angel (Madrid).

[*Latin ed. p. 365*]

From the Roman Curial Diary, 365, February 4, 1960. His Excellency, Monsignor Alfred Pacini, titular Archbishop of Germia, Apostolic Nuncio in Switzerland.

17. The Most Reverend and Illustrious Cardinal Maurilio Fossati, Protector of the Sisters of the Most Holy Nativity (Turin).

29. The Most Reverend and Illustrious Cardinal Arcadio M. Larraona, Protector of the "Religiosas Franciscanas Misioneras de la Inmaculada Concepción" (Barcelona, Spain).

The Most Reverend and Illustrious Cardinal Arcadio M. Larraona, Protector of the "Religiosas de Nuestra Señora de la Merced" (Barcelona, Spain).

March 2. The Most Reverend and Illustrious Cardinal Arcadio M. Larraona, Protector of the Secular Institute "Alianza en Jesús por María" (Madrid).

4. The Most Reverend and Illustrious Cardinal Gaetano Cicognani, Protector of the "Siervas de San José" (Madrid).

7. His Excellency, the Most Reverend Monsignor Lucas Martino, titular Archbishop of Aduli, Apostolic Delegate in Scandinavia.

26. The Most Reverend and Illustrious Cardinal Arcadio M. Larraona, Protector of the Missionaries, Sons of the Immaculate Heart of Mary (Claretian Fathers) (Rome).

29. The Most Reverend and Illustrious Cardinal Arcadio M. Larraona, Protector of the "Religiosas de Enseñanza de María Inmaculada" (Barcelona, Spain).

By means of tickets from the Secretariat of State, the Holiness of Our Lord has graciously deigned to assign the following Sacred Congregations and Tribunals to the Eminent Cardinals indicated below:

March 31, 1960.

To the Most Reverend and Illustrious Cardinal Paolo Marella: Consistorial Congregation, Congregation for the Propagation of the Faith, Extraordinary Ecclesiastical Affairs.

To the Most Reverend and Illustrious Cardinal Luigi Traglia: Congregation for the Sacraments, Congregation for the Propagation of the Faith, Apostolic Signatura.

To the Most Reverend and Illustrious Cardinal Pietro Tatsuo Doi: Con-

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gregation for the Propagation of the Faith, Congregation for the Discipline of the Sacraments, Congregation for Seminaries.

To the Most Reverend and Illustrious Cardinal Rufino J. Santos: Order of Regular Canons, Congregation for the Propagation of the Faith, Fabric of Saint Peter's.

To the Most Reverend and Illustrious Cardinal Bernard Giovanni Alfrink: For the Oriental Church, Congregation for the Propagation of the Faith, Congregation for Seminaries.

To the Most Reverend and Illustrious Cardinal Giuseppe Lefebvre: Consistorial Congregation, Congregation for the Sacraments, Order of Regular Canons.

To the Most Reverend and Illustrious Cardinal Lauriano Rugambwa: Order of Regular Canons, Congregation for the Propagation of the Faith, Congregation for the Discipline of the Sacraments.

To the Most Reverend and Illustrious Cardinal Anthony Bacci: Ecumenical Council, Order of Regular Canons, Congregation for the Discipline of the Sacraments.

[*Latin ed. p. 366*]

Acts of the Apostolic See - Official Commentary 366. Furthermore, with letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint: March 22, 25; March 28; April 5, 1960. The Most Reverend and Reverend Monsignor Capovilla Loris, His Secret Participant Chamberlain. Reverend Father Kearns Conheto, of the Order of Preachers, Consultant of the Pontifical Commission for Biblical Studies. The Most Reverend and Reverend Monsignor Tondini Amleto, His Secretary for Briefs to Princes. The Reverend Monsignor Conti Ferrerò, Under-Secretary of the Cardinal Commission for the Administration of the Goods of the Holy See. The Most Reverend and Reverend Cardinal Traglia Luigi, Member of the Holy Congregation for the Eastern Church. The Most Reverend and Reverend Cardinal Bea Agostino, Member of the Holy Congregation for the Eastern Church. With letters from the Secretariat of State, the Supreme Pontiff Pius XII of venerable memory, deigned to appoint: Assistant to the Papal Throne: April 30, 1958. His Excellency, Reverend Monsignor Weber Giovanni Giuliano, Bishop of Strasbourg. Apostolic Protonotaries *ad instar participantium*: June 22, 1955. Monsignor Douvier Theodore, of the diocese of Strasbourg. June 19, 1958. Monsignor Maurer Francesco Saverio, of the same diocese. Domestic Prelates of His Holiness: April 8; August 21, 1958. Monsignor Bannwarth Gerard, of the diocese of Strasbourg. Monsignor Billing Giulio, of the same diocese. Monsignor Da Costa Isidoro, of the archdiocese of Dacca. Monsignor D'Costa Michael, of the same archdiocese. With letters from the Secretariat of State, the Holy Father John XXIII, happily

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reigning, deigned to appoint: Assistants to the Papal Throne: November 13, 1959. His Excellency, Reverend Monsignor López Estrada Emanuel Pio, Archbishop of Veracruz. December 11, His Excellency, Reverend Monsignor López Ortiz Joseph, Bishop of Tuy-Vigo. March 10, 1960. His Excellency, Reverend Monsignor Falière Albert Peter, titular Archbishop of Traianopolis of Rhodope.

[*Latin ed. p. 367*]

Diarium Romanae Curiae 367: Protonotarii Apostolici ad instar participantium: 19 Iunii, 1959. Reverendissimus Dominus Domas Enrico, ex dioecesi Orani. 3 Octobris: Reverendissimus Dominus Stoll Vito, ex dioecesi Des Moines. Reverendissimus Dominus Finn Leone Michele, ex dioecesi Bridgeport. 13 Novembris: Dominus Giovanni Hayes, ex eadem dioecesi. Reverendissimus Dominus Anderson. Reverendissimus Dominus Fox Guglielmo J., ex eadem dioecesi. Reverendissimus Dominus Coleman Nicola P., ex eadem dioecesi. Reverendissimus Dominus Iasiello Emilio Carmine, ex eadem dioecesi. Reverendissimus Dominus McKenna Giovanni P., ex archidioecesi Kansas City in Kansas. Reverendissimus Dominus Vallely Eugenio F., ex eadem archidioecesi. Reverendissimus Dominus Smith Gregorio, ex archidioecesi Denver. 20 Decembris: Reverendissimus Dominus Boyer Petrus, ex dioecesi Nizza. Reverendissimus Dominus Rosenberger Robertus, ex dioecesi Secovia. Reverendissimus Dominus Ferris Sales Fernando, ex archidioecesi Valentia (Hispania). Reverendissimus Dominus Espinosa Gesù, ex dioecesi Vich. 12 Februarii, 1960. Reverendissimus Dominus Kimovec Franciscus, ex dioecesi Lubiana. Prelati Domestici Sanctitatis Suae: 13 Martii, 1959. Reverendissimus Dominus Santana Moniz Atanasio Zeffirino, ex archidioecesi Karachi. 19 Iunii: Reverendissimus Dominus Lecat Fernando, ex dioecesi Orano. 10 Iulii: Reverendissimus Dominus Palrinhas Giuseppe dei Santi, ex dioecesi Coimbra. 3 Septembris: Reverendissimus Dominus Carassou Mario, ex archidioecesi Santiago de Cuba. Reverendissimus Dominus Conway Giovanni D., ex dioecesi Davenport. 19: Reverendissimus Dominus Barnes Beniaminus L., ex eadem dioecesi. Reverendissimus Dominus McCann Thomas J., ex eadem dioecesi. Reverendissimus Dominus Powers Mauritius J., ex dioecesi Des Moines. 3 Octobris: Reverendissimus Dominus Bettencourt Franciscus C, ex dioecesi Fall River. Reverendissimus Dominus Lariviere Leonida, ex eadem dioecesi. Reverendissimus Dominus Kelly Giovanni J., ex eadem dioecesi. Reverendissimus Dominus Considine Raimundus T., ex eadem dioecesi. Reverendissimus Dominus Ahern Patricius J., ex dioecesi Boise City. 16: Reverendissimus Dominus Jentges Giovanni A., ex eadem dioecesi. Reverendissimus Dominus Hughes Nicolaus V., ex eadem dioecesi. Reverendissimus Dominus Massari Petrus, ex dioecesi Fidenza. Reverendissimus Dominus O'Rafferty Giovanni W., ex dioecesi Lansing. Reverendissimus Dominus Soest Laurentius

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H., ex eadem dioecesi. Reverendissimus Dominus Slowey Giovanni, ex eadem dioecesi. Reverendissimus Dominus Mehm Walter E., ex eadem dioecesi. Reverendissimus Dominus Green Josephus M., ex eadem dioecesi. Reverendissimus Dominus O'Reilly Franciscus M., ex archidioecesi Nova Eboraci.

[*Latin ed. p. 368*]

Acts of the Apostolic See - Official Commentary 368, November 13, 1959. Most Reverend Matthew M. Crotty, of the diocese of Baker.

Most Reverend William Francis Xavier Casey, of the diocese of Bridgeport.

Most Reverend James Henry Grady, of the same diocese.

Most Reverend Martin Francis Doran, of the same diocese.

Most Reverend Francis Joseph Sugrue, of the same diocese.

Most Reverend Henry E. Flanagan, of the same diocese.

Most Reverend Bartholomew Joseph Skelly, of the same diocese.

Most Reverend Thomas Francis Henahan, of the same diocese.

James J. McLaughlin, of the same diocese.

Most Reverend James George Lengen, of the same diocese.

Most Reverend Rosa Sezinando de Oliveira, of the diocese of Faro.

Most Reverend George Kuglmeier, of the archdiocese of Kansas City in Kansas.

Most Reverend James Kenneth Spurlock, of the same archdiocese.

Most Reverend Michael J. Price, of the same archdiocese.

Most Reverend Alexander M. Harvey, of the same archdiocese.

Most Reverend John W. Horvat, of the same archdiocese.

Most Reverend William T. Curtin, of the same archdiocese.

Most Reverend Joseph P. Donnellan, of the diocese of Reno, March 21, 1960.

Most Reverend Philip Pocci (Rome).

Most Reverend Oddone Tacoli, of the archdiocese of Modena.

Most Reverend Luigi Roccagiovine Del Gallo (Rome).

NECROLOGY, March 30, 1960.

Most Reverend Francis Maria Picaud, titular Bishop of Alba Marittima.

Most Reverend Duane Garrison Hunt, Bishop of Salt Lake City.

April 21.

Most Reverend Louis Parisot, titular Archbishop of Chersonesus in Zechia.

April 25.

Most Reverend Helvecio Gomes de Oliveira, Archbishop of Mariana.

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April 27.

Most Reverend Anthony Giordani, titular Archbishop of Larissa of Thessaly.

April 30.

Most Reverend Bartholomew Kim, titular Bishop of Agbia, Apostolic Vicar of Chonju.

May 2.

Most Reverend Eugene Raphael Faggiano, titular Bishop of Musti.

May 3.

Most Reverend Endre Kriston, titular Bishop of Gerasa.

May 5.

Most Reverend Felix Hedde, titular Bishop of Echino, Apostolic Vicar of Langson and Caobang.

May 6.

Most Reverend James Zaffrani, Bishop of Guastalla.

Most Reverend Vincent Padolskis, titular Bishop of Laranda.

[*Latin ed. p. 369*]

Ann. et vol. LII, 2 Iunii 1960 (Ser. III, v. II) - N. 6

ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

ACTA IOANNIS PP. XXIII

NUNTIUS URBIS ET ORBIS CHRISTIFIDELIBUS DATUS,

DIE PASCHATIS RESURRECTIONIS DOMINI NOSTRI IESU CHRISTI.

*Beloved sons, This, the great Papal blessing of Easter from the external balcony of the Vatican Basilica, is an ancient tradition, and We are pleased to recall it for the common rejoicing of all. Easter is a feast, a most extraordinary solemnity, which surpasses all others of the ecclesiastical year: *festum festorum*, a solemnity of solemnities. Our distant predecessor, Saint Gregory, the first of that name in the series of Popes, whom We love to call great among the greatest, certainly greeted Easter as the most sublime epithalamium to celebrate the mystical union of the Word of God incarnate with the Holy Church, as the "Song of Songs" of all the liturgy. On this day

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of Easter, our deepest joy as good Christians is to pay homage to Jesus, the glorious and immortal Redeemer throughout the ages, the conqueror of death and of human wickedness: the wickedness of the first sin of man, and of all the sins of the world. How can we not be grateful to Him, Son of God and Son of Mary, for the virtue of whose precious Blood forgiveness is invoked for His own?*

17 Aprilis mensis a. 1960.

24 - ACTA, vol. I I , n. 6. — 2-6-1960.

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis - Commentarium Officiale. To the Crucified One, and to all sinful humanity, whose fortunes are lifted up and whose redemption and salvation are assured for all ages? This suffering, this painful and humiliating death that we have followed with moved hearts in these days, was certainly a glorious battle. We have remembered it in a tone of triumph, singing in the Paschal liturgy: "Mors et vita duello conflixere mirando" – Death and life contended in a wondrous battle; but the Author of life was the victor, who always lives and reigns. "Dux vitae mortuus regnat vivus." Now, beloved children, you know, you feel, that this battle continues on earth. We all witness it, and we all have a part in it. On one side stands Christ with his representatives and followers in the Church, in holy elevation and fraternity; and with the blessed Church stand the good doctrine, the truth, justice, and peace. On the other side rages the anti-Christian spirit, which is error, a false conception of intimate and social life, tyranny and even material violence, a disastrous and ruinous disorder. Such is the condition of life here on earth. And so, beloved children of Rome, beloved children of the whole world who are listening: with the positions of each side clearly defined, it is necessary, it is noble for all of us, to honor them. This demands a great sense of responsibility, the practice of moral rectitude, a fear of compromise, absolute sincerity of intentions and actions before God and before men. We are comforted by the certainty that the Lord is faithful to his promises, and that he reserves for us even here on earth the gifts of his goodness and his victory. But we must merit this certainty. In the days past, St. Augustine encouraged us all from the pages of the Breviary to be frank in our thinking, our actions, and our lives. "Those who live badly," he writes, "and call themselves Christians do an injury to Christ, and it is said of them that through their fault the name of the Lord is blasphemed. On the other hand, those who, even while suffering something, remain faithful to the holy law, for them the name of the Lord is praised and blessed." Let us listen to the Apostle, beloved children: he tells us that we must be, that we are the "bonus odor Christi in omni loco," the sweet fragrance of Christ in every place, that is, everywhere where our faith and our activity are affirmed and shine forth. In this Paschal season, while everything around us calls to spiritual joy, so many and so many of

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our brothers – return to this point.

[*Latin ed. p. 371*]

Acts of Pope John XXIII, 371: It causes Us great sorrow that they do not enjoy freedom, neither individual, nor civil, nor religious; but for years and years they have suffered constraint and violence, and they offer a sacrifice made of silence and persistent, endured oppression. We desire that they, too, might hear, at least in echo, this paternal and comforting voice, that it might reach them from the center of Catholic unity. This Our spiritual and prayerful participation in their sufferings benefits the entire Holy Church, which, from the admirable example of intrepid fortitude that they give, draws an increase of edification and fervor. And to all other children of God, who suffer because of lineage, or because of complex and troubling economic situations, or because of limitations in the exercise of their natural or civil rights, Our anxious gaze is turned, while the heartfelt and moved word seeks to instill in the heart of each one a sentiment of human and Christian solidarity, destined to flourish on the day marked by Divine Providence. O Jesus, Savior and Redeemer, be You now and always our love, our perpetual encouragement, and for those who suffer for Your name and for Your Gospel, lived and sanctified by the sacrifice of Your Blood. Behold: from Easter, the year descends through time. We renew Our commitment to Your fidelity in honoring the responsibilities that Our life imposes upon Us in matters of religion, civil life, and society. O Jesus, Conqueror of death and sin, We are Yours! And Yours We wish to remain: We, and Our families, and all that is most dear and precious to Us, in the ardor of youth, in the wisdom of mature age, in the inevitable discouragements and renunciations of advancing and already advanced old age: always Yours. And grant us Your blessing, and distribute Your peace throughout the world, O Jesus, as You did when You first appeared on the morning of Easter to Your closest companions, and as You continued to do in subsequent encounters in the Cenacle, on the lake, on the road: *Nolite timere: ego sum: pax vobis: pax et benedictio, per singulos dies: in aeternum.* (Do not be afraid: I am; peace be with you: peace and blessing, for each day: forever.)

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC CONSTITUTIONS

I. CONCERNING THE BELGIAN CONGO AND RUANDA-URUNDI

THE ECCLESIASTICAL HIERARCHY IS ESTABLISHED IN THE BELGIAN CONGO AND RUANDA-URUNDI

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IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE EVERLASTING RECORD,

Since a small mustard seed, that is, the proclamation of the Gospel and the laws of the Church, in the Belgian Congo and Ruanda-Urundi, through the grace of Almighty God, has grown into a large tree, and since the sacred prelates, through their wisdom, prudence, constancy, and the industry and labor of both secular and regular clergy, have flourished, and since there is great hope that in the future even greater fruits of the Catholic faith will be produced in these regions, it seemed very opportune to the Holy Congregation for the Propagation of the Faith to establish an Episcopal Hierarchy in those places.

Therefore, We, who regard these sacred missions among the nations as the very pupils of Our eyes, willingly confirm and approve what the same Holy Congregation has deemed necessary to be done, after, indeed, having heard the Apostolic Delegate in the Belgian Congo and Ruanda-Urundi, and after the consent of all those who have some right or believe themselves to have a right in this matter, by the fullness of Our apostolic authority, We decree and order the following.

We establish an Episcopal Hierarchy in the Belgian Congo and Ruanda-Urundi, so that there shall be eight ecclesiastical provinces, all Vicariates being reduced to the form of dioceses; these provinces shall be:

Leopoldopolitana, with its metropolitan residence at Leopoldov. The Church of Leopoldov, formerly the Apostolic Vicariate, whose cathedral shall be called: Saint Anne; and the following suffragan sees, which We also reduce to the form of dioceses, namely:

Bomaensi, whose cathedral shall be called: Our Lady of the Congo;

Inongoensi, whose cathedral shall be called: Saint Albert;

Ipamuensi, whose cathedral shall be called: Immaculate Conception.

[*Latin ed. p. 373*]

Acts of Pope John XXIII, 373. The Kikwit diocese, whose cathedral will be dedicated to Saint Francis Xavier; the Kisantu diocese, whose cathedral will be dedicated to Our Lady of the Seven Sorrows; the Matadi diocese, whose cathedral will be dedicated to Mary, Mediatrix of Graces. The ecclesiastical province of Coquilhatville, encompassing the metropolitan Church of the same name, which was formerly the Apostolic Vicariate, whose cathedral will be dedicated to Saint Eugene, Pope, and the following suffragan sees, now erected as dioceses: the Basankusu diocese, whose cathedral will be dedicated to Saints Peter and Paul; the Bikoro diocese, whose cathedral will be dedicated to Saint Vincent de Paul; the Lisala diocese, whose cathedral will be dedicated to Saint Hermes; the Molegbe diocese, which was

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formerly the Apostolic Vicariate of Ubangi in the Belgian Congo, whose cathedral will be dedicated to the Immaculate Conception of the Blessed Virgin Mary. The ecclesiastical province of Stanleyville, consisting of the metropolitan residential Church of Stanleyville, whose cathedral will be dedicated to the Queen of the Most Holy Rosary, and the following dioceses, which were formerly Apostolic Vicariates: the Bondo diocese, whose cathedral will be dedicated to the Exaltation of the Holy Cross; the Buta diocese, whose cathedral will be dedicated to Saint Joseph; the Bunia diocese, formerly known as Lake Albert, whose cathedral will be dedicated to Our Lady of Graces; the Niangara diocese, whose cathedral will be dedicated to Saint Therese of the Child Jesus; the Vamba diocese, whose cathedral will be dedicated to Saint Joseph. The ecclesiastical province of Bukavu, encompassing the following territories now erected as dioceses: the Bukavu diocese, as the metropolitan residential see, whose cathedral will be dedicated to Our Lady of Peace, and the following dioceses as suffragan sees: the Vicariate Apostolic of El Beni, or Beni, in the Belgian Congo, whose cathedral will be dedicated to Saint Augustine; the Kasongo diocese, whose cathedral will be dedicated to Saint Charles Borromeo; the Kindu diocese, whose cathedral will be dedicated to the Holy Spirit; the Goma diocese, whose cathedral will be dedicated to Saint Andrew. The ecclesiastical province of Luluabourg, consisting of the metropolitan residential Church of Luluabourg, whose cathedral will be dedicated to Saint Joseph, and the following suffragan dioceses, formerly Apostolic Vicariates: the Kabinda diocese, whose cathedral will be dedicated to Saint Martin; the Tshumbe diocese, whose cathedral will be dedicated to the Assumption of Mary; the Luebo diocese, whose cathedral will be dedicated to the Most Sacred Heart of Jesus. The ecclesiastical province of Elisabethville, formerly...

[*Latin ed. p. 374*]

374. The Acts of the Apostolic See – Official Commentary on the Vicariate of Katanga, which will have the church of Elisabethville as its metropolitan see, whose cathedral will be titled: Saint Peter and Paul; and as suffragan dioceses, the following, which were previously included in the Apostolic Vicariates, namely: Balduinville, whose cathedral will be titled: Saint Joseph; Kongolo, formerly known as Lulua, whose cathedral will be titled: Immaculate Heart of Mary; Kamina, formerly known as Lulua, whose cathedral will be titled: Saint Therese of the Child Jesus; and Sakania, whose cathedral will be titled: Most Sacred Heart of Jesus. The ecclesiastical province of Kabgayi includes the church of Kabgayi as its metropolitan see, whose cathedral will be titled: Immaculate Conception of the Blessed Virgin Mary, and as a suffragan diocese, Nyundo, formerly an Apostolic Vicariate, whose cathedral will be titled: Saint Mary. Finally, the ecclesiastical province of Gitega, which will consist of the church of the same name, still a Vicariate, as its metropolitan see, whose cathedral will

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be titled: Christ the King; and as suffragan dioceses, the churches of Ngozi, whose cathedral will be titled: Immaculate Heart of Mary, and Usumbura, whose cathedral will be titled: Our Lady, Queen of the World, which we are also converting from Vicariates into dioceses. To all these churches and their respective cathedrals and prelates, we grant the rights, honors, and privileges that are due; and we also impose the duties and obligations upon the ecclesiastical authorities. Furthermore, we deem it fitting that the Apostolic Prefectures, which have not yet been raised to the rank of diocese, attend the nearest metropolitan see for the purpose of episcopal gatherings, namely: that the Apostolic Prefecture of Kenge attend the metropolitan see of Leopoldville; the Apostolic Prefecture of Leeds, the metropolitan see of Coquilhatville; the Apostolic Prefectures of Isangi and Doruma, the metropolitan see of Stanleyville; the Apostolic Prefectures of Kole and Mveka, the metropolitan see of Luluabourg; and the Apostolic Prefecture of Lake Moeri, the metropolitan see of Elisabethville. All that we have said pertains to territories that remain under the jurisdiction of the Sacred Congregation of Propaganda Fide, and whose prelates, having deservedly earned the favor of the Holy Church, are transferred as follows: the venerable Brother Felix Scalais, from the church with the title of Casiotana to the metropolitan church of Leopoldville; the venerable Brother Andrew Jacques, from the church with the title of Ingelina to the cathedral church of Boma.

[*Latin ed. p. 375*]

From the Acts of Pope John XXIII, 375: Brother John van Cauwelaert, from the titular Church of Calama in Asia, to the cathedral Church of Inongo; Venerable Brother Renatus Toussaint, from the titular Church of Calama, to the cathedral Church of Ipamu; Venerable Brother Andrew Lefebvre, from the titular Church of Raphaneota, to the cathedral Church of Kikwit; Venerable Brother Alphonsus Verwimp, from the titular Church of Uccula, to the cathedral Church of Kisantu; Venerable Brother Alphonsus Mary van den Bosch, from the titular Church of Philitana, to the cathedral Church of Matadi; Venerable Brother Hilary Mary Vermeiren, from the titular Church of Gibba, to the metropolitan Church of Ooquilhatville; Venerable Brother William van Rester, from the titular Church of Legia, to the cathedral Church of Basankusu; Venerable Brother Camillus Vanderkerckhove, from the titular Church of Sufetula, to the cathedral Church of Bikoro; Venerable Brother Francis van den Bergh, from the titular Church of Boseta, to the cathedral Church of Lisala; Venerable Brother Leo Theobald Delaere, from the titular Church of Fesseita, to the cathedral Church of Molegbe; Venerable Brother Nicholas Kinsch, from the titular Church of Mastaurensis in Asia, to the metropolitan Church of Stanleyville; Venerable Brother Andrew Creemers, from the titular Church of Belabitene, to the cathedral Church of Bondo; Venerable Brother George

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Desideratus Raeymaekers, from the titular Church of Mariammitana, to the cathedral Church of Buta; Venerable Brother Alphonsus Joseph Matthysen, from the titular Church of Berenice, to the cathedral Church of Bunia; Venerable Brother Francis Oddo de Wilde, from the titular Church of Tadamata, to the cathedral Church of Niangara; Venerable Brother Joseph Peter Albert Wittebols, from the titular Church of Callipoli, to the cathedral Church of Wamba; Venerable Brother Aloysius van Steene, from the titular Church of Bennefa, to the metropolitan Church of Bukavu; Venerable Brother Henry Joseph Pierard, from the titular Church of Andropola, to the cathedral Church of Beni; Venerable Brother Richard Cleire, from the titular Church of Olauiopolis in Isauria, to the cathedral Church of Kasongo; Venerable Brother John Fryns, from the titular Church of Ariassus, to the cathedral Church of Kindu; Venerable Brother Bernard Meis, from the titular Church of Belalita, to the metropolitan Church of Luluabourg; Venerable Brother George Kettel, from the titular Church of Thabraca, to the cathedral Church of Kabinda; Venerable Brother Joseph Augustine Hagendorens, from the titular Church of Caffena, to the cathedral Church of

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Official Commentary. In the diocese of Tshumbe, the Venerable Brother Joseph Nkongolo, from the titular Church of Lebedus, to the cathedral Church of Luebo; the Venerable Brother Joseph Floribertus Cornelis, from the titular Church of Tunes, to the metropolitan Church of Elisabethville; the Venerable Brother Urban Stephen Morlion, from the titular Church of Taras in Numidia, to the cathedral Church of Balduwipolis; the Venerable Brother Gustav Joseph Bouve, from the titular Church of Cremna, to the cathedral Church of Kongolo; the Venerable Brother Victor Mary Peter Keuppens, from the titular Church of Acmonia, to the cathedral Church of Kamina; the Venerable Brother Francis Lehaen, from the titular Church of Hyllarima, to the cathedral Church of Sakani; the Venerable Brother Andrew Perraudin, from the titular Church of Cataquas, to the metropolitan Church of Kabgayi; the Venerable Brother Aloysius Bigirumwami, from the titular Church of Garriana, to the cathedral Church of Nyundo; the Venerable Brother Anthony Grauls, from the titular Church of Mades, to the metropolitan Church of Kitega; the Venerable Brother Joseph Martin, from the titular Church of Oliva, to the cathedral Church of Ngozi; the Venerable Brother Michael Ntuyahaga, from the titular Church of Alabanda, to the cathedral Church of Usumbura. Regarding the see of Goma, which is currently vacant, we shall provide further information in subsequent documents. To the metropolitan and episcopal sees, and to their respective incumbents, we grant all rights and privileges that are appropriate to their rank and dignity, subject to just obligations. Among the privileges of the metropolitan archbishops, it is

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our will that they may carry the cross before them within the boundaries of their province, and that they may use the pallium, provided that they duly obtain it in a public Consistory. In the new dioceses, whether cathedral or metropolitan, a College of Canons shall be established. If, due to local circumstances, this cannot be done immediately, then diocesan consultors shall, in the meantime, fulfill their duties according to the law, until Canons are formally instituted. Furthermore, at least an elementary seminary shall be established, according to the norms of the Church, for the education of students who are to receive the orders of the priesthood. The episcopal table, so-called, shall be established, consisting of the goods that the Apostolic Vicariate possessed, revenues of the curia, free contributions from the people, and the funds that the Sacred Congregation for the Propagation of the Faith customarily sends. The governance, administration of the Church, the rights of the clergy and the people, the election of a Capitular Vicar, in the event of a vacancy, and other matters of this nature, shall be regulated by Canon Law.

[*Latin ed. p. 377*]

Acts of Pope John XXIII, 377. Furthermore, We decree that those who are charged with executing all that We have commanded shall be those who currently preside over the Apostolic Delegation in the Congo, Belgium, and Ruanda-Urundi, or whom they themselves shall delegate, provided that they are adorned with ecclesiastical dignity. He who shall have completed this task shall bear the responsibility of preparing documents detailing the changes that have been effected, and of sending trustworthy copies thereof to the Holy Congregation for the Propagation of the Faith as soon as possible. We will and desire that these documents be effective now and in the future; indeed, that those for whom these matters pertain shall religiously observe what has been decreed through them, and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of these documents, since through these documents We annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these documents, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these documents themselves, if they were presented. Let those who in any way despise or disregard Our decrees throughout the world know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the tenth day of the month of November, in the year of Our Lord nineteen hundred and fifty-nine, in the second year of Our pontificate.

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JAMES A. Card. COPELLO

PETER Card. FUMASONI BIONDI

Secretary of the Holy Roman Church
Prefect, 8th Congregation of the Propagation of the Faith
Hamletus Tondini, Regent of the Apostolic Chancery
Bernardus De Felicis, Apostolic Protonotary
Albertus Serafini, Apostolic Protonotary
Loco &ß Plumbi In Ap. Cane, tab., vol. CII, n. 7.

[*Latin ed. p. 378*]

Acts of the Apostolic See - Commentary 378 Official, Part II. THE CHURCH OF THE HOLY BLASUS AND CHARLES AT CATINARIUS, ERECTED IN HONOR OF A DIACONATE. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: The Supreme Pontiffs, blessed successors of Peter, have been accustomed to honor the most distinguished sons of nations by assigning to them titles, or by bestowing upon them the dignity of a deaconate, in which the Church of Rome has shone from the most ancient times. This is done so that not only the memory of ancient times, illustrious by the blood of the martyrs, may be zealously preserved until our own age, but also that the bond of unity with the Chair of Peter may be clearly manifested, and that the Church of Rome, the common homeland of all, may be celebrated. Therefore, with the grace of God, and for the adornment of the Holy Church and our assistance, considering the particular needs that have arisen in our time, and since the number of Cardinals is to be increased, and since the Diaconates currently existing in Rome are insufficient for this purpose, We have decided to elevate certain churches, which, whether by their antiquity of construction, their frequency of attendance by the people, or their beauty of ornamentation and structure, are among the most distinguished in the city, to the honor and dignity of a Diaconate. Among these, the church of the Holy Blasius and Charles at Catinarius must certainly be included, as it is dedicated to a most illustrious martyr of Christ and to a man of more recent times, distinguished by the sanctity of his life and the care of souls. Therefore, We, by Our apostolic authority, grant to this church the honor of a Diaconate, bestowing upon it all the privileges with which other Diaconates in the city are rightfully endowed, either by law or by custom, all contrary things notwithstanding. Furthermore, We wish that these Letters of Ours be read by those who are currently in charge of the church of the Holy Blasius and Charles at Catinarius, before the clergy and the people, when they are gathered in the sacred building on a holy day. After duly performing this task, they will take care to promptly send a notification to the Sacred Congregation of the

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Consistory. We wish these Letters to be effective now and in the future; so that those things which have been decreed by them may be religiously observed by those to whom they pertain, and thus obtain their full force. The efficacy of these Letters...

[*Latin ed. p. 379*]

The Acts of Pope John XXIII, page 379, contain nothing that can be contrary to these prescriptions, since through these Letters we annul all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity and are signed by a public notary, shall have the same full force and effect as if they were presented in person, as would be the case if they were shown. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, on the second day of the month of December, in the year of Our Lord nineteen hundred and fifty-nine, in the second year of Our pontificate.

IACOBUS A. Card.
COPELLO
MARCELLUS Card.
MIMMI
8. R. E.
Cancellarius
8. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolic Cancellariam Regens
Bernardus De Felicis,
Proton. Apost.
Caesar Federici,
Proton. Apost.
Loco £ß Plumbi
In Ap. Cane, tab., vol. CI, n. 11.

III URBIS TEMPLUMS, SABAE IN URBE

AD DIACONIAE DIGNITATEM

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EVEHITUR

IOANNES EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

It is the custom of this Apostolic See to grant one of the ancient temples existing in the City, with its title or diaconate, to those Christian rulers whom the Supreme Roman Pontiffs have invited into the Holy Church Senate and adorned with the purple robe, for this purpose, so that not only would they imitate the illustrious deeds of the Saints, in whose honor the temples were dedicated, but also so that they would preserve the appearance and dignity of the temples themselves, indeed, for their own...

[*Latin ed. p. 380*]

Acts of the Apostolic See - Official Commentary 380, so that each may have the opportunity to increase [the number of Cardinals]. For this reason, when it is necessary to increase the number of Cardinals and to add certain new titular churches, therefore, we remove the title of the church of Saint Saba in this city, which certainly holds a position of considerable dignity among the churches of Rome, and we grant it the honor of a titular church, with all the rights and privileges that are customarily granted to other titular churches, and we also decree that no contrary decrees or prescriptions shall impede this. We wish that these Letters, upon being received, be read by the one who is presently in charge of the church of Saint Saba, to the clergy and the people, on a day of obligation in the sacred edifice. It shall also be his duty to inform the Sacred Congregation of the Consistory of this matter as soon as possible. We wish these Letters to be effective now and in the future; in such a way that those for whom these matters concern will religiously observe what has been decreed in them, and thus they will have full force. No prescriptions of any kind whatsoever will be able to impede the effectiveness of these Letters, since through these Letters we abolish all such prescriptions. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one shall be permitted to alter or corrupt these documents of Our will; rather, the copies and excerpts of these Letters, whether printed or handwritten, which bear the seal of the person holding the highest ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were presented. Let those who in every way despise or disregard Our decrees know that they will

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incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at Saint Peter's, on the second day of the month of December, in the year of Our Lord one thousand nine hundred and ninety-nine, in the second year of Our pontificate. JAMES A. Cardinal COPELLO. MARCELLUS Card. MIMMI, Secretary of the Sacred Congregation of the Consistory, Holy Roman Church. Hamletus Tondini, Regent of the Apostolic Chancery. Bernardus De Felicis, Apostolic Protonotary. Caesar Federici, Apostolic Protonotary. At the place of Plumbi, in the Apostolic Chancellery, volume CI, number 69.

[*Latin ed. p. 381*]

Acta Ioannis Pp. XXIII 381 IV. TEMPLUM URBIS. THEODORI IN PALATIO, AD GRADUM ET DIGNITATEM DIACONIAE RESTITUITUR. IOANNES, EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM MEMORIAM. Cum sacrae aedes in Urbe, quae vel antiquitate vel ornatu splendore prae ceteris nobiliores sunt, pauciores sunt pro numero Cardinalium Sanctae Romanae Ecclesiae, et cum censuimus huiusmodi sacras aedes debito honore ad hoc esse decorandas, inter quas templum est quidem recensendum S. Theodori in Palatio, quod antiquitus Diaconiae ornabatur dignitate, quam tamen anno millesimo quingentésimo octogesimo septimo iussu Praedecessoris Nostri amisit, de apostolica ergo Nostra potestate idem templum S. Theodori in Palatio ad Diaconiae gradum iterum evehimus, omniaque simul iura et privilegia damus, quae eiusdem decoris templa in Urbe habent. Decernimus autem ut hae sub plumbo Litterae, cum primum acceptae fuerint, eius cura qui S. Theodori in Palatio aedi sacrae est praepositus, clero et populo perlegantur, diem festum de praecepto ibidem celebrantibus. Onus autem eidem erit ut, perfecta Litterarum Nostrarum exsecutione, id quam primum S. Consistoriali Consilio notum faciat. Has vero Litteras nunc et in posterum efficaces esse et fore volumus; ita quidem ut quae per eas decreta sunt ab iis quorum res est religiose serventur, atque igitur vim suam obtineant. Quarum Litterarum efficacitati nulla, cuiusvis generis, contraria praescripta officere poterunt, cum per has Litteras iisdem derogemus omnibus. Quapropter si quis, quavis praeditus auctoritate, sive sciens sive insciens contra egerit ac Nos ediximus, id prorsus irritum atque inane haberi iubemus. Nemini praeterea haec voluntatis Nostrae documenta vel scindere vel corrumpere liceat; quin immo harum Litterarum exemplis et locis, sive typis impressis sive manu exaratis, quae sigillum viri praeferant in ecclesiastica dignitate constituti simulque ab aliquo publico tabellione sint subscripta, eadem omnino habenda erit fides, quae hisce haberetur, si ostenderetur. Quae Nostra decreta in universum si quis vel spreverit vel...

[*Latin ed. p. 382*]

Let him know that he will incur the penalties established by law, those

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who have not obeyed the orders of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the second day of the month of December, in the year of Our Lord nineteen hundred and fifty-nine, in the second year of Our Pontificate.

IACOBUS A. Card. COPELLO

$j MARCELLUS Card. MIMMI

S. R. E.

Chancellor of the Sacred Congregation Consistorial, Secret.

Hamletus Tondini, Apostolic Chancellor

Bernardus De Felicis, Proton. Apost.

Caesar Federici, Proton. Apost.

In Ap. Cane, tab., vol. CI, n. 10.

APOSTOLIC LETTERS

TO THE NATIONAL ASSOCIATION OF CIVIL VICTIMS OF THE WAR IN ITALIA (commonly known as "ASSOCIAZIONE NAZIONALE DELLE VITTIME CIVILI DELL/A GUERRA"), OF THE VIRGO BEATA MARIA, QUEEN OF PEACE, AS ITS CELESTIAL PATRON.

IOANNES PP. XXIII

For the perpetual memory of this matter.

"For, alas, the human race is often afflicted by suffering, and the more the arts of war are refined and new inventions are developed, the more harmful they become, not only because armies standing in battle lines engage in bloody conflicts with each other, but also because defenseless citizens are miserably slaughtered or injured, and nations, far from the conflict, are sometimes stirred up by the whirlwind of those who contend with arms. Thus, in the war that raged not long ago throughout almost the entire world, it happened that a number of citizens, who had not at all entered the ranks of the army, perished, not fewer in number than those soldiers who were receiving stipends. Therefore, with provident guidance, the association of the Victims of the War was established in ITALIA, whose purpose would be not only to protect their material possessions and interests, but also to nourish and sustain the life of their souls. Those, therefore, who, having been drawn into the frenzy of war, have been overthrown and prostrated, are encouraged to pray for peace, which is an outstanding heavenly gift; they merit..."

[*Latin ed. p. 383*]

Acta Ioannis Pp. XXIII, 383, are addressed to the Most Holy Virgin, who is invoked and venerated by the Church as Queen of Peace. Therefore, prayers have been presented to Us by this same association, requesting

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that We declare the Blessed Virgin Mary, distinguished by that very name, as the heavenly Patroness of the Association of National Victims of the Civil War, commonly called the "Associazione Nazionale delle Vittime Civili della Guerra," in Italy, with all the liturgical rights and privileges that properly belong to such Patrons. We, who have on many occasions been urged to strive for peace, and who have, with great devotion, called upon the most august Virgin, and who have, in the Lord, Our sons, have resolved to fulfill such requests with a willing heart. Therefore, after consulting with Our beloved son, Caietano, Cardinal Cicognani, Priest of the Holy Roman Church, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish and declare, in these Letters, perpetually, that the Blessed Virgin Mary, invoked as Queen of Peace, is the heavenly Patroness of the National Association of Victims of the Civil War in Italy, with all the liturgical rights and privileges that properly belong to such Patrons, notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment forward, they shall be considered void and null, if anything to the contrary, regarding these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of November, in the year 1959, in the second year of Our Pontificate. D. Card. TARDINI, concerning the public affairs of the Church. THE BLESSED VIRGIN MARY, commonly called "DE LA CABEZA," is established as the principal heavenly Patroness, together with St. Euphrasius, Bishop and Confessor, for the entire Diocese of GIENNENSIS. POPE JOHN XXIII. For the perpetual memory of this event. — The devotion and veneration of the Blessed Virgin Mary, who is called "de la Cabeza" in the Spanish language, have long held the hearts of the inhabitants of Illiturgitan and the faithful in the surrounding areas.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis - Official Commentary concerning the inhabitants of those regions. Proof of this are the religious processions, which are often held to the mountain shrine, where the venerable image of her is kept, and the pious confraternities particularly devoted to her, offering countless gifts in honor of the same place. Nor has the most august Virgin, supplicatingly invoked, failed her children, abundantly bestowing heavenly favors. Thus, inflamed by this fervor of piety, John Joseph Laguardo Fenollera, formerly Bishop of Jaén, obtained from Saint Pius PP. X, Our Predecessor, that the Blessed Virgin Mary, Queen of All Saints and Mother of Beautiful Love,

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commonly known as "de la Cabeza," be declared the heavenly patroness of the city, with the faculty of celebrating her solemn feast each year on the last Sunday of April. Furthermore, to increase the honor of the most loving Mother of God, expressed in that illustrious image, the Chapter of Canons of the Basilica of Peter, at the urging of the aforementioned Prelate, granted that the Marian image be adorned with a golden crown. This image, as has been handed down in memory, was found in the year 1227, after Spain had been liberated, among the precipitous mountains, which are commonly called "la Cabeza." To this image, an impious thief had stolen a brilliant diadem, while the most recent civil war raged in Spain. In its place, the faithful, with commendable zeal, prepared to replace it with another crown, and one even more precious. Moved by this, and considering the growing piety of the people towards the Mother of God, called "de la Cabeza," the Venerable Brother Felix Romero Menjíbar, Bishop of Jaén, requested that We declare the Blessed Virgin Mary, invoked by the same name, together with Saint Euphrasius, Bishop and Confessor, the principal patroness before God of his entire jurisdiction. We, for whom there is nothing more precious than to spread the Marian faith in every way, willingly resolved to fulfill this request. Therefore, after consultation with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, forever and perpetually, We confirm and establish, and declare, the Blessed Virgin Mary, commonly known as "de la Cabeza," as the principal patroness before God of the entire diocese of Jaén, together with Saint Euphrasius, Bishop and Confessor, with all the honors and liturgical privileges that rightly belong to the principal patrons of dioceses. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, that these present letters shall forever remain valid and effective; and that they shall have full and

[*Latin ed. p. 385*]

The Acts of Pope John XXIII, page 385, to achieve and obtain complete effects; and to fully support, now and forever, those to whom they pertain or may pertain; and thus to be rightly judged and defined; and to render null and void from this moment, if anything contrary to these, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of November, in the year 1957, in the second year of Our Pontificate.

His Eminence, Cardinal TARDINI, Prefect of the Public Affairs of the Church.

LETTER TO THE MOST REVEREND D. JAMES, Titular Archbishop of the Holy Sees of BONIFACE and ALEXIUS, Cardinal DE BARROS CÁMARA, Archbishop of São Sebastião do Rio de Janeiro, whom We appoint as Legate to the Eucharistic Congress being held in Curitiba, from all of

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Brazil.

POPE JOHN XXIII

My beloved Son, greetings and the Apostolic Blessing.

In Curitiba, a city in the pleasant region of Paranensis, a Eucharistic Congress will soon be celebrated, drawing people from all of Brazil, and it promises to be distinguished by the number of the pious multitude, the devotion of those present, and the importance of the matters to be discussed. To ensure that it may be more solemn, We have requested that We appoint someone from the Sacred College of Cardinals to represent Us there.

Therefore, granting these requests, We appoint You, Our beloved Son, as Our Legate and representative, to preside over the Eucharistic celebrations and gatherings in Curitiba, in Our name and with Our authority. We have no doubt that you will fulfill this task, which We entrust to you, with honor and spiritual fruit, and with the highest expectations.

See to it that, as interpreter and messenger of Our wishes, you, through your presence and your words, inspire the Brazilian people to cultivate and receive the Sacrament of the Altar with a zealous faith.

[*Latin ed. p. 386*]

The Acts of the Apostolic See – Official Commentary 386: The things which Jesus Christ accomplished are the summit and the highest point; this is the standard of unity, the bond of peace, the nourishment of charity. For the fullness of the law is love, and the end of the commandment is charity, from a pure heart and a good conscience and a sincere faith. Where is it given to us to join ourselves in the service of a higher worship of God, and to be united with Him by a closer bond of communion, and thus to fulfill the primary precept of the New Law, unless we approach the Most Holy Eucharist frequently, with ardent and devoted spirit? For from this immense charity of Christ towards us, it is made manifest, and as we pass into Him whom we receive, it happens that we are inflamed by that flame of fire which He so ardently desired to spread.

1. With great confidence in the virtue of the Brazilians, that the kingdom of Christ may flourish among them with more blessed fruits, we exhort those who will participate in these Eucharistic celebrations, that they may draw new and powerful forces from the piety of the august Sacrament, as an example to be followed, so that the Catholic religion, which is nothing more sacred and useful to your country, may be secure from snares, and may temper private lives, marriages, families, schools, public institutions, and laws with the scepter of beneficial virtue. For no one can lay a foundation other than that which has been laid, which is Christ Jesus. Otherwise, no order is built, but a ruin is prepared.

2. Having therefore invoked heavenly assistance, that all these things

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may succeed with prosperous outcome through common effort, we impart to you, Our Beloved Son, the Apostolic Blessing, a witness of Our charity, and we wish that it may also pertain to the prudent Archbishop of La Charite, to the sacred ministers, to the magistrates, to the priests, and to the lay people from all of Brazil who will come to the Eucharistic Congress in Curitiba, with a willing heart.

Given at Rome, at Saint Peter's, on the fifth day of the month of March, in the year 1960, in the second year of Our Pontificate.

IOANNES PP. XXIII

1. Rom. 13, 10.
2. 1 Tim. 1, 5.
3. Cf. Luke 12, 49.
4. 1 Cor. 3, 11.

[*Latin ed. p. 387*]

Acta Ioannis PP. XXIII, 387, II, ad Emin. D. Emmanuel, Tit. SS. Marcellini et Petri, S. R. E. Presbyterum Cardinalem Gonçalves Cerejeira, Patriarcham, quem Legatum Capitis mittit ut Novae Urbis Lisenbonensis, ((Brasiliae)), dedicatio celebritatibus intersit.

Ioannes PP. XXIII, Dilecte Filius Noster, salutem et Apostolicam Benedictionem.

— Ad res publicae utilitatis religione consecrare, et ad ea opera, quae humana industria praeclara perfecit, augustissimo Dei nomine invocato, supernam propitiare gratiam, genti cuilibet perquam salutare et honorificum est, cum hoc insigne decus pietatis demonstret et futuri incrementi spem optimam edat. Quapropter, meritam laudem, haud sine paterni animi iucunde commoti affectu, dilectae Nobis Brasiliae tribuimus, quod, cum urbs « Brasilia », novum Foederatarum illarum Civitatum caput, inauguranda sit, fidei studio et sanctissimis caeremoniis conditae eidem urbi supernae maiestatis tutelam praesidiumque exposcere percupit.

Qui sacri dedicationis ritus ut sollemniores contingerent, et Nos ipsi quodam modo gentis inditae festis adessemus laetitiis, ab iis qui illic potestate pollent expetitum est, ut aliquem e Purpuratorum Patrum Collegio mitteremus, qui Nomine Nostro statis celebritatibus praesideret. His concedentes optatis, re mature perpensa, te, Dilecte Filius Noster, Legatum Nostrum renuntiamus et deligimus, qui inaugurandam Brasiliani tuae dignitatis praesentia decores, et vota, quae pro eius prosperis secundisque rebus promimus, sueto tibi diserto pioque sermone explices.

Christianae humanitatis cultus fax sit, quae in urbe Brasilia in exemplum fulgeat, et radios suos inde longe lateque fundat: christiana sapientia ibi consilia regat, mores sanctitate et nobilitate collustret; stabilis sit concordia

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civium; fortitudo et lenitas, integritatis custos, iustitia, in advenas comitas, serena festivitas, melioris aevi fiducia, fraterna officia, pax ibi domicilium lectissimum inveniant. Quidquid est regale, celsum, rectum, colat prodatque Brasilia, cuius nomen, sera in aeva etiam longinquis oris, venerabilius et amabilius usque sonet.

[*Latin ed. p. 388*]

Acts of the Apostolic See 388 - Official Commentary. Therefore, may these beginnings be happy and auspicious; may they, with good hope, endure and flourish perpetually. Speak and exhort these things with honest zeal, while fulfilling your honorable mission there. That these effects may be attained in accordance with our expectations, beloved Son, we invoke divine assistance, bestow the Apostolic Blessing, and wish to extend the same, through you, to all those who participate in the celebrations dedicated to Brasiliae. Given in Rome, at Saint Peter's, on the tenth day of March, in the year 1960, in the second year of Our Pontificate. JOHN PP. XXIII To the Reverend Father Augustine Sépinski, General Minister of the Order of Friars Minor, at the end of the fourth century, from which the seat of the brethren of that Order was established in the city of Jerusalem. JOHN PP. XXIII, Beloved Son, greetings and the Apostolic Blessing. — The Holy places of Palestine, the cradle of our religion, the Catholic Church has always followed with singular solicitude and fervent devotion. And the faithful have always, with deeply moved hearts, contemplated those monuments, consecrated to the Nativity, Life, and Death of the Divine Redeemer, (as if they were banners raised as signs of the Lord's victories). Therefore, the praise of your brethren is not to be forgotten, beloved Son, who, having undertaken the protection of those places, have striven with all their might to preserve that common and most excellent Christian heritage, safe and secure. These glories, recorded in golden letters in the annals of the Church, are rightly brought to your remembrance this year: namely, the completion of the fourth century since the seat of the Friars Minor was established at the monastery of Saint Savior in the city of Jerusalem. This, indeed, was a source of some consolation offered to the Franciscan brethren, who eight years prior had been, with great sorrow of heart, removed from the Holy Cenacle; and it deservedly earned a worthy reward for them. 1 St. Jerome, Epistle 46.

[*Latin ed. p. 389*]

Acta Ioannis Pp. XXIII 389: The unyielding constancy, with which, neither sparing themselves all kinds of labors, nor deterred by dangers, they persevered strenuously in the office entrusted to them. It is a lengthy matter to recount all the benefits which have sprung forth from that new foundation throughout the course of centuries, and whose influence has flowed, not only into Palestine, but also into other regions of the Near East, like an

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abundant river. We speak of apostolic and charitable works and undertakings, many of which were established there, and by which the Church's field is increasingly broadened each day, for the salutary development of its ministry. And we know well how much the vigilance of your members is to be credited, if it is permitted for the faithful, piously traveling to the Holy Places, to venerate with a reverent spirit and inflamed love the sacred vestiges of our Lord. We consider it fitting, beloved sons, that all these things be duly commemorated by you, either to render due thanks to the Almighty God, or to stir up keen incentives to imitation, by publicly recalling the glorious deeds of your ancestors. Inspired by the examples of your predecessors, who at times, for this most noble cause, even shed their own blood, let your members understand how great is such a work, and how much benefit for the Christian cause can rightly be hoped for from it. Another thing is that, on this very occasion, deserves to be brought to light. Indeed, while we review the merits of your Order, we are also pleased to observe the piety of the faithful from all over the world, who have striven and are striving to help the cause of the Holy Places with all their might. We greatly desire, beloved sons, that such pious studies of generosity may not cease, but rather be fostered and promoted with greater zeal. Therefore, following the constant concerns of our predecessors on this matter, we gladly seize this opportunity to reaffirm the norms given by the Most Holy Popes, Pope Leo XIII and Pope Benedict XV, by which it is decreed that "in every parish church, at least once each year, namely on the Saturday of the greater week, or on another day chosen annually at the discretion of each Ordinary, the needs of the Holy Places are to be presented to the charity of the faithful." 2 We do this all the more urgently, because, as everyone knows, the necessities are increasing day by day due to the circumstances of the times, and therefore require a truly more abundant spirit of charity. May it be far from us that the many institutions and undertakings established and initiated in those regions for the promotion of the Catholic cause should falter, as the fervor [for them] diminishes.

2 A. A. S. vol. X, 1918, p. 439.

[*Latin ed. p. 390*]

Acts of the Apostolic See - Official Commentary 390: By the generosity of the Christian people, they may be less able to render the service which, in past times, has so greatly benefited the Church. Meanwhile, we earnestly beseech Almighty God that He may be merciful to you, and that He may grant with kindness that, through you, the Holy Places may receive ever more blessed increases. For this, we ardently pray, that a testimony of grateful spirit may be offered to that region which was the homeland of the Incarnate Word, and from which the preaching of the Gospel spread throughout the entire world. May the Apostolic Blessing be the harbinger of these desires, which we impart to you, beloved son, and to your entire

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religious family, in abundance through the Lord. Given in Rome, at Saint Peter's, on the seventeenth day of the month of April, in the feast of the Resurrection of Our Lord Jesus Christ, in the year 1960, in the second year of Our Pontificate. JOHN PP. XXIII. ADDRESSES. I. To those who attended the meeting of the Federation of Catholic Young Women held in Rome from all nations. * We are particularly happy to welcome you to this Basilica, dear daughters of the World Federation of Catholic Young Women: you have wished to hold your assembly near the Father Common of the faithful, and We thank Divine Providence for giving us today this reason for sweet consolation. This is the day which the Lord hath made; let us rejoice and be glad therein. On this day given by the Lord, let us rejoice and be in joy. 1 What joy for Our paternal heart to see so many of your groups before Us, full of youth and so diverse in their common belonging to the one Church of Jesus Christ! Indeed, you represent some ten million of your companions, engaged in various organizations extending to more than a hundred countries and territories, without * April 23rd of the year 1960. 1 Alleluia. Mass on Saturday in albs.

[*Latin ed. p. 391*]

The Acts of Pope John XXIII, page 391: Forget not your sisters of the persecuted Church, to whom the Lord presently demands the silent testimony of their prayers and their sufferings, and for whom you, in fraternal spirit, traversed the Way of the Cross just the day before. Thus, from the five continents of the vast world, you have come to the Holy City to pray together, to study together your problems, to renew the experience of a profound union of souls and hearts – *Quam iucundum habitare fratres in unum!* – and finally, to see Peter, *videre Petrum*, according to the beautiful Pauline expression, dear to our fathers.

During this Paschal week, which is drawing to a close, the Latin Liturgy places upon our lips the moving words of the *Victimae Paschali*, and We are pleased to apply to you this morning the following phrase: "Tell us, Mary, what did you see on the way?" By a mysterious disposition of Providence, it was to Mary Magdalene that the risen Christ first appeared, as the Gospel of the Mass recounts, and then to a group of holy women. It is undoubtedly because of the very delicate love that they bore for Jesus and the attentive and discreet care with which they surrounded Him during His public life that they received the mission of bringing to the Apostles the great news of the Resurrection. To you also, as to all Christians, a similar charge of witness is entrusted, and perhaps, in a few days, upon your return to your homelands, your companions will ask you also: "Tell us, what did you see on the way?" And you will be able to answer them: "We too have seen witnesses who have testified to us that Christ is risen and that He is alive forever: and these witnesses are the two greatest, the glorious princes of the Apostles, whose remains Rome preserves as its most precious trea-

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sure."

You first encountered, at Saint Paul Outside the Walls, the evangelical worker with a fiery soul, who traversed so many lands – and at what cost! – to sow the seeds of Christianity there. You prayed at his tomb and asked him to give you a heart filled with courage, with apostolic zeal, and with love for the Lord Jesus. And today you are gathered in the grand basilica erected over the tomb of Peter, the humble sinner of Galilee. During the Mass to which you have just attended, you even heard Him, Psalm 132, verse 1.

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis - Commentarium Offlciale: "Ad primum Papam, opportune exhortor: 'Vos etiam,' inquit in Epistula sua, 'sicut lapides vivi, ingredimini aedificium spirituale... Vos estis gens electa, sacerdotium regale, natio sancta, populus Deo proprium... Quondam enim non erati populus, sed nunc estis populus Dei.'" Et videre est Petrum in modesta persona Successoris eius in medio vestrorum, Papam, Principem Ecclesiae. Pleni fidei, circumilitis ad eum, ut ex labiis eius quaeratis aliquas directiones. Dies fructiferae congressus vestri habebant ut argumentum studiorum "Puella et Labor Suus." Hoc thema magnum, a vobis in patriis vestris praeparatum, et scimus de disquisitionibus valoribus, quibus fruimini, et de diversis permutationibus sententiarum, in quibus examinatus est sensus quem puellae tribuent labi, et condiciones quibus per ipsum laborem suum esse perfectum, sanctificatum, et verae apostolae similes fieri possunt.

3. Scitis quantum saeculum nostrum laudat laborem, qui mundum transformat, interdum spectaculosissime, et qui eum qui exercet, perficit, in ipso sensum responsabilitatis, gustum initii, et multa alia. Multi etiam ultra id procedunt, et quasi laborem ipsum et ordinem eius divinizare volunt, ita hominem ad rangum instrumenti materialis reducentes. Sed ratio sana et fides nos docent contrarium, eminentem dignitatem personae humanae, et ostendunt quod ad servitium eius labor ultimum pervenire debet. Quoad laborem feminae in particular, Ecclesia, in longa traditione sua, curat utrumque defendere, dignitatem illius quae laborem exercit, et characterem particularum eius. Censet feminam, ut personam, aequam dignitatem habere cum viro, sed a Deo et natura gravatam munibus diversis, quae missionem assignatam viro perfectiunt et complet. Dignitas similis, munus complementarium: hoc principio, ad lucem cui examinandum est problema laboris feminae, resumitur.

Ita igitur, valde desideratur ut organizationes sicut vestrae, effortia sua, in plano institutionum, et in alio, deployant.

1. 1 Petri, 2, 5-10.

[*Latin ed. p. 393*]

Acts of Pope John XXIII, 393, concerning the level of individuals, to main-

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tain, strengthen, and, if necessary, restore such an order of nature. And if one seeks to specify what should characterize the work of women, it must be affirmed without hesitation that, since the task of women is oriented, closely or distantly, towards motherhood, everything that is an act of love, of giving, of welcome, everything that is availability to others, selfless service to others, all of this finds a natural place in the feminine vocation. Thus, Providence has willed it, and it is a capital duty to carefully ensure that a work unsuited to the feminine nature does not, by its distorting action, alter the personality of young female workers. This is the price that must be paid to safeguard, at the same time, the complete dignity of their person and to ensure the happy development of their human potential. One might even think that a task well suited will not contribute little to the flourishing of the supernatural life of young Christian women, and will also allow some of them to hear the call of the Lord to a religious vocation, which is at the summit of their nature, and through which they actively participate in the spiritual motherhood of the Church. Indeed, for anyone who accepts this will of God, there is the most perfect development of their being, and We earnestly desire, for Our part, that such vocations arise in great numbers within your ranks. Now, you are going to return to your homelands to bear the eloquent testimony of what you have seen and heard in Rome. Following in the footsteps of Peter and Paul, who marked their steps in the dust of this City, after so many martyrs, confessors, pure virgins, and holy women, you will be for your companions eloquent witnesses of the Christian message and the Paschal joy of the Resurrection. You will also dedicate your activity to bringing about in daily life the salutary decisions taken at the conclusion of this world congress. In making this paternal wish, We earnestly invoke a great outpouring of graces upon all of you gathered here, upon those whom you represent, and upon young Christian women throughout the world, as a pledge of which We grant you the Apostolic Blessing.

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis - Commentarium Officiale II. To those who attended the first Congress concerning the protection of children and adolescents, held in Rome, from all nations. * It is with great pleasure, dear Congressmen, that We have acceded to your desire to be received by Us during the first international conference of the World Union of Organizations for the Protection of Childhood and Adolescence. How could We not rejoice to see you gathered in Rome, coming from many countries and working in very diverse fields, but united by your common concern for the protection of childhood and adolescence? The participation of a worthy representative of the Holy See in your deliberations already assured you of the active sympathy with which We follow your efforts. But it is particularly pleasing to Us to reiterate this to you ourselves this morning. It was on February

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27, 1956, that your Association established its statutes as a World Union. It pursues a threefold objective: to establish a link between the various groups concerned with the problems of the protection of childhood and adolescence; to represent these groups before international organizations; and finally, to carry out an information and propaganda campaign among individuals and communities responsible. This, dear gentlemen, is a noble program, truly worthy of inspiring the active cooperation of specialists: psychologists, neuropsychiatrists, psychotechnicians, educators, and sociologists, to name but a few, as well as technicians from public and private administrations serving children and adolescents in need, in close union with their families, in collaboration with the "spiritual advisor," to whom you appropriately give a place in your "team." And this first international meeting in Rome has undoubtedly allowed you to measure the progress made since the founding of your World Union, and to become even more aware of the work to be accomplished. To this end, you have rightly emphasized the urgent need for teamwork, and you have chosen, with good judgment, as the theme of this conference, which gives Us the pleasure of speaking with you for a few moments: "The spirit and action of teamwork for the solution of problems." * April 24, 1960.

[*Latin ed. p. 395*]

"Acta Ioannis PP. XXIII 395" refers to technical and administrative matters posed by the protection of childhood and adolescence. To this end, you have endeavored to compare, for mutual enrichment, the experiences of each of your specialties in your various countries with the complementary perspectives of administrations and responsible families. There is no doubt that this vast exchange of views on these important and delicate problems will favor the creation of a medico-social psycho-pedagogy benefiting from the sharing of your experiences and skills. This synthesis of your various knowledge will certainly allow for "teamwork," if necessary, with children and adolescents who are commonly called, lacking a more appropriate expression, "maladjusted children and adolescents." This "teamwork," to be effective, obviously presupposes a fundamental agreement on the nature and end of man, his personality, his rights, and his duties: a conception that cannot ignore the primacy of spiritual values, to which your presence here is itself an eloquent tribute. These children and adolescents, infirm, with learning difficulties, with behavioral problems, with disabilities, and delinquents, are legitimately the object of all your care, dear Congress participants: psychologists, psychiatrists, teachers, technical instructors, social workers, doctors, juvenile judges, directors of assistance organizations... Indeed, we all have duties towards this more disadvantaged and vulnerable portion of the human community, as We said not long ago, repeating the words of Christ in the Gospel: "Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me." It pleases Us, moreover,

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to note in this regard the satisfaction We felt in recently seeing unanimously adopted, during the 14th Session of the General Assembly of the United Nations, a Declaration of the Rights of the Child, which expressly emphasizes the "special protection" that it must receive for its development, "physically, intellectually, morally, spiritually, and socially, in conditions of freedom and dignity," especially when it is "physically, mentally, or socially disadvantaged."

1. Matthew 25:40; Cf. *Nuntius scripto datus alumnis scholarum catholicarum Civitatum Foederatarum Americae* September - A. A. 8. L I, 1959, p. 151.

2. Declaration of the Rights of the Child (November 20, 1959): principles 2 and 5.

[*Latin ed. p. 396*]

Acta Apostolicae Sedis - Official Commentary 396: In what area of endeavors does your international meeting in Rome make its important contribution? In any case, you will not fail, by continuing your efforts to persuade the highest national and international authorities to undertake this immense and urgent task, "to strengthen throughout the world the will and the means of the struggle against juvenile delinquency." Your study sessions have allowed you to assess the needs and limitations of specialization, and the indispensable collaboration of all the human sciences to assist in the great misery of childhood in the world. But, by developing ever more extensive human and cultural relationships between educators and specialized technicians, you will also ensure that representatives of family and religious values receive the place that is due to them, which is as essential for ensuring the effectiveness of the work of rehabilitation of children and adolescents as it is for achieving a happy result from an education that seeks to fully develop the child and adolescent who are its beneficiaries. 3 4 In this way, you will prolong the beneficial effects of this first international conference, of which We desire that it bear much fruit, as a pledge of which We invoke with all our heart abundant blessings upon you all, dear Congress participants, upon your families, upon your work, and upon the children and adolescents whom you wish to serve.

RADIO ADDRESS TO THE BRAZILIANS, ON THE OCCASION OF THE INAUGURATION OF THE NEW CAPITAL OF THE FEDERATIVE REPUBLIC OF BRAZIL.

* To the beloved children of the great and noble Brazil. And with the greatest joy for Our paternal heart, We take advantage of the opportunity of the inauguration of the new Capital of Brazil to address Our word of blessing and good wishes to your industrious and generous people.

3 Ratio Conventus, p. 6.

* Cf. Allocution to those who attended the 5th International Conference

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on Psychotherapy and Psychology: A. A. S. XXXXV, 1953, pp. 278 ff.; and Radio Address on the feast of the Epiphany, on the day "for mother and child": A. A. S. XXXXIX, 1957, pp. 72 ff.

* April 21, 1960.

[*Latin ed. p. 397*]

The Acts of Pope John XXIII, page 397. It greatly pleases Us to learn that in such solemn celebrations, in which We participate through Our Legate, the ceremonies of a religious character are prominent, in order to invoke new blessings and favors from God upon the entire Nation. From the Bay of All Saints, Piratininga, and Rio de Janeiro, spurred on by the ever-living example of Nóbrega and Anchieta, and encouraged by the heroic deeds of the "Bandeiras do Sul" and the "Jornadas do Norte," Brazil, through the boldness of its President, establishes the foundations of its new Capital in a central plateau of its vast and rich territory, like a vigilant watchtower over the destiny of the Nation. Brasilia shall thus constitute a milestone in the already glorious history of the Lands of the Holy Cross, opening new paths of love, hope, and progress among its people, who, united in the same faith and language, will become fit for the greatest endeavors. We ask God that, continuing to pour forth the abundance of His graces, He may make Brazil a nation ever more strong, great, and free, in the light of the Gospel and the teachings of the Church, against all that may undermine its strength, compromise its greatness, and diminish its freedom. With these sentiments and wishes, to the beloved Brazilian people, today spiritually united with their Episcopate and Clergy, and particularly to the Most Excellent Senhor President of the Republic, to all the Authorities, as well as to the technicians and workers who contributed with their labors to the realization of such a grand work, We impart from the bottom of Our heart Our special Apostolic Blessing.

To All the Workers, Kalends of May, on the Feast of St. Joseph.

"Beloved sons and daughters! For the second time during the liturgical year, the Church presents to the faithful the veneration of its universal Patron. And today, St. Joseph appears in his characteristic figure as a humble artisan, a worker. It is therefore natural that Our thoughts turn to the individual regions and cities, where the life of every day unfolds: to the homes, to the schools, to the..." (The text is incomplete here.)

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis - Official Commentary concerning offices, shops, factories, workshops, laboratories, and all places sanctified by intellectual or manual labor, in the various and noble forms in which it is manifested, according to the strength and abilities of each individual. Let us think of all the families of those who listen to Us, especially those who, with docility, open themselves to the will of Divine Providence, or who,

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trembling, conceal a sorrow, a sickness, a trial. And upon all these places, Our heart loves to envision, paternally bending over the labors and pains of each, the serene image of the Guardian of Jesus and the most pure Spouse of the Holy Virgin, to bless, to encourage, to support, to comfort. How consoling it is to think that, with Her help, every Christian family, engaged in labor, can faithfully reflect the example and the image of the Holy Family of Nazareth, in which constant industriousness, even amidst the hardships of life, was joined with the most ardent love of God, and with a generous conformity to His lovable will! This is, in essence, the meaning of this feast. By proposing the example of Saint Joseph to all men, who in the law of labor find marked their condition of life, the Church intends to remind them of their great dignity, and to invite them to make of their activities a powerful means of personal perfection, and of eternal merit. Labor is indeed a high mission: it is for man a wise and effective collaboration with God the Creator, from whom he has received the goods of the earth, to cultivate and make them prosper. And how much there is of effort and hard striving in it, is included in the redemptive plan of God, who, having saved the world through the love and the sufferings of His only-begotten Son, makes human sufferings a precious instrument of sanctification, if united with those of Christ. How much light do these truths shed upon us through the example of Nazareth, where labor is joyfully accepted, as the fulfillment of the divine will! And what greatness does the silent and hidden figure of Saint Joseph acquire through the spirit with which he fulfills the mission entrusted to him by God! For the true dignity of man is not measured by the ostentation of spectacular results, but by the inner dispositions of order and good will. Beloved sons and daughters! Here, then, in this splendor that comes from the heavenly model, what should be the attitude and disposition, to which we should shape our labor, the weight and honor of the life of every man. Unfortunately, erroneous ideologies...

[*Latin ed. p. 399*]

The Acts of Pope John XXIII, page 399, which on the one hand extol unrestrained freedom, and on the other, the suppression of personality, have sought to dethrone the worker from his dignity, reducing him to a mere instrument of struggle or abandoning him to himself; it has been desired to sow contention and discord, setting against each other the various categories of social life; there has even been an attempt to sever the working masses from that God who alone is the protector and avenger of the humble, and from Whom we have life, movement, and existence, as if the condition of being workers should exempt one from the duty of knowing Him, honoring Him, and serving Him. Our heart grieves when we consider that so many of our children, though honest and upright, have been led astray by such theories, forgetting that in the Gospel, illustrated in the social documents of the Roman Pontificate, lies the path to the so-

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lution of all their problems; there lies the desire for new reforms united with respect for fundamental values. Beloved sons and daughters, look confidently forward on the paths that are open to your journey! The Church counts on you to spread throughout the world of work the doctrine and the peace of Christ. May your work always be for you a noble mission, of which God alone can be the inspirer and the reward. May true charity, mutual respect, the will to collaborate, and a familial and fraternal atmosphere reign in the reciprocal relationships of social life, according to the bright suggestions of the Letter of Paul to the Colossians, read at Mass today: "Whatsoever ye do, do all in the name of our Lord Jesus Christ, giving thanks to God and the Father, for all things. And whatsoever ye do, do it from the heart, as to the Lord, and not to men; knowing that from the Lord ye shall receive the reward of the inheritance. Serve the Lord Christ." The workers know that the Church follows them maternally with lively and solicitous affection; and it is especially close to those who, in secret, perform ingrateful and arduous tasks, which others perhaps do not know or do not sufficiently appreciate; close to those who do not yet have a stable employment, and who are exposed to agonizing questions about the future of the growing family; close to those whom illness or misfortune at work has painfully afflicted. On our part, we will not fail to invite those who have responsibilities in powers or in means, to strive so that always better conditions of life and of work are guaranteed to you, and especially so that the right to a stable and dignified employment is assured to all. And we firmly trust that they will understand, with...

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - Official Commentary: With ever-increasing sensitivity, consider the hardships of the workers: readily meet their legitimate aspirations, created in the image and likeness of God; and strive to alleviate their anxieties in a spirit of justice and charity, and of loyal collaboration in mutual respect for corresponding rights and duties. But even the most generous efforts would amount to little without divine help; therefore, we invite you to offer fervent supplications to the Lord on this day, that His protection, through the intercession of Saint Joseph, may accompany and bless your endeavors, and fulfill your desires. O Saint Joseph, Guardian of Jesus, most chaste Spouse of Mary, who spent your life in the perfect fulfillment of duty, supporting the Holy Family of Nazareth with the work of your hands, protect those who, trusting in you, turn to you. You know their aspirations, their anxieties, their hopes: and they turn to you, because they know that they will find in you one who understands and protects them. You yourself experienced trial, hardship, and weariness: but, even amidst the concerns of material life, your soul, filled with the deepest peace, rejoiced with ineffable joy in its intimacy with the Son of God, entrusted to you, and with Mary, His most sweet Mother. May your protected ones also

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understand that they are not alone in their work, but may they discover Jesus beside them, receive Him with grace, and guard Him faithfully, as you did. And obtain that in every family, in every workshop, in every laboratory, wherever a Christian works, all may be sanctified through charity, patience, justice, and the pursuit of good, that abundant blessings may descend from the heavenly favor. Beloved sons and daughters! With this prayer, We invoke the continued assistance of the Lord upon all of you; and that this day's feast may find in every heart a fervent response of assent and of holy intentions, We lovingly greet your persons, the family of each of you, and the places of your daily toil with a special, comforting Apostolic Blessing, that in all and always, the will of the Lord may be accomplished.

[*Latin ed. p. 401*]

Acts of Pope John XXIII, 401. WRITTEN NOTICES GIVEN TO THE FAITHFUL OF BRASILIA, CONCERNING THE EUCHARISTIC CONGREGATION CELEBRATED IN CURITIBA, FROM THE ENTIRE NATION. The melodies and chants of the magnificent International Congress of Rio de Janeiro are still heard, and behold, the Catholic people of Brazil are gathering, in the cheerful and flourishing city of Curitiba, to celebrate yet another National Eucharistic Congress. With this new Congress, the Brazilian people wish to manifest the fervor of their faith and devotion. Although limited to a few days, it required long and careful preparation, which involved the entire episcopate and clergy, and particularly the Prelate of the diocese where the principal religious events are held. The choice of the theme was very fitting: "The Eucharist, light and life of the world." Never, perhaps, as today, have men so much need of intense supernatural nourishment to neutralize and overcome the danger of spiritual numbness and death to which the world exposes souls. The Eucharist, in the words of the Divine Master, gives true life to men. "Amen, amen, I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you will have no life in you." And: "He who eats this bread will live forever." These are very clear and solemn words. Jesus, with his body and blood, nourishes our souls, so that they may live their life. And the Church translates these same words for men, in their maternal language. Let all the hymns and chants in praise of the Most Holy Sacrament be considered. In its liturgy, it desires that we pray and sing to Jesus in the Eucharist, as the living bread that gives life to men, so that it may grant us the grace to always live from Him and to savor His sweetness. For it is the bread of angels, made food for mortal men, the true bread of the children of God. And it is the sacred banquet in which the mind is filled with grace and light, and we are given a foretaste of future glory. 1 John 5:53, 58. 26 -

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ACTA, vol. II, no. 6. 2-6-1960.

[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - Commentarium Officiale Mas, praeter vitam spiritualem, Eucharistia, — ut dixit Praedecessor Noster piissimus Pius XII, in Radiomessaggio Suo ad Congregationem Eucaristicam Nationalem Brasiliae, anno 1942, — « est etiam mysterium vitae physicae: indirecte, vitae physicae temporalis, quia vitam Christianam, mores bonos fovendo, ab multis morbis praeservat, quae organismum vitiant et existentiam peccaminosum paenitentere torquent; — directe, vitae physicae aeternae, quia, ut Jesus nobis asserat, qui Eum accipiunt cum debita dispositione, resurrectionem gloriosam in novissimo die certo habent: *et ego resuscitalo eum in novissimo die* ». Si, ut sacramentum, Eucharistia est fons vitae pro hominibus, ut sacrificium renovat et praebet in altari Sacrificium Calvary, fructus eius applicans ad animas. Quia ergo Missa Sancta est centrum vitae totius Christianae, urgens est docere et incitare fideles ad participandam active Sacrificio Eucaristico, secundum normas liturgicas ab Ecclesia approbatas. Quia unio cum Iesu in Eucharistia mutuam caritatem inter fideles requirit, a Missamente Sancta et Communionem Catholici robur accipiant ad societati moderna exemplum primorum Christianorum praebere, qui *And the multitude of believers had but one heart and one soul. Neither did any one say that aught of the things which he possessed was his own.* Iam igitur, precamur Deo ut opera Congregationis Curitabae, tam diligenter paratae, benedicta sint, et vota eius confirmata, ut fructus spirituales optimos parant et efficaciter conturbent ad renovationem religionis et morum totius Nationis in Christo. Ut populus Brasiliensis, genuflexus circum altare Dei, de Hostia sancta et immaculata novam lucem et novam vitam unificantem et amore alerentem accipiat. His sententiis, Dilecto nostro Cardinali Legato, Episcopatu touto Brasiliano, praesertim Archiepiscopo Curitabae dignissimo, omnibusque Autoritatibus praesentibus, Clero et Religiosis, et omnibus qui, orationibus et sacrificiis suis, ad bonum successum Congregationis contulerunt, Benedictionem Apostolicam nostram specialem indulgimus. Vaticano, 2 Aprilis, 1960. 2 3 IOANNES PP. XXIII. 2 A. A. S., XXXIV, 1942, p. 269; Discorsi e Radiomessaggi, IV, p. 191. 3 Act. 2, 42.

[*Latin ed. p. 403*]

Acta Ioannis PP., XXII, 403: II. AD CHRISTIFIDELES REIPUBLICAE TOGOLENSIS, CUIUS REGIO SUI IURIS ESSE COEPIT. Imminente die proclamationis sollemnis libertatis Rei Publicae Togolensis, petitionem quae a clero et fidelibus Togolensibus pervenit, per Reverendissimum et carissimum Fratrem Nostrum, Episcopum Lomé, Dominum Josephum Strebler, Archiepiscopum, benigne suscepimus, et libenter vobis hanc

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epistulam congratulationis et consolationis scribimus. In hoc momento historico, cum vuestro Regno ad libertatem politicam pervenit, gaudebimus, carissimi Filii nobilis Togolensis, et, cum affectu paterno communi, vos amplexamur, repetentes verba quae in recenti creatione primi Cardinalis Africae Nigrae pronuntiata sunt: "Cor nostrum confidenter et sereniter ad continentem Africanum tendit." Vos salutamus, et salutamus etiam principem gubernandi et summos viros religiosos et civiles, et ex animo vuestro congratulamur. Voluistis ut sollemnitates quae libertatem celebrant, incipiantur per Missam sollemnem actionis gratiarum, quam Episcopus Ioannes-Maria Maury, qui pro vobis locum Nostrum tenet, cantabit, et vobis affectum nostrum profundum exprimet. Haec ceremonia, die sequenti, consecratione Novi Status ad Sanctissimam Virginem Mariam complentur. Magnopere commendamus quod voluistis actum tam magnum vitae nationalis vestrae, per orationem communem et publicam, inaugurare, et, ita dicere licet, primordia eius Omnipotenti offerre, qui gentes sapienter gubernat. Haec sententia manifestat quantum fides Christiana in animos penetravit, et simul praebet exemplum felicem aliis civitatibus. Cum paene unum saeculum nos separat ab die in quo primi operarii Evangelii in vuestro Regno operam apostolicam susceperunt, cor nostrum gratitudinis implebatur, contemplantes suavitatem communitatis catholicae Togolensis. Animati caritate Christi Iesu, missionarii strenui patriam suam et familiam reliquerunt – hoc memineritis – ut apud vos, per multa difficultates, saepe lacrimis, et interdum sanguine, Christianitatem Togolensem, quamquam modicam, sed ferventem, plenas promissorum et novarum virtutum, fundarent. Nunc Episcopi vestri recte curant ut...

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - An Official Commentary on schools which are so essential for the religious, cultural, civic, and economic future of the Country; your priests, those born on your soil as well as those whom the love of souls has led to you, welcome each year a new brother into the priesthood; finally, the numerous students in the seminaries are for you all a just reason for hope and confidence. May your beautiful community therefore be proud of its qualities and its vitality! May Christians be for their compatriots attractive examples of fidelity to the duties of family, professional, and civic life! May each one strive to collaborate with all his strength for the prosperity of his Fatherland, banishing the illusions of which the most serious would be to believe that political independence resolves all difficulties. Whatever your religion, your ethnic affiliation, you must live as good citizens more than ever, become aware of your political and social responsibilities, and firmly establish your national community. We pray to God fervently that you may realize this beautiful program promptly. Before the exciting prospects that independence opens up before you, We also wish to reiterate the desire, imbued with such wise political re-

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alism, that Our immediate Predecessor expressed shortly before his death as a solemn and insightful exhortation: "We make a vow that in Africa a work of constructive collaboration may continue, free from prejudices and mutual susceptibilities, preserved from the seductions and narrowness of false nationalism, and capable of extending to these populations, rich in resources and future, the true values of Christian civilization which have already borne so much good fruit in other continents." We make these wishes Our Own. We are confident that the leaders and citizens of the recently established Republic of Togo will strive to be inspired by these guidelines, dictated by a keen love for Africa, for the greatest good of their community, and to follow in all areas the path of true justice and internal and external harmony, without which there can be no true prosperity or greatness for a people. With this assurance, We call down from our heart a generous outpouring of divine favors upon the land of Togo and its beloved inhabitants, as a pledge of which We grant to all the sons of Togo a generous Apostolic Blessing on this great day. From the Vatican, April 13, 1960.

x IOANNES PP. XXIII

1 Encycl. Fidei donum, A. A. S. XLIX, 1957, p. 230.

[*Latin ed. p. 405*]

ACTS OF POPE PIUS XII

ACTS OF POPE PIUS XII, 405

XI. APOSTOLIC LETTERS

I. THE MOST BLESSED VIRGIN MARY ("DE ITATI") IS CHOSEN AS THE PRINCIPAL CELESTIAL PATRON, AND SAINT IGNATIUS, CONFESSOR, AS THE SECONDARY PATRON OF THE DIOCESE OF POSADAS IN ARGENTINA.

PIUS XII. For the perpetual memory of the matter.

The more recently established communities of the faithful in dioceses are, the more they stand in need of heavenly protection and patronage. Guided by this principle, the Venerable Brother George Kémérer, the first Bishop of the Diocese of Posadas in the Republic of Argentina, which We Ourselves erected last year, earnestly requested that We deign to grant new celestial patrons to that same diocese. He reported that the Most Blessed Virgin Mary, to whom the common name "de Itati" is given, is greatly venerated there, especially on her proper feast day, that is, on the ninth day of July; and also that Saint Ignatius, the Founder of the Society of Jesus and

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its Father, whose followers and children, three centuries ago, brought the Christian Faith to those regions, is held in great esteem. After carefully considering these matters, the praised Bishop proposed that the Most Blessed Virgin "de Itati" and Saint Ignatius be declared patrons, in order to increase the people's devotion, to reform morals, and to obtain their patronage in both prosperous times and in adversity. We, complying with the requests of this Ordinary, have readily decided to fulfill these wishes. Therefore, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We declare, establish, and proclaim, by the force of these present Letters, and for all time, that the Most Blessed Virgin Mary "de Itati" is the principal celestial patron, and Saint Ignatius, Confessor, is the secondary patron, before God, of the entire Diocese of Posadas, granting to them all and each of the liturgical privileges that properly belong to local patrons. Notwithstanding any contrary provisions.

These decrees, We enact, establish, and ordain, so that these present Letters shall forever remain valid and effective, and shall have and obtain their full and complete effect; and that they shall be observed by all to whom they pertain.

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis - Commentarium Offlciale: These acts, and all that they contain, shall, now and forever, fully suffice; and thus, they are to be rightly judged and defined; and whatever may be attempted concerning these matters, by anyone, with any authority, knowingly or unknowingly, shall be declared invalid from this moment and void. Given in Rome, at Saint Peter's, under the seal. Of the Fisherman, on the eighteenth day of the month of February, in the year 1958, in the nineteenth year of Our Pontificate. Concerning a special mandate from the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, from Apostolic Briefs.

II. THE PAROCHIAL CHURCH OF SAINT PAULINUS IN THE CITY AND DIOCESE OF TREVES, WHETHER IT IS TO BE CONSIDERED A BASILICA MINOR.

PIUS PP. XII. For the perpetual memory of the matter. — "The city of Treves, most excellent," is worthy of praise both for the events that have taken place there and for its sacred and profane buildings. Among these, the church of Saint Paulinus deserves particular admiration, for it is worthy of commendation for many reasons. It dates back to Roman times, when Saint Felix, Bishop, at the end of the fourth century, built the first sacred building, conspicuous in its form and size. This building, overturned by the vicissitudes of time, was restored by Saint Maro, Bishop, around the year 580, and later, in the middle of the eleventh century, by Archbishop Eberhard, and in the year 1499, by Saint Leo IX, Our Predecessor, with a

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solemn ceremony, in the presence of a crown of Cardinals, Bishops, and Abbots. When, at the end of the same century, it was devastated by fire, another temple was erected, which, according to what is heard, is an example of Roman art, with twin sacred towers. This church, a remarkable work, was consecrated with great ceremony in 1498 by Blessed Eugene III, also Our Predecessor, in the presence of a very large assembly of Cardinals and other Prelates, and with Saint Bernard, Abbot of Clairvaux, also present. When this temple was also destroyed by hostile attack, the church that is now seen was rebuilt between the years 1732 and 1739, according to the principles of architecture and ornamentation that belong to what is called the Baroque style, by Francisco Georgio de Schoenborn, Archbishop and Prince-Elector, with Balthasar Neumann, a most skilled craftsman in this type of construction, as supervisor of the work. This year,

[*Latin ed. p. 407*]

In the year 1757, the aforementioned church was duly consecrated. It is a temple not only spacious and well-lit, but also distinguished by its ornamentation and splendor. It is certainly the case that the paintings, executed by Thomas Scheffler, are admired for their exquisite use of color, and that the varied carvings and architectural details are noteworthy. The eyes of all who behold it are certainly drawn to the large altar, where a magnificent image of the Blessed Virgin Mary, free from all stain, is placed as if upon a royal throne. Furthermore, this church is rich in the relics of saints and other illustrious individuals, among which are the sacred bones of Saint Paulinus, which Saint Felix, whom we mentioned above, brought from Phrygia to Treves, and the relics of many martyrs, who, under the rule of Diocletian, when the Christian name was being persecuted, bore witness to Jesus with the shedding of their blood under the prefect Rictiovarus, and finally, the relics of certain bishops of Treves, who enriched the Church with the honor and dignity of their sanctity. Moreover, in this temple, which was formerly collegiate and, since the time of the Gallican schism, has been a curial church, there is a variety of sacred furnishings, all of which are of singular beauty and value. Since the sixteenth century from the death of Saint Paulinus, Bishop, is about to be completed, a memory which is observed with solemnity in this church and throughout the Treves diocese, the Venerable Brother Matthias Wehr, Bishop of Treves, requested that we grant this most distinguished and excellent sacred building the title and status of a Minor Basilica. Having readily granted these requests, and after consultation with the Sacred Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these letters we consecrate the church to God in honor of Saint Paulinus of Treves, and we raise it to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples adorned with this title. Let all opposition notwithstanding. We decree, es-

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tablish, and ordain that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now or in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be null and void from this time forward, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-third day of the month of May, in the year 1958, the twentieth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Bugnola, Prefect for Public Affairs of the Church, from Apostolic Briefs.

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS SACRED CONSISTORY CONGREGATION in BOVA = HIERACE and LOCRE. DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

Most Reverend Father John Ferro, Archbishop of Reggio and Bishop of Bova, and Most Reverend Father Pacificus M. Aloysius Perantoni, Bishop of Hierace-Locre, having recently petitioned the Apostolic See so that the territory belonging to the parish of the Most Holy Savior in the town commonly called "Casalinovo" and to the Diocese of Hierace-Locre might be separated from said Diocese of Hierace-Locre and united with the parish of St. Nicholas in the territory commonly called "Africo Vecchio," and with the Diocese of Bova, Our Holy Lord John, by Divine Providence, Pope XXIII, having heard the report of the undersigned Cardinal of the Secretariate of the Sacred Consistory Congregation, having considered the letters of the Ordinaries, both of Bova and of Hierace-Locre, and having received earnest prayers, deemed it fitting to grant them with paternal benevolence. Wherefore, supplementing what is necessary, with the consent of those who are, or are presumed to be, interested, by this Consistory Decree, which shall be valid as if Apostolic Letters sealed with the leaden seal had been issued, We decree that the parochial territory of the Most Holy Savior in the town commonly called "Casalinovo" be separated from the Diocese of Hierace-Locre and be added to the parochial territory of St. Nicholas in the town commonly called "Africo Vecchio," within the Diocese of Bova; and that the parochial benefit of the Most Holy Savior be transferred to the parish of St. Francis in the town commonly called "Africo Nuovo," established within the boundaries of the Diocese of Hierace-Locre, and that the boundaries of both Dioceses be altered accordingly. Furthermore, the Sacred Consistory Congregation is appointed to carry out these matters.

[*Latin ed. p. 409*]

The Sacred Congregational Congregation 409, to the Most Reverend Fa-

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thers, John Ferro, Archbishop of Reggio, and Bishop of Bova, granting to them the necessary and appropriate faculties, even of delegating, for the purpose in question, any man constituted in ecclesiastical dignity, to send, as soon as possible, to the same Sacred Congregational Congregation, an authentic copy of the completed act of execution. Notwithstanding any contrary provisions. Given in Rome, from the offices of the Sacred Congregational Congregation, on the 18th of July, 1959. Signed: Marcellus Cardinal Mimmi, Bishop of Sabina and Marden, Secretary. Joseph Ferretto, Archbishop of Serdica, Assistant.

DECREE CONCERNING THE BOUNDARIES OF THE DIOCESES OF HYDRUNTA AND LYCIENSIS

Within the civil territory of the county commonly called "Lecce," within the boundaries of the Diocese of Lyciensis, there is a certain place commonly called "Masseria Tramacere," of which, until now, the spiritual care has been undertaken by the parish priest of the church of St. Donatus, which belongs to the Archdiocese of Hydruntina. However, given these circumstances, a doubt sometimes arises as to which Church the aforementioned place is subject to. Therefore, the Most Reverend Father Raphael Calabria, Archbishop of Hydruntina, and the Most Reverend Father Francis Minerva, Bishop of Lyciensis, unanimously requested the Holy See to more precisely define the boundaries of the aforementioned Churches.

The Sacred Congregational Congregation, considering this petition for the good of the Christian faithful, deemed the offered prayers to be received with benevolence; therefore, supplementing what is necessary, with the consent of those who have an interest or are presumed to have an interest, by virtue of special faculties granted to it by the Most Holy Pope John, by the Divine Providence, Pope John XXIII, and by this present Congregational Decree, which shall be valid as if it were a decree issued by the Apostolic See with the papal seal, it is decreed that the parish of St. Donatus in the town commonly called "S. Donato di Lecce," belongs to the Archdiocese of Hydruntina, and the parish...

[*Latin ed. p. 410*]

Acts of the Apostolic See - Official Commentary 410. The territory of Saint Basil the Great, located in the town commonly called "Dragoni," belonging to the diocese of Lyciensis (Lecce), is bounded by the same limits as the civil districts commonly called "S. Donato" and "Lequile." To carry out these matters, the Most Reverend Father Raphael Calabria, Archbishop of Hydruntum, is appointed by the Sacred Consistorial Congregation, and is granted the necessary and appropriate powers, including the power to delegate, for the purpose in question, any man holding an ecclesiastical office, to send, as soon as possible, to the same Sacred Consistorial Congregation, an authentic copy of the act of execution completed. All contrary things notwithstanding. Given at Rome, from the offices of the Sacred

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Consistorial Congregation, on the 18th of January, 1960. Pg. MARCELLUS Card. MIMMI, Bishop of Sabina and Mandelen, Secretary. L. gg S. f. Joseph Ferretto, Archbishop of Serdica, Assistant. III. DECREE CONCERNING CLERICS EMIGRATING FROM AMERICA LATINA AS WELL AS FROM THE PHILIPPINE ISLANDS TO NORTH AMERICA. In order to promote ecclesiastical discipline among priests who, for any reason, including the reason of studies, transfer themselves from America Latina as well as from the Philippine Islands to North America, intending to remain there for a time or permanently, this Sacred Congregation has decided to enact the same laws for them as are established for priests who desire to migrate from Europe or from the shores of the Mediterranean to foreign maritime regions, according to the Constitution Apostolica "Exsul Familia," article 3, title (A. A. S. XLIV (1952) pp. 693-694). Therefore, it is decreed as follows: § 1. 1) It is the prerogative of this Sacred Consistorial Congregation to grant permission to priests who, from America Latina or from the Philippine Islands, desire to migrate to these foreign regions: the United States of America and the Canadian Dominion, for any period of time, whether brief or long or indefinite, or permanently, to depart and to remain there or to stay there for a longer time.

[*Latin ed. p. 411*]

The Sacred Congregational Consistory, 411, 2) Nuncios, Internuncios, and Apostolic Delegates may grant the same permission to priests of that nation, who serve in a permanent mission within that nation, provided that such authority is granted to them and reserved for them.

§ 2. 1) The priests who must obtain this permission are those mentioned in § 1, n. 1), so that, observing all other legally required conditions, they may be incardinated in a foreign diocese in overseas regions. 2) The same permission is also required for religious, unless it concerns those who are sent by their Superiors to other houses of their religious order; likewise, for those under vows during their period of enclosure; and also for secular priests received by a benevolent Bishop, either conditionally or simply, or through a trial period.

§ 3. However, this permission shall not be granted unless it is certain that: 1) the candidate has a good reputation for his life; 2) there is a just and reasonable reason for the move; 3) there is the consent of both the Bishop from whom he departs, or the Superior if the case concerns religious, and the Bishop to whom he is going; 4) there is the permission of the Sacred Congregation, if the case concerns parish priests, whenever the absence must extend beyond two months.

§ 4. Priests, whether secular or religious, who, having obtained the aforementioned permission to move, wish to move from one jurisdiction to another, require a new permission.

§ 5. Priests who, without observing these laws, have rashly and presump-

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tuously moved, remain suspended from divine functions by the very fact; those who nevertheless dare to perform sacred duties (may God prevent it) incur irregularity; and they cannot be absolved from these penalties except by this Sacred Congregation (Decree of the Magna semper causa, December 30, 1918, III, 16 - A. A. S., XI (1919) p. 43).

These matters, having been reported to the Most Holy Father on February 13th of this year by the undersigned Cardinal, Prefect of the Secret Archives of this Sacred Congregation, in the presence of Pope John XXIII, the Supreme Pontiff approved and confirmed them, and ordered the present Decree to be issued for the matter at hand.

Given in Rome, from the offices of the Sacred Congregational Consistory, on February 13, 1960.

[Signature]

MARCELLUS Card. MIMMI, Bishop of Sabina and Monden, Prefect of the Secret Archives of this Sacred Congregation.

[Signature]

Joseph Ferretto, Archbishop of Serdica, Assessor.

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - Commentarium Officiale

SACRA CONGREGATIO RITUUM

LITANIAE PRETIOSISSIMI SANGUINIS D. N. I. C.

APPROBATAE ET IN RITUALI ROMANO INSERENDAE.

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.
Christe, audi nos.
Christe, exaudi nos.
Pater de caelis, Deus, miserere nobis.
Fili, Redemptor mundi, Deus, miserere nobis.
Spiritus Sancte, Deus, miserere nobis.
Sancta Trinitas, unus Deus, miserere nobis.
Sanguis Christi, Unigeniti Patris Aeterni, salva nos.
Sanguis Christi, Verbi Dei incarnati, salva nos.
Sanguis Christi, Novi et aetérni Testamenti, salva nos.
Sanguis Christi, in agonia decurrens in terram, salva nos.

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Sanguis Christi, in flagellatione profluens, salva nos.
Sanguis Christi, in coronatione spinarum emanans, salva nos.
Sanguis Christi, in Cruce effusus, salva nos.
Sanguis Christi, pretium nostrae salutis, salva nos.
Sanguis Christi, sine quo non fit remissio, salva nos.
Sanguis Christi, in Eucharistia potus et lavacrum animarum, salva nos.
Sanguis Christi, flumen misericordiae, salva nos.
Sanguis Christi, victor daemonum, salva nos.
Sanguis Christi, fortitudo martyrum, salva nos.
Sanguis Christi, virtus confessorum, salva nos.
Sanguis Christi, germinans virgines, salva nos.
Sanguis Christi, robur periclitantium, salva nos.
Sanguis Christi, levamen laborantium, salva nos.
Sanguis Christi, in fletu solatium, salva nos.
Sanguis Christi, spes poenitentium, salva nos.
Sanguis Christi, solamen morientium, salva nos.

[*Latin ed. p. 413*]

The Sacred Congregation of Rites: 413. The Blood of Christ, peace and sweetness of hearts, save us. O Blood of Christ, pledge of eternal life, save us. O Blood of Christ, freeing souls from the lake of Purgatory, save us. O Blood of Christ, most worthy of all glory and honor, save us. O Lamb of God, who takest away the sins of the world, * spare us, O Lord. O Lamb of God, who takest away the sins of the world, hear us, O Lord. O Lamb of God, who takest away the sins of the world, have mercy on us. In thy blood, O Lord, thou hast redeemed us. And thou hast made us a kingdom for our God. Let us pray: O God, Almighty and eternal, who didst appoint thy only-begotten Son to be the Redeemer of the world, and didst will that we should be reconciled through his blood: grant us, we beseech thee, to venerate the price of our salvation with due reverence, and to be defended by his power from the evils of this life, that we may rejoice eternally in heaven. Through the same Christ our Lord. Amen. FOR THE WHOLE WORLD. Desiring that the worship of the Precious Blood of the Immaculate Lamb of Christ, by which we are redeemed, may devoutly increase day by day, our Most Holy Lord Pope John XXIII, having deigned to approve the above-mentioned litanies, which were arranged in order by the Sacred Congregation of Rites, has permitted them to be used by the faithful, both privately and publicly, and to be inserted in the Roman Ritual, Title XI, after the Litanies of the Most Holy Heart of Jesus, so that they may be used throughout the Catholic world. Contrary to anything to the contrary notwithstanding. February 24, 1960. [Signature] Card. CICOGNANI, Prefect. [Signature] H.

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Dante, Secretary.

[*Latin ed. p. 414*]

Acts of the Apostolic See - Official Commentary 414 II. CONCERNING THE CANONIZATION OF THE BLESSED BROTHER BENILD, CONFESSOR, OF THE INSTITUTE OF THE BROTHERS OF CHRISTIAN SCHOOLS. REGARDING A DOUBT: Whether a Commission for the resumption of the Cause should be appointed, in this case and for the purpose in question. By the supreme authority of the Roman Pontiff, those are added to the catalogue of the Saints who, after having received the veneration granted by the Apostolic See, are confirmed and attested by the seal of a proven sanctity of life and miracles. This truly occurred in the Servant of God, Brother Benild, who, called to the higher realms on August 12th of the year 1862, was, by the Supreme Pontiff, Pope Pius XII, of blessed memory, placed among the Blessed on April 4th, 1948, and manifested not a few signs, of which some appear to possess the characteristics of true miracles. In order that these matters may be examined according to the course of law, it is necessary first to proceed with the resumption of the Cause. Therefore, the Reverend Brother Leo of Mary, General Postulator of the Institute of the Brothers of Christian Schools, humbly petitioned our Most Holy Lord, Pope John XXIII, presenting certain letters of petition from certain Cardinals, Archbishops, and Bishops, for the resumption of the Cause. Wherefore, the Eminent and Reverend Cardinal Paulus Giobbe, Promoter or Relator of this same Cause, in the Ordinary Session of the Congregation of Holy Rites, held at the Vatican on November 24th, 1959, proposed that the doubt regarding the resumption of the Cause of Brother Benild be discussed. And the Eminent and Reverend Fathers, entrusted with the observance of sacred rites, after hearing the report of the aforementioned Promoter, and attentive to the votes of the Prelate Officials, and after mature deliberation, judged it fitting to write: "A Commission for the resumption of the Cause of the Blessed Brother Benild should be appointed, if it pleases the Most Holy [Pope]." Finally, all of these matters were brought to the attention of our Most Holy Lord, Pope John XXIII, by the undersigned Cardinal of the Congregation of Holy Rites.

[*Latin ed. p. 415*]

The Sacred Congregation of Rites, number 415, reports that, having considered the opinion of the Fathers, His Holiness, with paternal benevolence, has deigned to sign with his own hand the Commission for the resumption of the cause of the Blessed Brother Benild, Confessor. Given in Rome, on the 25th of November, 1959. CAIETANUS Cardinal CICOGNANI, Prefect. L. © S. Henry Dante, Pro-Secretary.

CONCERNING THE CANONIZATION OF BLESSED TERESIA A JESU

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JORNET ET IBARS, VIRGIN, FOUNDRESS OF THE CONGREGATION OF THE LITTLE SISTERS OF THE ELDERLY.

ON THE QUESTION: Whether the Commission for the resumption of the cause should be signed in this case and for the purpose in question.

Among the most distinguished women who, in the past century, illuminated the most noble land of Spain with the splendor of virtues and benefits to her neighbor, Teresia a Jesu Jornet et Ibars justly deserves to be included. Called by God from this earthly exile to her heavenly homeland on August 26th of the year 1897, she attained the honors of Beatification on April 27th of the year 1958. Captivated by the virtues of the Blessed, the Christian people constantly implore her intercession, trusting in her to obtain many graces, indeed, it seems, even miracles. Therefore, the Reverend Lord John Sánchez, legitimately constituted Postulator of the aforementioned cause of the Blessed, and also expressing the wishes of the Fathers Cardinals, Archbishops, and Bishops of almost all of Spain, humbly beseeched our Most Holy Lord John, Pope XXIII, that the cause of Canonization of the Blessed Teresia a Jesu may be resumed. Hence, the Most Eminent and Reverend Lord Benedict Cardinal Aloisi Masella, Bishop of Praenestinus, Relator of the same cause, in the Ordinary Congregation of the Holy Rites.

[*Latin ed. p. 416*]

Acts of the Apostolic See – Official Commentary, page 416. At the sessions of the Congregation held on November 24, 1959, a question was proposed for discussion: Whether a Commission should be appointed for the resumption of the cause of the aforementioned Blessed, in the case and to the effect of what is being considered. After the report of the Most Reverend Prefect, and after hearing the votes of the Reverend Prelates responsible for safeguarding sacred rites, after mature deliberation, it was judged that a Commission should be appointed for the resumption of the cause of Blessed Theresa of Jesus Jornet and Ibars, virgin, if it should please the Most Holy. After all these things were reported to the Most Holy Pope John XXIII by the undersigned Cardinal Prefect of the Congregation for Sacred Rites, His Holiness, approving the judgment of the Fathers of the Congregation, deigned graciously to sign the Commission for the resumption of the cause of Blessed Theresa of Jesus Jornet and Ibars with his own hand. Given in Rome, on November 25, in the year 1959. CAIETANUS, Cardinal CICOGNANI, Prefect. L. © S. Henry Dante, Pro-Secretary. CONCERNING THE CANONIZATION OF BLESSED JOHN DE RIBERA, CONFESSOR, PATRIARCH OF ANTIOCH, ARCHBISHOP OF VALENCIA. REGARDING THE QUESTION: Whether and concerning which miracles it is established, after the veneration granted by the Apostolic See to the aforementioned Blessed, in the case and to the effect of what is being considered. The Holy Apostle Paul, instructing the young bishop Timothy, describes all the virtues with which bishops ought to be adorned (cf. 1 Timothy 3:1-7), so that, as the

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Prince of the Apostles also warns, they may be shepherds of the flock entrusted to them from the heart (cf. 1 Peter 5:1-4). In fulfilling this office, Blessed John de Ribera, Patriarch of Antioch and Archbishop of Valencia, proved himself entirely worthy. He was born in Seville in the year 1532, from a most distinguished family.

[*Latin ed. p. 417*]

The Sacred Congregation of Rites, in number 417, not only retained him, but also greatly enhanced him with its own virtues; Having been excellently instructed in the humanities with his father, he was sent to Salamanca to learn more rigorous disciplines. Having duly received the degree of Doctor of Theology, and having become a Priest, he was deemed worthy to be created Bishop of Badajoz by the Most Holy Pope, at the request of King Philip II, even before reaching the legitimate age of thirty years. Having explained the duties of bishops with great authority in the Council of Compostela, Saint Pius V, a few years later, elevated him to the dignity of Patriarch of Antioch, and not many months later, transferred him, at his invitation, to the Archbishopric of Valencia. During his lifetime, he cared for his flock in every way, through words, writings, the administration of the Sacraments, and councils held; he was often present, ready to assist in their needs, and it was discovered that he had invested a vast sum of money each year, both in assisting them and in founding or improving many churches and monasteries. Among the virtues with which he shone, his piety towards the Most Holy Eucharist was truly outstanding. In order to establish a distinguished college, which he wished to be called the College of the Body of Christ, he contributed a substantial inheritance, which came to him upon the death of his father, to the magnificent construction of its buildings and church. He chose a seat for himself in these buildings, and there, after diligently fulfilling the duties of his episcopate for forty-nine years, in the year 1611, fortified with all the Sacraments of the Church, he peacefully breathed his last. He was carried to the tomb in the very church of the college he founded, and, through his outstanding virtues and miracles, and after these were duly proven, Pope Pius VI rightly declared him Blessed on September 18, 1796. Afterwards, with his intercession, new miracles were reported to have been wrought by God; for this reason, on November 25, 1925, the Supreme Pontiff Pius XI commissioned a commission to reopen the cause of canonization. From the various miracles that God deigned to work through the intercession of the Blessed John of Ribera, two healings were selected and presented to this sacred forum for consideration. The first of these occurred in the archdiocese of Valencia on April 27, 1930. Around the 11th day of that month, Joseph Cabanes Silla, a boy of about five years of age, began to fall ill. A doctor was called, and after examining the symptoms, he diagnosed confluent measles. Human remedies were of no avail, and indeed, the illness worsened. Other symptoms appeared, and

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upon seeing them, the diagnosis was changed to bronchopneumonia.

[*Latin ed. p. 418*]

118 Acta Apostolicae Sedis - The official record. Two physicians diagnosed the illness. The syndrome, worsening day by day, led three physicians, after careful consideration, to unanimously conclude that the young boy was suffering from bilateral post-measles broncho-pneumonia, with a very grave prognosis, and that his end was imminent. Upon hearing this desperate news, the distraught parents that same day sought refuge in the patronage of Saint John and applied his sacred relic to the boy, and began to offer novena prayers. On the night of April 26th, a peaceful sleep embraced the boy, and the following day he recovered instantly and completely. On the same day, April 27th, two physicians confirmed the sudden and complete healing. This wondrous event, beyond and above the laws of nature, was affirmed by both the expert in the art, and by the College of Physicians of the Congregation of Sacred Rites. Another miracle occurred on June 25th, in the year 1928, in the diocese of Barcinonensi. Joseph Arenas Franch, who had suffered from several illnesses, at the age of thirty-three years, exhibited the first symptoms of tuberculosis, and the disease worsened day by day, so that the patient was brought to the point of imminent danger. Nothing availed the art, diligence, and industry of the physicians to alleviate him: indeed, the signs of the fatal disease clearly announced certain death. Therefore, having abandoned human means, the patient, together with his wife, poured out fervent prayers to God, imploring the intercession of Saint John, and on June 25th, 1928, he was miraculously and completely healed from the very grave illness. Both the witnesses and the physicians, and the College of Physicians, unanimously declared that the healing had occurred beyond the laws of nature. After the opinion of the College of Physicians, the preparatory meeting of the entire Congregation, now called the "Group," was convened in the Vatican buildings on October 27th of the preceding year, in which both miracles were discussed. Finally, on the 23rd of this month, at the general assembly before the Supreme Pontiff, the Reverend Cardinal Caietan Cicognani, Bishop of Tusculanus, the Relator of the Cause, proposed the question: Whether and concerning which miracles, after the granting of veneration to the aforementioned Blessed by the Apostolic See, there exists evidence in the case and to the effect of which we are speaking. All those present, the Reverend Cardinals, the Official Prelates, and the Consultor Fathers, expressed their favorable opinion; the Most Blessed Father, however, refrained from revealing his mind, so that in such a grave and difficult matter, time might be devoted to prayer, in order to seek greater help from heavenly light. But on this most fortunate day, namely, February 28th of this month, the same Most Holy Father, John

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XXIII, most piously performed his sacred duties in his private chapel.

[*Latin ed. p. 419*]

The Sacred Congregation of Rites, having heard the Cardinal Prefect of the Sacred Congregation of Rites, and the Relator of the cause, and the Reverend Father Ferdinand Antonelli, General Promoter of the Faith, and myself from the Secretariat, and with these present, solemnly decreed: That two miracles have been established, through the intercession of the Blessed John of Ribera, namely, the first: the instantaneous and perfect healing of the boy Joseph Cabanes Siila from a very serious bilateral post-measles bronchopneumonia, and the second: the instantaneous and perfect healing of the Lord Joseph Arenas Franch from bilateral pulmonary tuberculosis. Furthermore, this Decree was ordered to be published and recorded in the Acts of the Sacred Congregation of Rites. Given in Rome, on the 28th day of the month of February, in the year of Our Lord 1960. © C. Card. CICOGNANI, Bishop of Tusculanus, Prefect. © S. Henry Dante, from the Secretariat.

[*Latin ed. p. 420*]

Acta Apostolicae Sedis - Commentarium Officiale 420

ACTA TRIBUNALIUM

SACRA PAENITENTIARIA APOSTOLICA (OFFICIUM DE INDULGENTIIS)

I

DECRETUM

LITANIAE PRETIOSISSIMI SANGUINIS D. N. I. CH.

INDULGENTIIS DITANTUR

Ssmus Dominus noster Ioannes Divina Providentia Pp. XXIII

Indulgentias quae sequuntur benigne tribuere dignatus est:

1) partialem septem annorum a christifidelibus saltem corde contrito acquirendam, si supra relatas (v. pag. 412-413) Litanias cum versículo et oratione devote recitaverint;

2) plenariam, suis conditionibus, semel in mense ab ipsis lucrandam, si quotidie per integrum mensem eandem recitationem pia mente persolverint.

Praesenti in perpetuum valituro, absque ulla Apostolicarum Litterarum in forma brevi expeditione.

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Contrariis non obstantibus quibuslibet.

E Sacra Paenitentiaria Apostolica, die 3 Martii a. 1960.

N. Card. CANALI, Paenitentiarius Maior

L. © S. I. Rossi, Regens

II

ORATIO PRO MISSIONARIIS,

A SUMMO PONTIFICE IOANNE XXIII EXARATA,

INDULGENTIIS DITATUR.

Guardate, o Signore, ai vostri Missionari sacerdoti, suore e laici che lasciano ogni cosa per rendere testimonianza alla vostra parola ed al vostro amore.

Siate per ciascuno di essi « il protettore potente, il forte presidio, il riparo contro gli ardori, il rifugio contro il sole di mezzogiorno, l'aiuto per non inciampare, il soccorso nelle cadute ».

Sosteneteli nei momenti difficili, reggete le loro forze, consolate i loro cuori, coronate di spirituali conquiste il loro lavoro.

Essi non cercano umani successi o beni caduchi, ma solo il vostro trionfo ed il bene delle anime.

L'adorabile immagine di Voi Crocifisso, che li accompagna per tutta la vita, parli loro di eroismo, di abnegazione, di amore, di pace.

Sia loro...

[*Latin ed. p. 421*]

The Sacred Penitentiary Apostolic, in its desire to offer comfort and guidance, to provide light and strength, so that, through these means, your blessed Name may spread ever more throughout the world, and so that they, surrounded by an ever-increasing number of your children, may sing to You the hymn of gratitude, redemption, and glory. Amen. April 12, 1960. The Sacred Penitentiary Apostolic, exercising the faculties granted to it by His Holiness Pope John XXIII, benignly grants the following Indulgences: 1) A partial indulgence of five hundred days, to be obtained by the faithful who, with at least a contrite heart, have devoutly recited the aforementioned prayer; 2) A plenary indulgence, under the usual conditions, to be obtained by them once a month, if they recite the same prayer each day throughout the entire month with a pious mind. This decree is valid forever, without any Apostolic Letter being required in the form of a brief. Contrary provisions notwithstanding. N. Card. CANALI, Major Penitentiary L. © S. I. Rossi, Regent.

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DECREE: TRANSFER OF THE PORTIUNCULA INDULGENCE FOR THE FAITHFUL PARTICIPATING IN THE INTERNATIONAL EUCHARISTIC CONVENTION IN MUNICH. Our Holy Father John, by Divine Providence, Pope XXIII, gladly receiving the prayers of His Eminence Joseph Cardinal Wendel, Archbishop of Munich and Freising, has, in an audience granted to the aforementioned Cardinal Major Penitentiary on May 7th of the current year, deigned to grant that the faithful, participating in the International Eucharistic Convention in Munich, to be held from July 31st to August 7th of this year, may obtain the Portiuncula Indulgence, instead of on August 2nd or the following Sunday, on August 14th of the current year, observing the conditions as prescribed by the Decree of the Sacred Penitentiary Apostolic of July 10, 1924 (A. A. S., vol. XVI, p. 345). Contrary provisions notwithstanding. Given from the Sacred Penitentiary Apostolic, on May 12, 1960. N. Card. CANALI, Major Penitentiary L. © S. I. Rossi, Regent.

[*Latin ed. p. 422*]

422 Acta Apostolicae Sedis - Commentarium Officiale

SACRA ROMANA ROTA

Citation edictale

MONTEREYE.N". FRESNEN.

De Nullitate Matrimonii (CAMORODA - SWORDER)

Cum ignoratur locus actualis commorationis Dominae Ursulae Mariae S worder, in causa conventae, eamdem citamus ad comparendum, sive per se, sive per procuratorem legitime constitutum, in Sede Tribunalis S. R. Rotae (Roma, Palazzo della Cancelleria) die 7 Iulii 1960, hora undecima, ad disputandum de dubio concordando, vel ad infrascriptum subscribendum et ad diem designandam, qua habebitur Turnus Rotalis pro causae definitione.

An sententia Rotalis diei 50 Iulii 1959 confirmanda vel infirmanda sit, in casu.

Ordinarii locorum, parochi, sacerdotes et fideles quicumque notitiam habentes de loco commorationis praedictae Dominae Ursulae Mariae S worder curare debent, ut de hac edictali citatione ipsa moneatur.

* Iosephus Pasquazi, Ponens Ex Cancellaria Tribunalis S. R. Rotae, die 16 Maii a. 1960.

Caietanus Pezzicara, Notarius

*

Since the current place of residence of Madame Ursula Marie Sworder, defendant in this cause, is unknown, we summon her to appear, either in

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person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 7, 1960, at 11 o'clock, to discuss and resolve the doubt mentioned below, and to set the date for the decision of the cause before the Rota.

Must the sentence of the Rota dated July 50, 1959, be confirmed or overturned, in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Ursula Marie Sworder, should, insofar as possible, inform her of this edictal citation.

[*Latin ed. p. 423*]

Diarium Romanae Curiae 423

DIARIUM ROMANAE CURIAE

SECRETARIADI STATO

Nomina.

Per Breve Apostolicum, Sanctissimus Pater Ioannes XXIII, felix regnans, dignatus est nominare:

1959.

Illustrissimus et Reverendissimus Dominus Cardinalis Copello Giacomo Luigi, Protector Religiosarum "Servarum Iesu Sacramentati" (Buenos Aires).

8 Februarii 1960.

S. E. Reverendissimus Domine Monsignore Ferroñno Giovanni, Apostolicus Nuntius in Haitii.

S. E. Reverendissimus Domine Monsignore Forni Raffaele, Archiepiscopus titularis Eginae, Apostolicus Nuntius in Uruguay.

29.

S. E. Reverendissimus Domine Monsignore Lardone Francesco, Archiepiscopus titularis Rizei, Apostolicus Internuntius in Turcia.

Illustrissimus et Reverendissimus Dominus Cardinalis Traglia Luigi, Pro-Vicarius Generalis pro urbe Roma et districtu.

Illustrissimus et Reverendissimus Dominus Cardinalis Larraona Arcadio M., Protector Sororum Oblatarum Augustinianarum Sanctissimi Bambini Iesu (Roma).

Illustrissimus et Reverendissimus Dominus Cardinalis Aloisi Masella Benedetto, Protector Ancillarum Sacri Cordis (Roma).

Illustrissimus et Reverendissimus Dominus Cardinalis Larraona Arcadio M., Protector Sororum Dominicanarum Sanctissimae Annunciationis

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(Vich, Hispania).

Illustrissimus et Reverendissimus Dominus Cardinalis Larraona Arcadio M., Protector "Dami Apostolicis Sacri Cordis Iesu" (Madrid).

19 Iunii

Per Litteras Secretarii Stati, Sanctissimus Pater Ioannes XXIII, felix regnans, dignatus est nominare:

Praelatos Domesticos Sanctitatis Suae:

30 Novembris 1959.

Domine Monsignore Allen Forrest H., ex archidioecesi Denver.

Domine Monsignore Barry Thomas, ex eadem archidioecesi.

Domine Monsignore Canavan Walter J., ex eadem archidioecesi.

Domine Monsignore Cavanagh Giovanni B., ex eadem archidioecesi.

[*Latin ed. p. 424*]

424 Acta Apostolicae Sedis - Official Commentary, November 20, 1959.

Most Reverend Bernard J. Cullen, of the Archdiocese of Denver.

Most Reverend Anthony G. Elzi, of the same Archdiocese.

Most Reverend James P. Flanagan, of the same Archdiocese.

Most Reverend William Kelly, of the same Archdiocese.

Most Reverend Elmer J. Kolka, of the same Archdiocese.

Most Reverend Delisle A. Lemieux, of the same Archdiocese.

Most Reverend David M. Maloney, of the same Archdiocese.

Most Reverend William V. Powers, of the same Archdiocese.

Most Reverend Emilio J. Verschraeghen, of the same Archdiocese.

Most Reverend Charles F. Schmitt, of the Diocese of Springfield-Cape Girardeau.

Most Reverend Richard E. Fairhall, of the Archdiocese of Westminster.

Most Reverend Misael Gómez, of the Diocese of Zipaquirá.

December 11.

Most Reverend Joseph Anton Ortiz, of the Diocese of Almeria.

Most Reverend Thomas Fahy, of the Diocese of Clonfert.

Most Reverend Quintino Tufarelli, of the Archdiocese of Naples.

Most Reverend Felix Belckx, of the Diocese of Nice.

Most Reverend Max D'Oreye, of the same Diocese.

January 8, 1960.

Most Reverend Bernard Angelini, of the Diocese of Foligno.

January 15.

Most Reverend Valentine John McKenzie, of the Diocese of Aberdeen.

Most Reverend Emidio Federici, of the Suburbicarian Diocese of Albano.

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Most Reverend Bruno Torpigliani, of the Diocese of Arezzo.
Most Reverend Ernesto Cipollone, of the Archdiocese of L'Aquila.
January 21.
Most Reverend Daniel Bortoletto, of the Diocese of Treviso.
Most Reverend Anthony Cunial, of the same Diocese.
Most Reverend Silvio Zavan, of the same Diocese.
Most Reverend John Mary Fantuzzo, of the same Diocese.
January 22.
Most Reverend Alcide Natta, of the Diocese of Albenga.
Most Reverend Anthony Chiesa, of the Diocese of Cesena.
Most Reverend Narcissus Ferrari, of the Archdiocese of Florence.
February 5.
Most Reverend Charles Salvi, of the Archdiocese of Genoa.
February 12.
Most Reverend Joseph Pogacnik, of the Diocese of Ljubljana.
Most Reverend Joseph Simenc, of the same Diocese.
Most Reverend Andrea Snoj, of the same Diocese.
February 18.
Most Reverend Charles Bonetti, of the Diocese of Fidenza.
Most Reverend Thomas Reginek, of the Diocese of Katowice.
Most Reverend Anthony Trotta, of the Diocese of Ortona.
Most Reverend Joseph Mazzone, of the Diocese of Ruvo.
February 26.
Most Reverend Alfonso Chiodo, of the Archdiocese of Cosenza.
Most Reverend Gaetano Fata, of the same Archdiocese.
Most Reverend John Cain, of the Archdiocese of Newark.

[*Latin ed. p. 425*]

From the "Diarium Romanae Curiae" 425*: Extraordinary Secret Chamberlains of His Holiness: December 11, 1958. Monsignor Roberto Quijano Ardila, of the diocese of Socorro and San Gil. February 1959. Monsignor Pierluigi Berti (Rome). June 6. Monsignor Guglielmo Oerquitella (Rome). Monsignor Stefano De Grada (Rome). Monsignor Alfredo Petricca (Rome). Monsignor Mario Vannocchi, of the diocese of Città di Castello. June 1. Monsignor Lorenzo Borgia (Rome). Monsignor Ernesto Corte (Rome). July 12. Monsignor Giuseppe Lang, of the diocese of Basle. July 17. Monsignor Andrea Boyer-Mas, of the diocese of Carcassonne. Monsignor Giuseppe Candido Peña, of the diocese of Santa Cruz de la Sierra. October 3. Monsignor Giovanni W. Higging, of the diocese of Des Moines. Monsignor Alberto L. Davidsaver, of the same diocese.

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Monsignor Michele W. Schwarte, of the same diocese. November 30. Monsignor Germano Toro Escobar, of the diocese of Ierichus. November 13. Monsignor Patrizio Francesco Donnelly, of the diocese of Bridgeport. Monsignor David F. Bannon, of the same diocese. Monsignor Giovanni Giuseppe Toomey, of the same diocese. December 20. Monsignor F. Gardner City, of the archdiocese of Kansas. Monsignor Giovanni J. Lacy, of the same archdiocese. Monsignor Riccardo M. Duffy, of the archdiocese of Denver. Monsignor Giovanni B. Ebel, of the same archdiocese. Monsignor Giorgio R. Evans, of the same archdiocese. Monsignor Riccardo Hiester, of the same archdiocese. Monsignor Roberto Hoffman, of the same archdiocese. Monsignor Guglielmo Jones, of the same archdiocese. Monsignor Guglielmo Monahan, of the same archdiocese. Monsignor Adelchi Ta vano, of the archdiocese of Udine. Monsignor Giuseppe del Carmine Sánchez, of the diocese of Santa Rosa de Copan. Monsignor Luigi Boilini, of the archdiocese of Modena. Monsignor Andrea Lefeuvre, of the diocese of Nantes. Monsignor Domenico Petti, of the diocese of Nocera de' Pagani. Monsignor Alfonso Ladaga, of the diocese of Policastro. Monsignor Vito Antonio Mirabile, of the same diocese. Monsignor Silvestro Reali, of the archdiocese of Spoleto. Monsignor Saverio Esquibel, of the diocese of Vich. Monsignor Silvino Rodrigues Nobrega, of the diocese of Viia Real. Monsignor Luigi Cinesu, of the diocese of Iglesias.

[*Latin ed. p. 426*]

42B Acta Apostolicae Sedis - Official Commentary, December 12, 1959. Most Reverend Salvatore Gioffrè, of the Archdiocese of Reggio Calabria.

Most Reverend Gaetano Catanoso, of the same Archdiocese.

Most Reverend Cosimo Foti, of the same Archdiocese.

Most Reverend Paolo Giunta, of the same Archdiocese.

Most Reverend Orazio Palamara, of the same Archdiocese.

Most Reverend Domenico Cassone, of the same Archdiocese.

Most Reverend Anthony Musolino, of the same Archdiocese.

Most Reverend Aurelio Quattrone, of the same Archdiocese.

Most Reverend Domenico Musso, of the Diocese of Alba.

Most Reverend Santiago Benitez, of the Archdiocese of Asunción. January 8, 1960.

Most Reverend Francesco Conti, of the Diocese of Foligno.

Most Reverend Decio Mattinati, of the same Diocese.

Most Reverend Marcellino Valente, of the Diocese of Chiavari.

Most Reverend Giuseppe Lepori, of the Archdiocese of Cagliari.

Most Reverend Peter Dionisi, of the Archdiocese of L'Aquila.

Most Reverend Giuseppe Quaianni, of the same Archdiocese.

Most Reverend Sebastian Di Bernardo, of the Diocese of Mazara del

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Vallo.

Most Reverend Benedetto Vivona, of the same Diocese.

Most Reverend Girolamo Corte, of the same Diocese.

Most Reverend Giuseppe Laviano, of the same Diocese.

Most Reverend Joachim De Castro, of the Diocese of Oliveira.

Most Reverend Francesco Eloi de Oliveira, of the same Diocese.

Most Reverend Giuseppe Centra, of the suburbicarian Diocese of Velletri.

Most Reverend Giuliano Dettori, of the same Diocese.

Most Reverend Domenico Fagiolo, of the same Diocese.

Most Reverend Giuseppe Marafini, of the same Diocese.

Most Reverend Achilles Onorati, of the same Diocese.

Most Reverend Sylvester Pistilli, of the same Diocese.

Most Reverend Francis Pietrini, of the Diocese of Viterbo.

Most Reverend Romolo Gasbarri, of the same Diocese.

Most Reverend Oreste Guerrini, of the same Diocese.

Most Reverend Alceste Grandori, of the same Diocese.

Most Reverend Umberto Guidobaldi, of the same Diocese.

Most Reverend Luigi Ancillotto, of the same Diocese.

Most Reverend John Rossi, of the same Diocese.

Most Reverend Eligio Lelli, of the same Diocese.

Most Reverend Natale Bussi, of the Diocese of Alba.

Most Reverend Agostino Vigolungo, of the same Diocese.

Most Reverend Mario Durante, of the Archdiocese of L'Aquila.

Most Reverend Amilcare Torlone, of the same Archdiocese.

Most Reverend Giuseppe Badini, of the Diocese of Treviso.

Most Reverend Innocenzo Escobar Martínez, of the Diocese of Zacapa.

Most Reverend Luigi Gattel, of the Diocese of Treviso.

Most Reverend Fortunato Marchesan, of the same Diocese.

[*Latin ed. p. 427*]

From the Roman Curial Diary, 427, January 21, 1960. Monsignor Patrizio Giovanni, of the diocese of Treviso.

Monsignor Luigi Pesce, of the same diocese.

Monsignor Luigi Spagnolo, of the archdiocese of Brindisi.

January 22.

Monsignor Aldo Magalotti, of the diocese of Cesena.

Monsignor Lino Mancini, of the same diocese.

Monsignor Alessandro Tonti, of the same diocese.

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Monsignor Antonio Incognito, of the diocese of Gerace-Locri.

Monsignor Giuseppe Sansotti, of the same diocese.

Monsignor Domenico Schirripa, of the same diocese.

Monsignor Antonio Maria Bertoli, of the diocese of Novara.

Monsignor Bartolomeo Savoini, of the same diocese.

Monsignor Stefano Nahalka, of the diocese of Spie.

February 5.

Monsignor Livio Colangelo, of the diocese of Trivento.

February 12.

Monsignor Guglielmo Fajdiga, of the diocese of Ljubljana.

February 18.

Monsignor Guido Costa, of the diocese of Fidenza.

Monsignor Albano Milioni (Rome).

Monsignor Cesare Sarogni, of the diocese of Tortona.

Monsignor Giuseppe Ruysschaert, of the diocese of Tournai.

January 21.

Monsignor Lorenzo Dossi, of the diocese of Bergamo.

January 28.

Monsignor Angelo Rinaldi, of the patriarchate of Venice.

January 29.

Monsignor Pietro Di Fulvio, of the diocese of Ortona.

March 10.

Monsignor Giuseppe Maria Bulart Ferrándiz, of the diocese of Madrid.

Extraordinary Secret Chamberlains of the Sword and Mantle of His Holiness: May 22, 1959.

The Count Tommaso Boada y Flaquer, of the diocese of Gerona.

Mr. Desmond T. Barry, of the archdiocese of New York.

October 2.

January 14, 1960.

The Noble Antonio Miccinelli (Rome).

January 27.

The Marquis Raffaele Travaglini di Santa Rita (Rome).

Honorary Chamberlains in purple vestments of His Holiness: June 5, 1959.

Monsignor Giuseppe Curatola (Rome).

December 11.

Monsignor Enrico Damizia, of the suburbicarian diocese of Palestrina.

December 12.

Monsignor Antonio Cavassa, of the diocese of Iglesias.

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Monsignor Onorino Cocco, of the same diocese.
Monsignor Camillo Cincotti, of the same diocese.
January 15, 1960.
Monsignor Lorenzo Paparelli, of the archdiocese of Ferrara.
Monsignor Luigi Princisgh, of the archdiocese of Udine.
Monsignor Francesco Pidutti, of the same archdiocese.
January 21.
Monsignor Mario Ceccato, of the diocese of Treviso.
Monsignor Giuseppe Duregon, of the same diocese.
Monsignor Ermenegildo Zanatta, of the same diocese.
January 22.
Monsignor Vittorio Fusaroli, of the diocese of Cesena.
February 5.
Monsignor Angelo Blahc, of the diocese of Pinerolo.
February 26.
Monsignor Nicola D'Acunto, of the diocese of Campagna.

[*Latin ed. p. 428*]

Acts of the Apostolic See - Official Commentary 428: Honorary Chamberlains of the Sword and Cape of His Holiness: January 29, 1960. Mr. Foresi Palmiro (Rome). February 26: Mr. Biagi Robert, of the diocese of the Marsi. Honorary Secret Chamberlains of His Holiness: January 1, 1960, Monsignor Giovanni Riccagno, of the diocese of Acqui. January 21: Monsignor Ferruccio Condotta, of the diocese of Treviso. January 21: Monsignor Angelo Corazza, of the same diocese. January 21: Monsignor Igino Longo, of the same diocese. HONORS: By Apostolic Brief, the Holy Father John XXIII, happily reigning, deigned to bestow: The Collar of the Order of Saint Sylvester: March 11, 1960. Upon His Most Serene Highness Francesco Giuseppe II, Prince Regent of Liechtenstein. By letters from the Secretariat of State, the Supreme Pontiff Pius XII, of venerable memory, deigned to bestow: The Commanderate of the Order of Saint Gregory the Great, civil class: August 30, 1956. Upon Mr. Oscar Schies, of the diocese of Strasbourg. September 2, 1957. Upon Mr. Andrea Heidet, of the same diocese. September 2, 1957. Upon Mr. Luigi Zinck, of the same diocese. The Knighthood of the Order of Saint Gregory the Great, civil class: September 2, 1957. Upon Mr. Renato Allimant, of the diocese of Strasbourg. September 2, 1957. Upon Mr. Teofilo Braun, of the same diocese. September 2, 1957. Upon Mr. Renato Mehl, of the same diocese. September 2, 1957. Upon Mr. Guglielmo Labadens, of the same diocese. September 2, 1957. Upon Mr. Carlo Lutz, of the same diocese. June 17, 1958. Upon Mr. Giuseppe Loeb, of the same diocese. June 17, 1958. Upon Mr. Giuliano Louis, of the same diocese. June 17, 1958. Upon Mr. Paolo Munck, of the same diocese.

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June 17, 1958. Upon Mr. Robert Schelcher, of the same diocese. June 17, 1958. Upon Mr. Luigi Spony, of the same diocese. June 17, 1958. Upon Mr. Anthony Werlin, of the same diocese. August 13: Upon Mr. Marcello Baumgartner, of the same diocese. The Knighthood of the Order of Saint Sylvester the Pope: September 2, 1957. Upon Mr. Giuseppe Kappler, of the diocese of Strasbourg. September 2, 1957. Upon Mr. Paolo Klein, of the same diocese. September 2, 1957. Upon Mr. Massimo Roethinger, of the same diocese. September 2, 1957. Upon Mr. Augusto Wolff, of the same diocese.

[*Latin ed. p. 429*]

Diarium 17, no. 21, Roman Curiae, 429, June 1958. To Mr. Enrico Meyer, of the same diocese. To Mr. Enrico Stimpfling, of the same diocese. To Mr. Emilio Krug, of the same diocese. To Mr. Carlo Scherer, of the same diocese. To Mr. Maurizio Egler, of the same diocese. August. To Mr. Tommaso Gomes, of the Archdiocese of Dacca. To Mr. Bryan Good, of the same Archdiocese. To Mr. Carlo Monendra Berna, of the same Archdiocese. With Papal Bulls from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to bestow: The Grand Cross of the Order of Saint Gregory the Great: October 30, 1959. Upon His Excellency Alvarado Puerto Andrea, Minister of Foreign Affairs of Honduras. February 15, 1960. Upon His Excellency Porras Barrenechea Baúl, Minister of Foreign Affairs of Peru. February 16. Upon His Excellency Abdallah Ibrahim, President of the Council and Minister of Foreign Affairs of the Kingdom of Morocco. The Insignia of the Order of Saint Gregory the Great: February 18, 1960. Upon Mr. Odöardo of the Marchi family, Fioravanti (Rome). The Commanderate of the Order of Saint Gregory the Great: November 27, 1959. Upon the Marquis Emilio Guasco Gallarate di Bisio, of the diocese of Tortona. The Grand Cross of the Order of Saint Gregory the Great, civil class: February 5, 1960. Upon Mr. Angelo Baffaele Jervolino (Italy). February 12. Upon Mr. Roberto Daniele Murphy (United States of America). February 15. Upon Mr. Emanuele Cisneros Sánchez (Peru). The Commanderate with Insignia of the Order of Saint Gregory the Great, civil class: July 10, 1959. Upon Mr. Carlo Eastwood, of the diocese of Lancaster. January 15, 1960. Upon Mr. Costante Schuurmans (Belgium). Upon Mr. Tommaso Pérez Lorente, of the diocese of Vieh. February 22. Upon Mr. Federico Von der Heydte, of the diocese of Würzburg. Upon Mr. Adelmo Risi Ferreyros (Peru). February 15. February 26. Upon Mr. Pietro Tedesco (Italy). The Commanderate with Insignia of the Order of Saint Gregory the Great, military class: February 15, 1960. Upon General Enrico Ciriani (Peru).

[*Latin ed. p. 430*]

Acta Apostolicae Sedis - Commentarium 430. Official Decree of the Or-

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der of Saint Gregory the Great, civil class: 4 March 1960. To Mr. Hirose Tatsuo (Japan). To Mr. Milani-Valerio Oreste (Rome). The Order of Saint Gregory the Great, civil class: 4 February 1959. To Mr. Clayton Thomas, of the diocese of Portsmouth. To Mr. Benedetti Ignatius, of the archdiocese of Cartagena (Colombia). 26 June. To Mr. Caviedes Raymond, of the same archdiocese. To Mr. Samudio Albert, of the same archdiocese. To Mr. Lalou Renato, of the archdiocese of Paris. 16 October. To Mr. Sullivan John J., of the archdiocese of Denver. 20 November. To Mr. Sganga Santino, of the diocese of Caltanissetta. 23 December. 22 January 1960. To Mr. Struth John William, of the archdiocese of Colonia. To Mr. Möllers Theodore, of the same archdiocese. To Mr. Del Dotto Peter, of the archdiocese of Lucca. To Mr. Kärcher Frederick William, of the archdiocese of Monaco and Frisinga. To Mr. Sartor Joseph (Rome). To Mr. Scapin Mario (Rome). To Mr. Aguilar Ojeda Raphael, of the diocese of Vich. To Mr. Turchetti Paul (Rome). 29. To Mr. Graglia Joseph, of the archdiocese of Turin. 18 February. To Mr. Avetta Udo (Rome). 4 March. To Mr. Marzano Charles (Rome). To Mr. Namour Marcello (Lebanon). The Order of Saint Gregory the Great, military class: 11 December 1959. To General Dorange Andrea (France). 15 January 1960. To Mr. Thibaut De Masières Gilbert (Belgium). February. To Captain Vase Navarro Alfonso (Peru). The Knighthood of the Order of Saint Gregory the Great, civil class: 13 November 1958. To Mr. D'Souza Joseph Albano, of the archdiocese of Bombay. 24 April 1959. To Mr. Mitton Sylvester James, of the diocese of Portsmouth. 3 September. To Mr. Posadas Recio Alexander, of the archdiocese of Santiago de Cuba. To Mr. Sánchez Fornaris William, of the same archdiocese. To Mr. Ruiz Velasco Joseph, of the same archdiocese. 5. To Mr. Nibelle Henry, of the archdiocese of Paris.

[*Latin ed. p. 431*]

From the Roman Curial Diary, November 6, 1959.

To Mr. Antonio Beaulieu, of the diocese of Golfe St. Laurent.

To Mr. Leopoldo Cormier, of the same diocese.

To Mr. Giovanni Leduc, of the same diocese.

To Mr. Guglielmo J. Hope, of the diocese of Bridgeport.

To Mr. Filippo Epifanio, of the same diocese.

To Mr. Raimondo Leverty, of the same diocese.

To Mr. Ermanno Isacs, of the same diocese.

To Mr. Giacomo R. Kerr, of the same diocese.

To Mr. Federico Daley, of the same diocese.

To Mr. Carlo Wigand, of the same diocese.

To Mr. Alfonso Donahue, of the same diocese.

To Mr. Giacomo J. O'Connell, of the same diocese.

To Mr. Harry McLachlan, of the same diocese.

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To Mr. Giovanni Doran, of the same diocese.

To Mr. Lewis Shea, of the same diocese.

To Mr. Luigi J. Gardella, of the same diocese.

To Mr. Francesco J. Doyle, of the diocese of Lancaster.

To Mr. Harold F. Collins, of the Archdiocese of Denver.

To Mr. Emmet J. Dignan, of the same Archdiocese.

To Mr. Luigi Guglielmo Engelbert, of the same Archdiocese.

To Mr. Clarenzio Davide O'Brien, of the same Archdiocese.

To Mr. Giuseppe Adamo Reich, of the same Archdiocese.

To Mr. Kernan J. Weckbaugh, of the same Archdiocese.

December 11.

To Mr. Lionello Bertrand, of the diocese of Saint-Jérôme.

To Mr. Paolo Desrochers, of the same diocese.

To Mr. Gian Paolo Léonard, of the same diocese.

To Mr. Luciano Thinel, of the same diocese.

January 15, 1960.

To Mr. Marcello Duplay, of the diocese of Nice.

To Mr. Giovanni Guiran, of the same diocese.

To Mr. Filippo Mariau, of the same diocese.

January 22.

To Mr. Paolo Leandro Veronese, of the diocese of Atri.

To Mr. Bernardo Amoudru, of the diocese of Lille.

To Mr. Francesco Gioacchino Bartsch, of the Archdiocese of Monaco and Freising.

To Mr. Alberto Mantegazza Meraviglia (Rome).

To Mr. Luigi Aguirre Fanaique, of the diocese of Vich.

To Mr. Emanuele Alvarez Tomé, of the same diocese.

To Mr. Gustavo Mazade, of the diocese of Viviers.

February 5.

To Mr. Pietro Darbellay, of the diocese of Basle.

February 15.

To Mr. Giacomo Maurtua (Peru).

February 18.

To Mr. Riccardo Matta, of the Archdiocese of Turin.

February 26.

To Mr. Cleo Karderini, of the Apostolic Exarchate of Greece.

[*Latin ed. p. 432*]

Acta Apostolicae Sedis - Official Commentary 432: The Grand Cross

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of the Order of Saint Sylvester: January 22, 1960. To Mr. Alberto Ulloa Sotomayor (Peru). The Insignia of the Order of Saint Sylvester: January 1, 1960. To Mr. Pietro Manzi (Boma).

January 22: To Mr. Adam Lambertz, of the diocese of Aix-la-Chapelle. The Cross of the Order of Saint Sylvester: 1959. To Mr. William Talbott, of the diocese of Shrewsbury. To Mr. Roberto Carrasquilla, of the archdiocese of Cartagena (Colombia). August 7: To Mr. Emilio Kuentz, of the diocese of Strasbourg. December 11: To Mr. Carlo Ambrosoli, of the diocese of Como. To Mr. Fosco Chelazzi, of the diocese of Pienza. To Mr. Frederick Pallavicini, of the archdiocese of Vienne. January 1, 1960: To Mr. Francesco Masiello (Boma). January 20: To Mr. Angelo Stoppa (Boma). January 22: To Mr. Erberto Zingsem, of the archdiocese of Koln. To Mr. Francesco Lauter, of the same archdiocese. To Mr. Giovanni Savoretti, of the archdiocese of Genoa. To Mr. Carlo Beck, of the diocese of Limburg. To Mr. Umberto Conforti, of the diocese of Matelica. To Mr. Carlo Badberger, of the archdiocese of Munich and Freising. To Mr. Giovanni Hecht, of the same archdiocese. To Mr. Mario Casós (Peru). To Mr. Arrigo Caroselli (Boma). To Mr. Amedeo Fumagalli (Boma). February: To Mr. Giovanni Sardellini, of the diocese of Macerata. January 15: To Mr. Nazario Chávez Aliaga (Peru). January 18: To Mr. Gianfilippo Filippini, of the archdiocese of Chieti. To the Noble John Francis Mattone Challant, of the Counts of Benevello, of the diocese of Pinerolo. To Mr. Giuseppe Benvenuti, of the diocese of San Miniato. January 26: To Mr. Giacomo Fabricio, of the diocese of Concordia. To Mr. Luigi Lavezzaro, of the diocese of Tortona. March 10: To Mr. Ettore Parsi (Boma). June 5: To Mr. Denis D. Downing, of the diocese of Des Moines. To Mr. Theodore Leone Boesen, of the same diocese. November 20: To Mr. Ilo Brizzi, of the diocese of Pescia. January 15, 1960: To Mr. Francesco Pedicini, of the archdiocese of Benevento. To Mr. Mario Verna, of the diocese of Sora. To Mr. Edoardo Tasselli, of the diocese of Grosseto. January 22: To Mr. Francesco Parise (Boma).

[*Latin ed. p. 433*]

Year and Volume LII, June 27, 1960 (Series III, Volume II) - No. 7. ACTA APPOSTOLICAE SEDIS, Official Commentary. ACTS OF POPE JOHN XXIII. APOSTOLIC LETTERS ISSUED BY MOTU PROPRIO. COMMISSIONS ARE ESTABLISHED TO PREPARE FOR THE SECOND VATICAN COUNCIL.

JOHN XXIII.

We have considered it to have been accomplished by the supreme will of God that, to Us, who had scarcely been raised to the Pontifical Seat, the thought of celebrating an Ecumenical Council arose, like an unexpected flower in the springtime. For indeed, the Church, the beloved Bride of

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Christ, can draw splendor from this solemn gathering of sacred prelates around the Roman Pontiff, and a new hope is offered that those who are adorned with the Christian name, and who are nonetheless united with this Apostolic See, hearing the voice of the Divine Shepherd, may come to the one Church of Christ. Therefore, on January 25th of the year 1959, on the feast of the Conversion of St. Paul the Apostle, when We were present in the Basilica at Ostia, We deemed it fitting to communicate Our intention to the College of Cardinals, concerning the convocation of an Ecumenical Council; which the Cardinals, rejoicing and foretelling good things, received. And on May 17th of the following month, on the feast of Pentecost, in order that the preceding labors might be carried out accurately and diligently, We established a Preparatory Commission for the Ecumenical Council, composed of most distinguished men of the Roman Curia, entrusting its direction to Our beloved Eilio, Dominic, Cardinal Tardini of the Holy Roman Church, who is engaged in public affairs of the Church.

28 - ACTS, Volume I, No. 7. - June 27, 1960.

[*Latin ed. p. 434*]

Acta Apostolicae Sedis - Official Commentary 434. Furthermore, in Our first Encyclical Letters, We stated more explicitly that the Ecumenical Council is to be held, especially for the purpose "that the Catholic Faith may increase, and that the morals of the Christian people may be renewed, and that ecclesiastical discipline may be more suitably adapted to the needs and reasons of Our times. Indeed, it will present a spectacle of truth, unity, and charity: a spectacle, We say, which even those who are separated from this Apostolic See will, We trust, receive with pleasure, and be invited to seek and attain that unity for which Jesus Christ fervently prayed to the Heavenly Father."

Moreover, We have decreed that the Council, to be held in the already established place, Vatican City, shall be called the Second Vatican Council. The Preparatory Commission has fulfilled its assigned task with the utmost diligence. Indeed, it sought the advice and opinions of the sacred prelates regarding the matters to be discussed at the Council, and it presented to the Sacred Dicasteries of the Roman Curia, in clear order, all the responses, which number more than two thousand, and which have been given with great joy and a most auspicious omen. The Sacred Dicasteries, for their part, were able to draw much benefit from these opinions and suggestions, and they presented their proposals and observations to Us. Finally, ecclesiastical and Catholic universities, spurred on by equal zeal, presented their opinions and studies on matters most beneficial to the Church. These labors and investigations, diligently carried out, We have ourselves followed closely, and We have carefully considered the advice and opinions of the sacred prelates, as well as the proposals and observa-

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tions of the Sacred Dicasteries of the Roman Curia, and finally, the opinions and studies of the universities. Therefore, We give thanks to God for having responded so generously to Our intentions, and for the zealous work of Our Venerable Brothers and Sons. Now, since, after carefully comparing the matters and arguments, it is now clear what matters must be addressed for the good of the Church and the salvation of souls, the time has come, with the help of God's grace, to proceed to the formation of groups that will study the matters to be discussed at the Council.

[*Latin ed. p. 435*]

Acts of Pope John XXIII, 435, they will be able to, diligently applying themselves. We indeed desire that such gatherings consist of Cardinals, Bishops, and distinguished ecclesiastics of the Holy Roman Church, both from the secular clergy and from religious families, chosen from various parts of the world, so that the universal or Catholic character of the Church may also shine forth. Therefore, through these present Apostolic Letters, granted by our own initiative, we decree and establish the following:

1. For the preparation of the Second Vatican Ecumenical Council, Preparatory Commissions are instituted, which aim to subject the matters or topics selected by Us to careful study and investigation, duly considering the opinions of the sacred prelates and the warnings and proposals of the Dicasteries of the Roman Curia.

2. Each Commission may be divided into various Sections or Subcommissions, as necessity dictates.

3. Each Commission shall have its own President and a fixed number of members. The President shall be one of the Cardinals of the Holy Roman Church. The members, however, shall be chosen from distinguished Bishops and ecclesiastics.

4. Several Consultants, chosen from men skilled in the matter, shall be added to each Commission.

5. Each Commission shall have a Secretary.

6. The Presidents and members, as well as the Consultants and Secretaries of the Commissions, shall be appointed by Our authority.

7. Ten Preparatory Commissions are established; others may be established, if it should be deemed opportune, at Our discretion. The Commissions are as follows:

a) A Theological Commission, which shall examine and investigate matters pertaining to Holy Scripture, the Sacred Tradition, faith, and morals;

b) A Commission on Bishops and the governance of dioceses;

c) A Commission on the discipline of the clergy and the Christian people;

d) A Commission on Religious Orders;

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e) A Commission on the discipline of the Sacraments;

f) A Commission on the Sacred Liturgy;

g) A Commission on Studies and Seminaries.

[*Latin ed. p. 436*]

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h) Commissio de Ecclesiis orientalibus;

i) Commissio de Missionibus;

I) Commissio de apostolatu laicorum in omnibus quae ad actionem catholicam, religiosam atque socialem, spectant.

8. Similiter instituitur Secretariatus, cui incumbunt omnes quaestiones quae adnectuntur ad hodiernas vias divulgationis sententiarum (ut sunt folia typis impressa, transmissiones radiophonicae et televisificae, spectacula cinematographica, etc.) quocumque modo. Hic Secretariatus praesidem habebit Praelatum, qui a Nobis eligetur, sed membra et consultores Nostra pariter auctoritate delecti erunt.

9. Ut autem pluries ostendatur Noster amor atque benevolentia erga eos, qui christiano nomine decorantur, sed ab hac Apostolica Sede sunt separati: et ut ii Concilii labores sequi possint, viamque facilius inveniant ad illam unitatem assequendam, quam « Iesus Christus a Caelesti Patre flagrantibus postulavit precibus », peculiaris Coetus seu Secretariatus instituitur, qui moderatorem habebit unum ex S. R. E. Cardinalibus, Nobis deligendum, eodemque modo ut Commissiones supra memoratae constituetur.

10. Instituitur tandem Commissio Centralis, cui Nos praeerimus, sive per Nosmet Ipsos, sive per S. R. E. Cardinalem a Nobis designandum. Membra Commissionis Centralis erunt Praesides Commissionum singularum; Moderatores Secretariatuum, de quibus in n. 8-9; aliquot alii S. R. E. Cardinales; aliqui pariter Episcopi ex variis terrae partibus delecti.

11. Commissioni Centrali accedet certus Consiliariorum numerus, ex Episcopis virisque ecclesiasticis perillustribus delectorum.

12. Commissio Centralis suum habeat Praelatum ab actis, qui erit Secretarius Generalis.

13. Commissionis Centralis Membra, necnon Consiliarii et Praelatus ab actis, a Nobis eligentur.

14. Commissionis Centralis munus esto sequi ac, si necesse sit, in ordinem disponere labores singularum Commissionum, atque illarum conclusiones, rite perpensas, ad Nos deferre, ut res in Concilio Oecumenico tractandas Nosmetipsi statuamus. Commissioni Centrali munus quoque committitur propo-

[*Latin ed. p. 437*]

Decrees concerning the norms which pertain to maintaining order in the Council. 15. Finally, to provide for the economic and technical matters

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necessary for the celebration of the Council, special groups or Secretariats are established. We have deemed it useful in this matter, and therefore, all and each of these things, as they have been decreed, we wish and command to be and to remain valid and firm: notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, on the fifth day of the month of June, in the year of Our Lord 1960, in the second year of Our Pontificate. JOHN PP. XXIII. DECREE LETTER CONCERNING THE CULT OF SAINT GREGORY BARBADICI, CONFESSOR AND POPE, TO THE ENTIRE CHURCH. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY. We consider the earthly lives of men with you, and it cannot be denied that we are moved to celebrate the highest wisdom of God, who governs the entire world, "reaching from end to end, mightily and sweetly arranging all things" (cf. Wisdom 8:1). For to us, to whom it has been granted to diligently investigate the most upright life and the wonderful industry of Saint Charles Borromeo for the Christian people and for the holy Church of Christ, it has also been granted to know that man thoroughly, who was his most faithful follower, namely Gregory Barbadici, Cardinal of the Holy Roman Church, formerly Archbishop of Bergamo, and then Bishop of Padua. We have observed the sanctity of his life, both in Bergamo and in the Roman Seminary, from our youth, and his human and supernatural virtues, which illuminate the beginnings of our priesthood like a bright light. Moreover, we find cause for rejoicing in the fact that we were among those who were consulted in Bergamo, in the year 1911, concerning the resumption of the processes for canonization.

[*Latin ed. p. 438*]

Acts of the Apostolic See - Commentary 438. The official duties of the aforementioned Blessed [Cardinal] were not only those pertaining to the Patriarchate of Venice, which we began on the Sunday known as "Laetare," the Ides of March in the year 1953, when, performing sacred rites at the altar in the cathedral of Padua, where the body of the blessed man is preserved, and offering prayers for the theological students of his Seminary, a Seminary which the most holy Bishop always fostered with diligent care. All of these things affected us so deeply, since we had enough to be bound to that city and the diocese of Padua by the sweetest bonds of love from our youth. We considered this man, above all to God, worthy, and therefore, by our apostolic authority, we decreed that the honors of the Saints of Heaven could be bestowed upon him, and we propose him to all the faithful, and to our priests in particular, as an example to be followed. For the praises that nature itself has bestowed upon him are not few, namely, gravity, as befits one adorned with the dignity of the Apostles, temperance in all things, greatness of spirit in undertakings and in contests for the defense of the faith, justice towards God and men, and, in short, all the virtues with which great and outstanding men are usually adorned. But to these gifts of nature,

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divine grace added splendor. For his works, whether in his youth or in his priesthood, and especially in his episcopal office, are so excellent that they not only clearly demonstrate the sanctity of his life, but also reveal that he was a true master and guardian of the sacred flock. All of these things will be fully confirmed by a brief account of the blessed man's life. Gregory Barbadus was born on the 16th of October, in the year 1625, in Venice, of noble parents, from whose lineage some were chosen as prelates of the Church, and others as leaders and magistrates of the republic. The parents immediately took upon themselves to have the newborn child baptized, giving him the names John and Caspar, in addition to Gregory. At that time, a most pernicious plague afflicted almost all the regions of Europe, and, together with his mother and brothers, Gregory spent his childhood outside the borders of Venice. After seventy-seven years, following the sweet death of his mother, he returned to his city and devoted himself to studies, using his father, who was himself the most distinguished of all, as his teacher. He taught the young son the philosophical and liberal arts, but above all, with the piety that was so characteristic of himself, the doctrines of Christianity and the seeds of goodness. And so it happened that, from his youth, he...

[*Latin ed. p. 439*]

The acts of Pope John XXIII, page 439, clearly demonstrate the suavest qualities of mind and character, as well as the most evident signs of Christian virtues, which Gregory possessed. Drawn by the love of heavenly things, he had one thing in mind, and kept it before his eyes: namely, that having set aside earthly delights, he should worship God with all his heart. It is noteworthy that it was his custom to spend a very long time in the paternal home, kneeling in prayer to God, and that he was not infrequently found by his servants, asleep at the window of the council chamber. Indeed, it was the father's intention that his son, skilled in the affairs of state, should be educated in accordance with the customs and institutions of his ancestors; therefore, it happened that Aloysius Contarini, who was to be the representative of the Republic of Venice at the Council of Muenster, took the young man, who was twenty-nine years old, with him to Germany. At this time, Gregory, who was highly esteemed for his knowledge of public affairs and human disciplines, had a custom of associating with Fabio Chisio, the legate of the Apostolic See to the same Council, a habit that stirred his soul with piety and adorned him with virtues. When, in the year 1648, he returned to Venice, he was so knowledgeable and skilled in worldly affairs that the Republic could place great hopes in him. On the contrary, he, having neglected all riches and honors, sincerely desired to live the life of a monk. For this purpose, being torn between whether to dedicate himself to a religious order, he went to Rome, to seek the opinion of him whom he rightly considered to be a master of piety and a guide and governor of his soul, His Eminence

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Cardinal Fabio Chisio. After frequent prayers offered together to God, so that each might know the will of the other and of God, Gregory decided to pursue the degree of Doctor of Laws in Padua, and afterwards, having been ordained a priest, to serve in the city of Rome. Therefore, being most obedient to the warnings of Cardinal Chisio, Gregory returned to his homeland, and, having completed a course of studies in both human and divine matters, he was ordained a priest in Venice at the age of thirty. Not long afterwards, at the urging of Pope Alexander VII, he again visited the city of Rome, to perform whatever duties were entrusted to him. This priest, chosen among the Urban vicars and referendaries of both signatures, considered it his duty not only to serve the Apostolic See and the Supreme Pontiff with diligence, but also to engage in sacred sermons and works. He therefore associated with distinguished and most holy men, made people participants in the divine sacraments of the Church, taught Christian truth to children, and assisted those who lived their lives in poverty.

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - The official commentary states that he was present, though afflicted by illness, and rejoiced. His compassion for the afflicted shone forth most clearly when the pestilence invaded the Roman villages and homes, especially those across the Tiber. Gregory, though burdened by great poverty, forgot his own safety and well-being, and, led by the love of God and his neighbor, became a friend to the sick, especially the poor and children, assisting them and acting as their physician, both day and night. But God was about to call him to a greater service, and to greater labors. For, in the year 1657, the Bishop of Bergamo was appointed by Alexander VII, the Most Holy Pope. When this news reached Gregory, in order to free himself from such a burden, and, as he himself said, from angelic responsibilities, he earnestly implored the Roman Pontiff with many prayers, but he did not refuse the apostolic labor. Therefore, he was consecrated in Rome on the fourth day before August, in the same year, and in September he was elected to the Seat of the Most Holy Pontiff. Before going to his diocese, he sent a letter in Latin to the entire clergy and people, in which he wrote that, because of his concern for the Christian people, he knew that the name of Pastor meant hard work, and that the episcopal insignia were woven with thorns rather than with jewels. Nevertheless, he declared that he was prepared to labor for his flock, to strive for the glory of God, to watch over the peace of all, to sacrifice himself for their salvation, and to die for their life. The resolutions that he adopted, from the mind of Gregory, who was then thirty-two years old, clearly demonstrate, as if from a purest fountain, the faith with which he preserved the forty years of labor, vigils, and anxieties that he devoted with a strong and unwavering spirit to the flock entrusted to him. When he first entered the diocese of Fismes,

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without any pomp of ceremony, he shared his thoughts and concerns with the priests, and he desired to thoroughly examine the entire diocese, with the sole aim of helping the faithful as much as possible. In this respect, he was very similar to St. Charles, from whom he constantly drew the pattern for his life and for the performance of his episcopal duties. Furthermore, he devoted special care to the sacred Seminary, and he desired to provide all its students with the best in goodness, discipline, and knowledge. Nor was he disappointed. He arranged for a meeting of priests, which is called a Synod; and this great work, which is suitable for improving the morals of the people, is one that no one can fail to see was of great difficulty, especially for that time. However, it was God's will that such a light of works and virtues should shine more brightly. Indeed, not only in the year 1660, by Alexander VII, whom we have mentioned, was he made a Cardinal of the Holy Roman Church...

[*Latin ed. p. 441*]

Acta Ioannis Pp. XXIII, 441. With the title of Saint Mark, he was created and proclaimed, but also, four years later, he became Bishop of Padua. Upon arriving at this vast See, and taking possession of it without delay, he began his labors to cultivate the new field, convinced that the more extensive the diocese, the more diligently the flock entrusted to him should be cared for. Therefore, Gregory devoted all his strength of mind, intellect, and body, so that nothing would be lost of those whom God had entrusted to him (Cf. John 17:20). Just as he had done in Bergamo, he directed all his efforts towards the priests, and towards those young men whom God had called to the priestly ministry. To ensure that all of them shone with greater doctrine and and virtue, he began to promote the studies that were taught in the seminary. For this reason, he established a completely new system of studies, and provided a summary of the institutions for the entire administration of the seminary. Thus, it came to pass that the students of the seminary, under the guidance of the most holy, excellent, and dedicated teachers, were excellently formed for priestly sanctity, and were thoroughly instructed in the humanities, or in the disciplines that concerned divine dogma, the sacred Scriptures, or moral, liturgical, historical, or other important subjects. It also seems worthy of mention that the seminary was equipped with a very extensive library and printing press, so that nothing that would be useful for those being initiated into the priesthood would be lacking. All of these things happily resulted in the seminary of Padua, which he called the "heart of his heart," becoming a workshop of outstanding virtues and knowledge. At that time, the conditions in the diocese of Padua were such that they deeply troubled the heart of the pastor. For the doctrine of heavenly truths had been neglected, the venerable name of God had been violated, and the most sacred sacraments of the Church were rarely received. Therefore, the most holy Bishop, determined to accomplish

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everything and to devote himself entirely to the diocese, so that all within the curia might advance in the faith and in Christian morals, immediately began a diligent visitation of the parishes; and this, indeed, was his greatest pastoral work, full of every kind of labor and hardship, and interrupted only by illness and death. Therefore, at all times, whether it was cold or hot, he frequently traveled by foot, repeatedly visiting all the parishes of the diocese, entering into all the sacred buildings, and instructing the faithful who were always present in large numbers, according to the evangelical law; he comforted the sick, and strove to bring back to the house of the Father those sheep who had been deceived by error. In all that he did, his sincere love for the poor shone forth.

[*Latin ed. p. 442*]

442 Acta Apostolicae Sedis - Official Commentary on new [decrees], and those that had fallen into disuse; to which he always contributed most generously, both with money and with assistance, so that at times he himself suffered from a lack of everything. For thirty-three years in Patavii, he neglected nothing that would contribute to the eradication of vices and the restoration of divine worship, being especially concerned with the transmission of the Christian doctrine. In fulfilling this duty, he not only had priests as assistants, but also many men and women of noble birth, professors of the University of Patavii, who were accustomed to instructing boys in the elements of the divine law, either in the sacred buildings or, if necessary, in houses, in squares, in the streets. He did not neglect the religious instruction of girls, who, because of the weakness of their nature and the poverty of their circumstances, were often in danger; nor did he overlook the elderly, whom he gathered together separately to instruct; nor did he fail to employ learned men, to whom, for three years, on Sundays and other festive days, he entrusted the task of expounding the principal tenets of Christian philosophy in the cathedral church, by men of outstanding wisdom and virtue. But before we bring to a close the account of what was accomplished by him, we must remember his generous efforts on behalf of the Mahometan peoples, and on behalf of the nations of the Near East, torn away from the embrace of the true Church of Christ. From these regions, he provided assistance, especially to those who were guests in Patavii or Venetiis, studying the liberal arts, so paternally and religiously that he himself baptized some of them with the waters of sacred baptism. Moreover, he took steps to ensure that work was done in the Seminary in the study of oriental languages, with the intention that those who shared his own apostolic zeal might, if God willed, strive to reach Byzantium, as messengers and heralds of the most desirable union and peace with the Church of Rome. Having thus briefly outlined the life of the most holy Bishop, it is now fitting to celebrate those virtues of the soul that flourished most greatly in him. First and foremost, his sincere faith in God, in

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Christ, and in His Vicars, and in the Virgin Mary, undefiled from her very conception. Also, the great hope and confidence that he placed, especially as he approached death, in the goodness and mercy of God. Furthermore, his most abundant charity, both towards God and towards men. This love of God was not only declared by the most fervent prayers, which he poured out day and night, amidst such great and arduous labors, but also by his constant and universal devotion to the divine will. With the utmost piety and reverence, which astonished everyone, he performed the sacred rites at the altar, and he was accustomed to say that he could not understand how a priest could fail to be holy. And in order to strengthen his soul for higher things, he either subdued his body with fasts, contenting himself with a small amount of food, or with scourges and girdles.

[*Latin ed. p. 443*]

The acts of John XXIII, page 443, record this. He was a man of great esteem and renown among the Supreme Pontiffs and virtuous men, yet he felt himself to be one who sought only to glorify God and to promote the spiritual well-being of the faithful. Therefore, he showed such contempt for worldly things and even for himself, that he avoided popular attention as much as possible, and he relinquished the honors associated with his *gradus*. It is therefore not surprising that, having reached an advanced age and weakened in health, he devoted himself entirely to heavenly things, and he spoke freely with everyone about eternal joys. The day finally arrived, the twenty-ninth of June in the year one thousand six hundred and ninety-seven, when, after bravely overcoming the final attacks of the devil, having been strengthened with the most holy Body of Jesus Christ for his journey, and having been anointed with balm, he peacefully breathed his last. After his death, his reputation grew more and more, either because of his most illustrious manner of living, or because of the miracles which, it was said, were wrought by God in response to his prayers. For this reason, the question of whether he should be granted the honors of the Blessed in Heaven began to be considered. Therefore, the proceedings, which are called "informative," were instituted, and they were conducted with due authority according to the ordinary procedures, concerning the sanctity of the life of this venerable Servant of God. After these were completed, and all other requirements according to the laws were diligently observed, apostolic investigations were held concerning his theological and cardinal virtues, which, it was judged, had reached a heroic level. Pope Clement XIII, Our Predecessor, solemnly decreed this on the sixth day before the Kalends of February, in the year one thousand seven hundred and fifty-nine. Afterwards, a question was raised in the preparatory and general congregations concerning the miracles which were said to have been wrought by God in response to the prayers of the venerable Gregory Barbadico. Two years later, on the sixth day before the Kalends of February, the same Supreme

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Pontiff decreed that two of the proposed miracles were established, namely, the instantaneous and perfect healing of Sister Nicolosa Cinetti from a mortal wound to the head, and the healing of Lucia Casotto, who was already dying from a gangrenous ulcer in her right arm. It remained to be determined whether, with the virtues and the two miracles proven, the honors of the Blessed could safely be granted to the venerable Servant of God. With regard to this matter, after the most diligent discussion and after all things were completed according to the laws, on the seventeenth day before the Kalends of August, in the same year, the same Clement XIII decreed that it was safe to proceed to the solemn beatification of the venerable Servant of God, Gregory Barbadico. This was done through the Apostolic Letters of that same Supreme Pontiff on the fifteenth day before the Kalends of September, in the year one thousand seven hundred and sixty-one.

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis - Official Commentary. Whereas, after the same decrees concerning the honors of the Blessed Celitus, his cult had received considerable increases, and, while he was being invoked, new miracles were said to have been wrought by God, and a proper inquiry had been made concerning the honors to be bestowed upon him, Pope Pius X, our most holy predecessor, on the eve of the Kalends of March in the year 1912, signed with his own hand a decree concerning the adornment of him with the insignia of sanctity. Furthermore, since We desired that Blessed Gregory of Barbados be venerated more and more by all the faithful, and that the students of sacred studies should have him as a special patron before God, from whom even the sacred pastors of souls might draw an example, it seemed opportune that we celebrate his life and praises in such a way that his illustrious virtues might shine more brightly for the entire Church. To ensure that this was not delayed, considering the "equivalent" of his canonization, We gladly approved of the letters which were sent to Us by numerous Cardinals and Sacred Prelates, by Colleges of Canons and Seminaries, by the archdioceses of Bergamo and Padua, and by many others, and We considered it fitting to apply the same norms to this matter as had been applied by some of our predecessors, and We entrusted the matter to the Congregation of Sacred Rites. Afterwards, on the sixth day before the Kalends of May of this year, our venerable brothers, the Cardinals of the Sacred Roman Church, who are in charge of the affairs of the same Sacred Congregation, were consulted regarding the extension or granting to the entire Church of the Office and Mass in honor of Blessed Gregory of Barbados, formerly Bishop of Bergamo and Padua. And on the following day, our venerable brother Caietan, Cardinal Cicognani, of the Sacred Roman Church, Bishop of Frascati, Prefect of the Congregation of Sacred Rites, informed Us of the opinion of each, which We confirmed and decreed to be done by our authority, and We also decided that it should

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be carried out in the Basilica of the Lateran, which is the mother and head of all churches, with a solemn rite, on the seventh day before the Kalends of June of the past year. Therefore, after mature deliberation on all matters, by the fullness of our apostolic power, We grant and decree through these present letters that the feast of Saint Gregory, Cardinal of Barbados, Bishop of Bergamo and Padua, with the Office and Mass of a Confessor, under a double rite, be celebrated annually in the entire Church, on the day of his nativity, that is, on the ninth day of the month of June. Thus, the memory of this Saint, consecrated by Us, for...

[*Latin ed. p. 445*]

We have full confidence that, through the intercession of him whose patronage we have first invoked, he himself will most readily obtain from divine clemency those things which may serve to bring to a happy outcome the plans and undertakings undertaken for the benefit of the Church of Christ; that for all Christians, as soon as possible, there may be one fold and one shepherd, and that all peoples, united among themselves by fraternal love, may direct their minds towards justice, charity, and peace. Therefore, having carefully considered all that was to be examined, and with certain knowledge and by our apostolic authority, as mentioned above, we confirm and declare to the entire Church of Christ, ordering that these letters, even in printed form, be given the very same credence as if they were presented with copies and sealed with the hand of an apostolic scribe, if they should be shown. To no one shall it be permitted to disregard what we have established in these letters. But if anyone should presumptuously dare to do so, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at Saint John Lateran, on the sixth day of the month of May, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate. I, JOHN, Bishop of the Catholic Church.

I, EUGENIUS, Bishop of Ostia and Porto, and Cardinal TISSERANT, Dean of the Sacred College.

I, CLEMENS, Bishop of Velletri, Cardinal MICARA.

I, JOSEPHUS, Bishop of Albano, Cardinal PIZZARDO.

I, BENEDICTUS, Bishop of Praenestinus, Cardinal ALOISI MASELUA.

I, MARCELLUS, Bishop of Sabina and Mandelensis, Cardinal MIMMI.

[*Latin ed. p. 446*]

Acts of the Apostolic See - Official Commentary 446 83. I, CAIETANUS, Bishop of Tusculanus, Cardinal CICOGNANI. I, PETRUS, holding the title of Saint Cross in Jerusalem, Presbyter Cardinal FUMASONI BIONDI. I, IACOBUS ALOISIUS, holding the title of Saint Lawrence in Damaso, Presbyter Cardinal COPELLO, Secretary of the Holy Roman Church. I, GREGORIUS PETRUS, holding the title of Saint Bartholomew in

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the Island, Presbyter Cardinal AGAGIANIAN. I, VALERIUS, holding the title of Saint Sylvester in the Head, Presbyter Cardinal VALERI. I, PETRUS, holding the title of Saint Praxedis, Presbyter Cardinal CIRIACI. I, IOANNES BAPTISTA, holding the title of Saint Martin in Montibus, Presbyter Cardinal MONTINI. I, IOANNES, holding the title of Saint Prisca, Presbyter Cardinal URBANI. I, PAULUS, holding the title of Saint Mary in Vallicella, Presbyter Cardinal GIOBBE, Datary of the Holy Roman Church. I, IOSEPHUS, holding the title of Saint Paul in Arenula, Presbyter Cardinal FIETTA. I, FERNANDUS, holding the title of Saint Eustachius, Presbyter Cardinal CENTO. I, CAROLUS, holding the title of Saint Mary in Porticu, Presbyter Cardinal CHIARLO. I, HAMLETUS IOANNES, holding the title of Saint Clement, Presbyter Cardinal CICOGNANI. I, CAROLUS, holding the title of Saint Agnes outside the walls, Presbyter Cardinal CONPALONIERI. I, DOMINICUS, holding the title of Saint Apollinaris, Presbyter Cardinal TARDINT. I, PAULUS, holding the title of Saint Andrew the Apostle of the Gardens, Presbyter Cardinal MARELLA. I, GUSTAVUS, holding the title of Saint Jerome of Illyria, Presbyter Cardinal TESTA. I, ALOISIUS IOSEPHUS, holding the title of Saint Bernard at the Baths, Presbyter Cardinal MUENCH. I, ALOISIUS, holding the title of Saint Andrew the Apostle of the Valley, Presbyter Cardinal TRAGLIA. I, NICOLAUS, holding the title of Saint Nicholas in the Tullian Prison, Protopresbyter Cardinal CANALI, Major Penitentiary. I, ALAPHRIDUS, holding the title of Saint Mary in Domnica, Deacon Cardinal OTTAVIANI. I, ALBERTUS, holding the title of Saint Pudentiana, Deacon Cardinal DI IORIO. I, FRANCISCUS, holding the title of Saint Caesarius in the Palace, Deacon Cardinal BRACCI.

[*Latin ed. p. 447*]

Acts of Pope John XXIII, 447. I, ANDREW, Cardinal Deacon of Saint George in the Velabro, JULLIEN. I, FRANCIS, Cardinal Deacon of the Saints Cosmas and Damian, MORANO. I, WILLIAM THEODORE, Cardinal Deacon of Saint Theodore in the Palace, HEARD. I, ANTHONY, Cardinal Deacon of Saint Eugene, B. ACCI. JAMES, Cardinal. COPELLO; CAJETANUS, Cardinal; CICOGNANI, Secretary of the Sacred Roman College. Francis Tinello, Regent of the Apostolic Chancery. Francis H. Ferretti, Apostolic Protonotary. Caesar Federici, Apostolic Protonotary. At the place of Lead, expedited on the tenth day of June, in the second year of the pontificate. In the Apostolic Chamber, Volume CUI, number 14.

SACRED CONSISTORY.

A semi-public Consistory was held on the second day of May, in the year 1960, in the usual hall of the Apostolic Palace at the Vatican, concerning the canonization of the Blessed John of Ribera, Patriarch of Antioch and

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Archbishop of Valencia. His Most Blessed Holiness prefaced this action in the following manner: What I have summoned you, Venerable Brothers, for today is, of course, manifest to you: namely, that, according to the institution of this Apostolic See, we may deliberate on the matter concerning the granting of the honors of the Saints to the Blessed John of Ribera, Patriarch of Antioch, and also Archbishop of Valencia. After the Sacred Council, having examined this matter with legitimate rites, with just reasons, and with its due considerations, as you well remember, on the twelth...

[*Latin ed. p. 448*]

448 Acta Apostolicae Sedis - The official record states that on the thirtieth day of the preceding month of March, in a Secret Consistory, and for three full days in a Public Consistory, the matter was discussed. And we are not unaware that you have been led to the opinion that, whether because of the many and undeniable signs of virtue, or because of certain marvelous works performed beyond the order of nature, the sanctity of this man is sufficiently confirmed and proven. However, although we are conscious that the Holy Spirit, the source and origin of all sanctity, can act in such matters, and although we desire to maintain the established procedure, we do not wish to pronounce this man blessed and worthy of Heaven before you again clearly reveal to us what you think about this matter. Therefore, we implore you, Venerable Brothers, that, in accordance with the order of your dignity, you declare to us what opinion you believe should be followed in this case. After the votes of the Cardinals and Archbishops present were taken, the Supreme Pontiff added these words: That you, without any dissenting opinion, have judged Blessed John of Ribera to be worthy to be enrolled in the list of the Saints, this is indeed very pleasing to us, who, as regards ourselves, desire the same thing above all. Therefore, we decree that Blessed John of Ribera, renowned for his outstanding and remarkable virtue, and for the works performed beyond the power of nature, be enrolled among the Saints; and this will be done on the next feast of the Most Holy Trinity, which is the twelfth day of June of this year, in the splendor and with the frequency of Catholic rites in the Basilica of the Vatican, by which the minds of the faithful are strongly moved to piety. In the meantime, do not cease to turn your prayers to God, from whom all right counsel proceeds, so that what we are about to decree may be for the glory and honor of God Himself, and for the solid benefit of the Christian people. Concerning all of these matters, so that the record might be compiled, His Excellency, Father Henry Dante, Prefect of the Apostolic Ceremonies, ordered that it be done, in place of the Fiscal Procurator of the Holy Roman Church, with the assistance of the Apostolic Notaries,

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according to custom.

[*Latin ed. p. 449*]

Acta Ioannis PP. XXIII 449 APOSTOLIC LETTERS TO THE MOST HOLY VIRGIN MARY. ((FROM FATIMA)) THE MOST HOLY VIRGIN MARY IS CHOSEN, TOGETHER WITH SAINT DOMINIC, CONFESSOR, AS THE PRINCIPAL PATRON SAINT OF THE ENTIRE DIOCESE OF SAINT DOMINIC OF Nueve de Julio. POPE JOHN XXIII. FOR THE PERPETUAL REMEMBRANCE OF THIS MATTER. — Those who darken the paths of this age offer a safe way to salvation to mortals, if they venerate the Most Holy Virgin Mary with all their heart, if they spread the kingdom of her Immaculate Heart as much as they can. Therefore, we are pleased that the faithful of the Diocese of Saint Dominic of Nueve de Julio, founded in the Republic of Strasbourg in the year 1957 by our predecessor of blessed memory, Pope Pius XII, hold the Most Holy Mother of God, called by that name from Fatima, in the highest esteem. Moved by this devotion to religion, the Venerable Brother Augustine Herrera, Bishop of that same diocese, made supplications to Us, so that We would declare the Most Holy Virgin Mary, invoked by that name, as the principal patron saint, together with Saint Dominic, of his jurisdiction. Gladly fulfilling these requests, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually establish and declare the Most Holy Virgin Mary of Fatima as the principal patron saint, before God, together with Saint Dominic, Confessor, of the entire Diocese of Saint Dominic of Nueve de Julio, with all the honors and liturgical privileges properly belonging to the principal patrons of dioceses. Notwithstanding anything to the contrary. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, everything to the contrary shall be considered void and of no effect, if anyone, with any authority whatsoever, knowingly or unknowingly, should attempt to do otherwise concerning these matters. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fourth day of the month of March, in the year 1959, in the first year of Our pontificate. D. Card. TARDINI, Prefect of the Public Affairs of the Church. 29 - ACTA, vol. II, n. 7. — 27-6-1960.

[*Latin ed. p. 450*]

450 Acta Apostolicae Sedis - Official Commentary

THE CATHEDRAL CHURCH OF THE LATIN RITE IN PREMYŚL IS ELEVATED TO THE RANK OF A BASILICA MINOR.

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POPE JOHN XXIII.

For the perpetual memory of this event.

— By the grace of the Roman Pontiffs, it is customary to bestow a special honor upon temples which are distinguished by their religious significance, their architectural style, and their artistic works. Among these, the cathedral church of the Latin Rite in Przemyśl, dedicated to Saint John the Baptist and the Blessed Virgin Mary, Queen of Poland, holds a prominent place. Indeed, the cult of Mary is particularly venerated there, as evidenced by the image of the Divine Mother, adorned with a golden diadem dating from the year 1766, which is venerated with great devotion by the people. Furthermore, it is worthy of note for its spaciousness, its architectural design, which is partly Gothic and partly inspired by the revived arts, and its valuable liturgical furnishings, which are perfectly suited for the divine rites, as demonstrated by the splendor with which they are celebrated by the clergy. Now, as this year marks the fifth century since the founding of this venerable temple, which in past times was affiliated with the Patriarchal Basilica of the Lateran, the Most Reverend Brother Francis, Bishop of Przemyśl of the Latin Rite, has requested that We bestow upon this sacred edifice the title and status of a Basilica Minor. Having readily granted these requests, and after consultation with the Sacred Congregation for Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby elevate the cathedral church of the Latin Rite in Przemyśl, dedicated to God in honor of Saint John the Baptist and the Blessed Virgin Mary, Queen of Poland, to the rank of a Basilica Minor, with all the rights and privileges that properly belong to temples bearing this title.

Notwithstanding any objections to the contrary.

These things We decree, We establish, We decide, and We declare that these present letters shall remain forever valid and effective; that they shall have and shall obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever.

Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the ninth day of the month of January, in the year 1960, in the second year of Our pontificate.

D. Card. TARDINI, Prefect of the Congregation for Public Affairs of the Church.

[*Latin ed. p. 451*]

Acta Ioannis PP. XXIII, 451, III. In Beata Maria, commonly called "Nossa

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Senhora do Ar" (Our Lady of the Air), is chosen as the celestial patron of all aeronauts of Lusitania. Pope John XXIII. For the perpetual memory of this event. The winged vessels which hasten through the heavens, the aeronauts of Lusitania, have for many years, of their own accord, been accustomed to invoke and venerate the Blessed Virgin Mary, commonly known as "Nossa Senhora do Ar." It is not without reason that the sons entrust themselves to their most loving Mother, seeking her heavenly aid, for they know the fragility of things made of material, and many dangers surround them. Moreover, it has been observed that the Most Holy Virgin has, over the centuries, protected the people of Lusitania in a special way, and continues to favor them with singular love. Therefore, the public authorities responsible for aeronautics humbly requested that the Divine Mother, called "Nossa Senhora do Ar," be declared the celestial patron of those engaged in aeronautical pursuits in Lusitania. To these requests, beloved sons, Emmanuel, the Most Reverend Cardinal Gonçalves Cerejeira, Patriarch of Lisbon, with ample commendation, we have gladly decided to accede. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we declare, by these letters, in perpetuity, that the Blessed Virgin Mary, called "Nossa Senhora do Ar," is chosen and declared the celestial patron of all aeronauts of Lusitania, with all the honors and liturgical privileges that rightly belong to patrons of groups or orders. Contrary to anything to the contrary notwithstanding. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, anything to the contrary shall be considered void and of no effect, should anyone, with any authority whatsoever, knowingly or unknowingly attempt to alter or contravene these matters. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the fifteenth day of the month of January, in the year 1960, in the second year of Our Pontificate. D. Card. TARDINI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 452*]

Acta Apostolicae Sedis - Official Commentary 452. LETTER TO THE MOST REVEREND FATHER BENJAMIN UBALDI, BISHOP OF EUGBINUM, MARKING THE COMPLETION OF THE EIGHTH CENTURY SINCE THE PIOUS DEATH OF SAINT UBALD, THE HEAVENLY PATRON OF THAT CITY. JOHN PP. XXIII. Venerable Brother, greetings and the Apostolic Blessing. — The ardent zeal for piety, with which this city is accustomed to celebrate the sacred solemnities in honor of Saint Ubald, its heavenly Patron, has, this year, brought about an event worthy of remembrance: namely, the completion of the eighth century since this

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holy man, burdened with merits and righteous deeds, ascended to the heavenly realms. Through respectful letters, you have informed Us that the hearts of your faithful are filled with wondrous love because of this event, and that they consider this to be an excellent opportunity to demonstrate, with manifold significance, their devotion and obedience to their heavenly Protector. We, for whom, in these grave times for the Church, nothing is more ancient and pleasing than to kindle the flame of religion more and more in the people, were deeply moved by this news; and We believe that, with God's help, this will not only be an ornament to your city, but also a source of the greatest benefit and salvation. And indeed, the name of Saint Ubald recalls the splendor of his exalted sanctity, with which this land shone in a most pleasing manner; it recalls the abundant source of heavenly blessings, open to you throughout the course of the centuries; and above all, it recalls the fervent charity with which this illustrious saint loved his people, to whom he was, in every way, a most incomparable pastor and father, a most zealous eradicater of vices, a defender of freedom, and a most devoted promoter of peace and fraternal concord. His tireless efforts not only effectively renewed Christian morals, but also brought a salutary influence to the good of the city itself, which, as you well know, he once delivered from the danger of imminent ruin. Therefore, it is not surprising that Saint Ubald bound himself to the people of Eugubinum with the closest and most beloved bond; and you yourselves, after so many centuries, clearly demonstrate this, accustomed as you are to confide, in times of difficulty, in his most powerful patronage, not in vain. And not only his equals, but also...

[*Latin ed. p. 453*]

The acts of Pope John XXIII, page 453, seem to indicate that Theobald, the Bishop, has brought forth the voice of posterity, who did not hesitate to write these words about Saint Ubaldus, his predecessor: "He happily received and governed the Episcopal see for many years." Therefore, Venerable Brother, we gladly praise and commend that secular honors are fittingly bestowed upon Saint Ubaldus. Moved by the memory of past glory and the illustrious examples of this heavenly patron, the faithful of Gubbio strive with renewed zeal to apply the precepts of religion to public and private life. May it be so that those who so diligently cherish and venerate the mortal remains of the holy Ubaldus, with no less piety, also safeguard the heavenly influence and heed the admonishing voice of his sanctity. Thus, may the renewal of Christian life, which he so happily inspired among you in the past, flourish as much as possible within the boundaries of this diocese. For this is what your Patron desires and requests, and which We, as the most desired and salutary fruit of these celebrations, implore together with you through fervent prayers to the Most High God.

May these things come to pass as we hope, We impart to you, Venerable

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Brother, and to your clergy and people entrusted to your care, Our Apostolic Blessing, a testament to Our benevolence.

Given in Rome, at the Lateran Palace, on the fifth day of May, in the year 1960, in the second year of Our Pontificate.

IOANNES PP. XXIII

HOMILY GIVEN IN THE PATRIARCHAL BASILICA LATERANENSI, ON THE FEAST OF THE ASCENSION OF THE LORD, WHEN BLESSED GREGORY BARBADICUS, BISHOP AND CARDINAL OF THE HOLY ROMAN CHURCH, WAS INCLUDED IN THE CATALOGUE OF SAINTS.

[*Latin ed. p. 454*]

Acts of the Apostolic See - Official Commentary 454. These words are intended to convey a touch of wholesome, encouraging, and edifying doctrine. 1) Firstly, concerning the mystery of the Ascension, of which Saint Luke recounts in his book, the Acts of the Apostles, the vivid and sublime details: 2) concerning the ranks of Saints ascending with Christ throughout the centuries, and associated with Him in the participation of heavenly glory: 3) concerning their gathering today, particularly joyful, before the throne of God, celebrating the introduction of Saint Gregory Barbarigo into the highest spheres of exaltation, with which the Church loves to surround its distinguished children, as an example and protection for the Christian people.

I. THE GREAT MYSTERY OF THE ASCENSION.

Let us therefore contemplate, first of all, the great mystery of the Ascension of Our Lord. It is beautiful, it is delightful to our spirit that the most solemn celebration of this mystery belongs, by special privilege, to this Constantinian basilica, the cathedral of Rome. The Supreme Pontiff, among the most distinguished, Saint Gregory, called it the golden basilica, *aurea basilica*, dedicated to the Most Holy Savior, and from ancient times it has been proclaimed "mother and head of all the churches of Rome and of the world" – *urbs et orbis omnium ecclesiarum mater et caput*. Yes: the rite is fitting for the temple. And the Lateran temple blazes with the final glory and triumph of Jesus: *via, veritas et vita; mundi Salvator; in aeternum*. Of the history and redemptive work of Jesus, certainly the most sacred event is the Resurrection: the highest and most glorious feast is Easter. But it is natural that, having sealed the victory of life over death, and having completed the redemption, the Divine Word made man returned triumphantly to the Father, to show Him in the glorified body the signs of His triumph, and to begin the new history of reconciled relations between Heaven and earth, through the forgiveness of God, after the expiation of

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the Cross and the Blood. Indeed, the antiphon, which recurs in today's chanting, is inspired by the prophet David: "His going out is from the end of heaven, And his circuit even to the end thereof: and there is no one that can hide himself from his heat." – *A summo caelo egressio eius, et occursus eius usque ad summum eius.* From the divine summit of heaven, He descended upon the world to redeem it and to save it; having accomplished the work of mercy and piety, Jesus ascends again to the bosom of the Father from whence He had come.

[*Latin ed. p. 455*]

Acta Ioannis Pp. XXIII 455 What a great mystery this is! The victorious reconquest of all humankind to the direct dominion of Him Who created them: a reconquest made radiant with the light of the Gospel, and with the divine blood shed for the new and intimate rebuilding of every believing soul, and with a new social order in the succession of peoples and the ages eternal: a marvel of power, a marvel of glory for Jesus the Savior, King glorious and immortal of the ages and of the peoples! From His first appearance in the virginal womb of Mary, and then among the cries and smiles at Bethlehem, from the silences and the humble and laborious hiding of those thirty years, from the proclamation of the Gospel of the Kingdom throughout Galilee and Judea, and finally from the tragic epilogue of the Passion to the victorious splendors of the Resurrection, to this admirable Ascension which illuminates our eyes with heavenly light and fills our hearts with rejoicing grace: oh! what a wondrous and ineffable succession of events; oh! what an unexpected variation of iridescent aspects of the intimate communication of the divine with the human, of heaven with earth! One more moment, one more touch in the contemplation of this sublime scene. With Jesus' arrival in heaven, He fulfills His promises. Behold the Holy Spirit in the flashes of tongues of fire placed upon the heads of those gathered in the Cenacle, actively working in their hearts that fecundation of grace, from which the Holy Church springs forth in its distinct character as a supernatural and hierarchical society, introducing it into its history as the Kingdom of God militant on earth, so that it may then evolve, beyond the grave, and finally triumph in heaven.

II. THE GLORY OF THE SAINTS IN THE ASCENSION

Beloved brothers and children! From this summit, the light of the Ascension radiates a second aspect of divine providence for the benefit of regenerated humanity: a new enchantment, an ineffable marvel of grace and glory. With Jesus ascending to the right hand of the Father, the ways of heaven are opened for the sons of men, now restored to their original destiny as spiritual creatures reserved for eternal goods. Already St. Matthew, the first of the Evangelists, recounted that at the death of Jesus on Golgotha,

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besides the tearing of the veil of the temple in two parts, and the trembling of the earth and the stones, also the tombs opened, and many bodies of the saints who had been sleeping arose, *et multa corpora sanctorum qui dormierant surrexerunt*.

[*Latin ed. p. 456*]

Acta Apostolicae Sedis - Official Commentary 456: Those who had come out of the tombs after His resurrection went into the holy city, and appeared to many. How could one fail to see in this unexpected marvel the first preparation for the procession that, after forty days, was to ascend in flight from the olive grove, along the bright path of the heavens, and precisely to accompany the triumphant Divine Redeemer, at the very moment of taking, also in human form, possession of the eternal kingdom to which, the Lamb sacrificed for the sins of the world, He had assured the sacred and glorious right? Among the Fathers and Doctors who variously interpret this passage from St. Matthew, St. Thomas Aquinas, in his Commentary, firmly aligns himself with those who assert that the bodies of the saints who had been asleep arose—he adds—as if to enter with Christ into heaven. Therefore, it belongs to the dead of the Old Testament, those closest to Jesus—let us mention two of the most intimate to His life, John the Baptist, the Precursor, and Joseph of Nazareth, His nourisher and guardian—it belongs to them—so piously we can believe—to open this marvelous procession along the paths of heaven: and to give the first notes to the endless Te Deum of the human generations following in the footsteps of Jesus the Redeemer towards the glory promised to the faithful, to His grace. Even without touching upon the serious question concerning the number of the elect, it is certainly true that, with the name of Jesus on their foreheads and with His grace in their hearts and in their lives, during two thousand years, the number of good disciples and friends of Jesus surpasses all possible calculation, and the procession that begins with the Ascension must comfort and encourage every believing and confident soul in the promises of Christ. For us, humble priests of the Lord, and for those good laypeople who follow us closely, being as we are familiar with the sacred books of both Testaments, the horizons of the spirit readily open to comforting visions concerning the blessings assured by the practice of Christian virtues in life and by fidelity to the precepts of the Lord. It is happily noted that of the twenty-seven books of the New Testament, the last to close the series is the Apocalypse of St. John, which, apart from some...

2 Matth. 27, 52-53.

3 Super Evang. S. Matth., Lectura, c. XVII, ed. IV, 1951, n. 2395, p. 367; I. Knabenbauer S. J., Comment, in Evang. S. Matth., Pars altera, Parisiis, 1893,

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pp. 538-539.

[*Latin ed. p. 457*]

Acta Ioannis Pp. XXIII 457: Difficuties exsistunt circa immediatam interpretationem de quibusdam partibus particularibus dubiae significationis; totum autem hoc [textum] tam nos elevat, ut lucidos horizontes gloriae electorum conspicamus; ita enim nomina tria Ecclesiae Sanctae Iesu, militantis, purgantis, triumphantis, in abundantia virtutum spiritualium se expandunt, quae nobis tranquillitatem intimam et audacem infundunt, ad omnia facienda, ad omnia patienda, semper oculos in faciem Christi fixos, serenum, mitis, et animantis. Audite quomodo vox videntis de Patmo secreta eos revelat qui fideles et constantes legem Domini sequuntur. Ecce primo, turba duodecim milium signatorum, ex singulis duodecim tribubus Israhel. Haec turba magna se extendit in vastitate horizontis, ita ut nemo accurate numerare possit, inter clamorem omnium populorum, omnium linguarum, omnium nationum. Contemplans hoc spectaculum, sponte oritur quaestio: qui sunt, veluti in veste purpurea, et qui, ornati stola alba, et qui, palmas olivae tenentes, unde veniunt, et continuo veniunt? O! hi sunt Sancti familiares animo nostro, oculis, admiratione nostra. Primi, et antiquissimi, sed etiam moderni, sunt Apostoli Evangelii, Martyres, Confessores, Virgines et Viri, Missionarii, Pontifices, Sacerdotes et Religiosi omnium aetatum, omnium ordinum, et omnium terrarum. Omnes, omnes nunc gaudent, sed omnes ascenderunt ex tribulatione quae eos purificavit, et continuo ascendunt, et omnes deinde circum sedem Agni se disponunt, circum Iesum qui primus ascendit, et nunc cum illis habitat, et est vita eorum, fons inexhaustus et inexhaustibilis felicitatis aeternorum saeculorum. 4 O! dilectissimi fratres et filii. Hoc spectaculum quod oculos et cor nostros gaudio replet, semper est sollemnitas Ascensionis Domini: quae prorogatur et duplicatur, et consummatio eius celebratur in festo Omnium Sanctorum. Sanctus Lucas initium posuit paginae primae poematis vitae nostrae spiritualis. Vindex de Patmo finem eius canit. Ultimae erunt hae verba: Veni, Domine Iesu. 5 4 Cf. Apoc. 7, 17. 5 Apoc. 22, 20.

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis - Official Commentary III - SAINT GREGORY BARBARIGO, also among the Saints of the Ascension, Bishop and Cardinal, Confessor and Pontiff, for the present proclamation, he takes, in the worship of liturgical and popular piety, a place of honor and intercession that the ecclesiastical custom of centuries recognizes for the most distinguished. He is reserved – as he was, indeed, until now – to spread «throughout the universal Church, now more than ever, a brilliant ray of that divine light of pastoral sanctity that saves peoples and amplifies the triumphs of the Lord's kingdom. In truth, Providence ordained that a very long period of time should intervene between his death in Padua in June 1697 and this

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present «glorious exaltation on this 26th of May, 1960, of the splendor of canonization. But, if we examine carefully, it is easy to discern, even in this delay, a design of heavenly goodness that arranges everything to provide salutary reminders and admonitions for the present generation. The progress of modern sciences, the discovery of unsuspected energies put at the service of present life, are creating a certain enchantment regarding the ease with which the spirit can measure itself against the unavoidable hardships that the will, determined to honor its individual and collective responsibilities, must overcome or endure. As for the exercise of Christian virtues in the ordinary course of life here below, it is judged to be more or less important for the sake of our eternal salvation and sanctification, or easily compromised by the spirit of the world. And this produces a noticeable adaptation to the «so-called demands of modern thought, a letting go, and a yielding to the tastes and whims of the age, with that unfortunate refrain: today it is done this way; this is the fashion that is most popular; a surpassing of the times lived; which, after all, is weakness, yes, but not a denial of what is essential of revealed doctrine, which was the glory of our fathers to transmit to us. Now, this Saint Gregory Barbarigo was a modern prelate in the truest and broadest sense of the term. Bishop of Bergamo, and half a century after Saint Charles Borromeo, he was a wonderful imitator in the application of post-Trident legislation to the governance of the diocese. Having gone to Padua, and there being an indefatigable pastor of that flock for thirty-three years, he brought forth such a wealth of…

[*Latin ed. p. 459*]

Acta Ioannis PP. XXIII, 459, enumerates ecclesiastical, cultural, assistance, and apostolic institutions, all of which render his person venerable, and his name immortal, even through the centuries that followed his diligent passage. A Prelate of high scientific culture, in physics and mathematics, in Latin literature, Italian literature, and in the various languages of Europe and the Orient, vigilant in all the most penetrating forms of pastoral zeal, he was truly a great figure of his time. But beneath the precious veil of his modernity, he cultivated above all a most exquisite spirit of authentic sanctity, pure and undefiled, which allowed him to preserve the innocence of baptism, and to grow year after year in the exercise of the highest and most edifying priestly virtues. For indeed, he possessed: a faith that guarded him from the subtleties of quietism and Gallicanism; a confidence in God that made the continuous elevation of his spirit in Jesus familiar to him, with continued ejaculations like darts of love; an unwavering fortitude, in distressing circumstances, which led him to say, with his fist clenched on his chest: "You who are clothed in purple, you who are clothed in blood: and this I tell you, that for the sake of justice and for the good of God, I am prepared to sacrifice my life"; a flaming charity of a father and a pastor, extended to the many and varied

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forms of the dedication of a great heart, both of a distinguished man and of a venerable priest. Charity is the essence of sanctity, and of the charity of St. Gregory Barbarigo, we intend to give you, beloved brothers and children, another testimony tonight, near the tomb of St. Peter. Turning now towards the end of these our simple words, and still rejoicing in the mysterious and mystical event to which they give a seal, which is added to the many other, manuscript or official, of these days, it is a new and legitimate reason for pleasure to see applied to St. Gregory Barbarigo what, according to the sound doctrine established by Pope Benedict XIV in his work *De Servorum Dei Beatificatione*, Book IV, chapter 41, paragraph 1, honors the Saints of God proclaimed as such under this name and by virtue of equivalent canonization: "For which the Supreme Pontiff, concerning a Servant of God who is already in ancient cult and of whose heroic virtues or martyrdom, and miracles, there is the common assent of worthy historians, and there is no lack of continued reports of miracles, commands that he be venerated throughout the Church through the recitation and celebration of Offices and Masses, on a determined day, etc...." Our Saint thus enters fully into the light and application of this doctrine. And we love to congratulate ourselves devoutly with him, as we perceive...

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Official Commentary, raised with great solemnity by the Holy Church: standing before the throne, and in the sight of the Lamb, clothed in a white robe, and with a palm branch in her hands. To a wider circle of festive joy, we wish to indicate to you, most beloved brothers and sons, the singular and beautiful company of most elect souls who, according to the testimony of Pope Benedict XIV, had the honor and the title of equivalent canonization, as is the case with our Saint Gregory Barbarigo today. Behold, behold them proceeding before us, in a magnificent procession, Saints, illustrious and most venerated: St. Romuald, St. Norbert, St. Bruno, St. Peter Nolasco, St. Raymond Nonnatus, the Saints John of Matha and Felix of Valois, St. Margaret of Scotland, St. Stephen of Hungary, St. Wenceslaus of Bohemia, St. Gregory VII, St. Gertrude of Einsleben. Other Saints were declared by the time of Benedict XIV and onwards. Leo XII received St. Peter Damian into this company; Pius IX, St. Boniface, apostle of Germany; Leo XIII made four equivalent canonizations, all four of great interest: St. Cyril and Methodius (1880), St. Augustine of Canterbury, St. John Damascene, St. Bede the Venerable; Pius XI added St. Albert the Great on December 16, 1931, and Pius XII, St. Margaret of Hungary.

Equally dear to us, as a feast of grace and glory, is the company of the elect students of our Seminaries and Ecclesiastical Colleges of Rome, of Italy, and of all nations and languages of the earth. The Pontifical Roman

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Seminary, a repository of the venerable tradition of Trent, is here in the Lateran Basilica, like a vigorous tree at the gate of the sanctuary, having been transferred from the center of the city in 1913 by the bold act of Pope St. Pius X. With great pleasure, we wish to greet alongside it the oldest institution in order of time and providence, the Venerable College of Capranica, which, according to its ancient tradition on the feast of the Ascension at the Lateran, today welcomed the Pope upon his arrival. It is good to preserve or recall ancient customs that edify the piety of the faithful. The College of Capranica modestly preceded by a century (1457-1565), like a small star heralding a providential dawn, the awakening of the first energies intended to determine a more substantial formation of the secular clergy, cooperating in the happy apostolic work of transforming souls. Cf. Apoc. 7, 9.

[*Latin ed. p. 461*]

Acts of Pope John XXIII, 461, concerning dioceses and nations. In this broad perspective, regarding Seminaries, the greatest glory belongs to St. Charles Borromeo in Milan: already foreseen by the valuable councils of Trent and Rome; councils in which St. Charles participated in Rome, but whose implementation he resolutely promoted in his own diocese. From Rome and Milan, the spark spread, igniting fervor and flames here and there. But the greatest imitator of St. Charles was St. Gregory Barbarigo in Padua, where the Seminary, through his virtue, became a monument, and for three centuries it has remained *ad aedificationem gentium* (for the edification of the nations). This Seminary of Padua is his greatest glory; but it is also an invitation to a deeper exploration of the treasure of precious energies and excellent virtues to which the proclamation of his sanctity opens the way. During his episcopate, St. Gregory Barbarigo studied and observed everything with great insight. Two centuries after his beatification in 1761, and more than three centuries after his industrious and glorious life, these insights regarding the struggles and victories of the Holy Church have expanded: expanded in the sense of a more vivid understanding of the great needs that the practice of Christian life presents to us today, not to the depression, but to the encouragement of the spirit. Among the unpublished writings of St. Gregory Barbarigo, there are traces of his discourses delivered both in Bergamo and in Padua, on the feast of the Ascension. In their simplicity, they are all expressions of elevated spirit, and a great encouragement to detach ourselves from the vanities of the earth, and to rectify the great and small intentions of our daily life. To this, the great example that St. Gregory gives us in the seventy-two years of his life of priestly and episcopal perfection, and the purest Christian doctrine that he faithfully transmitted to his children, should move us all. It is a great richness for the Christian not to be content solely with the exercise of moral virtues; but to give all one's actions the grace of union with Christ and a

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living participation in His grace. "Virtue is so beautiful," the Saint said, "that it invites everyone to follow it, and to direct their actions towards it." Thus acted many noble and virtuous individuals; thus act still many among Christians, some serving the homeland, some practicing justice, some living a temperate life. And it cannot be said that they live badly, nor that their actions are not approved by God, who recognizes all virtues as His own. Approved, therefore, but not...

[*Latin ed. p. 462*]

Acts of the Apostolic See - Official Commentary 462, are rewarded with eternal life. I do not say they are rewarded with eternal life, because they are rewarded with temporal things, as happened to the ancient Romans, who were favored by God to be the masters of the world because of the various virtues they possessed and practiced. Only purity of intention is reserved the reward of eternal life. And this consists in something so reasonable and just that it is to perform every action to please God, to serve God. Oh! What great consolation in the words of St. Paul: "Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God." These things St. Gregory said to his children; and other, and other more simple and lively ones still, for their correction, for their edification. And all this concerning the Ascension of Our Lord into heaven, and our ascension with Him, in which are summarized the beauties of our life as good Christians, both in the present and in the future. 7 Having reached this point, the Evangelist St. Luke pauses with the most concise and precious words of his account: "Then He led them out as far as Bethany, and lifting up His hands, He blessed them. And while He blessed them, He departed, and was carried up into heaven. And they, after worshipping Him, returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen." 8 Beloved and most dear Brothers and sons. Here we pause to resume the sacred and solemn celebration. Let us keep company with our new Saint Gregory Barbarigo, so that he may join his prayers to ours. After Mass, he will follow us to the external loggia of the basilica, where, resuming the ancient custom of Our predecessors, the Popes, we will, in the name of Jesus, give Our Blessing *Urbi et Orbi*. In the late afternoon, we await you in the Vatican Basilica, also savoring the peace and joy of the Apostles when they descended from the Mount of Olives, from where Jesus had ascended into heaven with His Saints. 7 1 Corinthians 10:31. 8 Luke 24:52.

[*Latin ed. p. 463*]

Acta Ioannis PP. XXIII, 46S. ALLOCUTIONES. Ad eos qui interfuerunt Coetui Internationali Romae habito, in sede Instituti, v. a. Food and Agriculture Organization (F. A. O.), de auxiliis ferendis ad famem e variis orbis terrae plagis depellendam.

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* "Domini, estis venerati ut petitionem Papae acciperetis de magna re, quae nunc est objectum laboris et sollicitudinis vestrae: ordinatio per orbem terrarum, "Campanae contra Famem," quae nuper incipit per initium Directoris Generalis Organizationis Nationum Unitarum pro Alimentatione et Agricultura. Accipite gratiam, quia sollicitudines vestrae in hoc campo concordant cum illis Ecclesiae, et opus ad quod vos diligenter tenditis videtur nobis dignum omni approbatione et encouragement. Quid enim Ecclesia in hoc mundo facit? Continuat opus Christi, de quo scriptum est: "Ille pertransiit benefaciendo et sanando..." (Act. 10, 38). Quare, vehementer commendat filiis suis praxim operum misericordiae spiritualium et corporalium, et inter has postrema est: "Dare cibum eis qui esurient." (Matth. 25:35).

Certe, "homo non est in pane vivo" (Deut. 8, 3), sicut Sancta Scriptura docet, et experientia confirmat. Sed per multiplicitatem huius necessariae pabuli, Christus duobus temporibus in vita sua mortalem, potentiam suam populis qui eum secutabantur ostendere voluit. Et si miraculum ad ducendum animos ad spiritualia res utitur, tamen primum voluit corpora esurienta reficere. Evangelium, quod haec res gesta narra, etiam affectus profundissime commoventes qui tum divino Thaumaturgo erant, indicat: "Miseror super turbam," dixit, "quia ecce tres dies sunt qui me secuti sunt, et non habent quid manducare. Si eos mitto ad domos suas esurientes, deficit in via." (Marc. 8, 2).

Activitatis vestrae, Domini, nonne ex sentimentis analogis oritur?"

[*Latin ed. p. 464*]

Acts of the Apostolic See - Official Commentary 464

You are, indeed, animated by a love of justice, by the will to ensure a more equitable distribution of the goods of this world among all men; but also, following the example of Christ, you experience a profound compassion at the thought of this countless multitude of the undernourished – more than half of the human race! – who await a gesture of mercy from their more fortunate brethren. To draw them from their miserable state and to make accessible to them a more intellectual and moral life, a life more worthy of man, more in accordance with the will of God, an immense collective effort is indispensable. You have understood this, and you are preparing to collaborate with the Food and Agriculture Organization of the United Nations, in order to ensure the success of this vast Campaign. We need not here recount all that We think of this Organization. Not long ago, We received the delegates who participated in its last biennial Conference. "The Church," We said to them, "is keenly interested in the FAO." And We added: "What a great and beautiful spectacle you offer to Her maternal gaze, with your technicians working throughout the world to organize the 'fight against hunger,' to work for the improvement of soils, plantations, animal species, fishing techniques, dairy farming, forestry... and all of this

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in order to help the most unfortunate of our brethren, the most deprived, those who suffer, those who are hungry! ... A truly great and wonderful spectacle, which inspires admiration, edification, and confidence in the future."

This is what We said to the delegates of the FAO last November. But it would be of no use to dwell on what has already been accomplished, unless it is in order to find a stimulus for what remains to be done. What remains to be done – a truly immense task! – is first of all to draw the attention of the entire world, if possible, to the painful problem of hunger and malnutrition. And this is the first goal of the Campaign to which your Organizations will bring their intelligent and active contribution. Millions of human beings, throughout the world, suffer from hunger; others, without being truly starving, cannot consume in sufficient quantities the food of which they would need. These are the facts. They must be made known, they must be preached from the rooftops, according to the word.

[*Latin ed. p. 465*]

Acts of Pope John XXIII, 465, 5. Evangelical. "Preach from the rooftops!" It is necessary to awaken consciences to the sense of responsibility that weighs upon all, and upon each individual, especially upon those who are most favored. No one today, in a world where distances no longer matter, can claim the excuse that the needs of a distant brother are unknown to them, or that the aid to be provided does not concern them. We are all jointly responsible for the undernourished populations. It is this conviction that your organizations will help to spread within public opinion, which, once enlightened, will demand appropriate measures and will give its support to their execution. The second goal of the Campaign against Hunger is the implementation of these measures themselves, that is, direct action for the improvement of conditions in the undernourished areas. The world does not currently produce enough food to meet the needs of all men, especially given the predictable increase in population in the coming years; and furthermore, the available food is not distributed equally. Therefore, it is necessary to cultivate new lands and to increase the food production of areas already cultivated. Again, your Organizations—considering the purposes and characteristics proper to each of them—will have to suggest projects of action and research, to cooperate in their implementation, to collect among their members the contributions that will allow us to achieve concrete results without too much delay. This is enough to say the importance of the collaboration that is requested of you. We experience great joy in the thought of the immense possibilities of this Campaign, which, we are sure, will have the support of all men of good will and of all institutions, private and public, truly concerned with the well-being of humanity. Therefore, giving you our warmest encouragement, we are confident that the echo of our voice will reach, beyond those who hear us at this moment,

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all our sons scattered throughout the world, and all men of good will, as an urgent invitation to take their part in this great outpouring of generosity, in this immense "work of mercy" that will be the "Campaign against Hunger." And with a generous heart, we now invoke upon all those who will participate in it, whether individually or collectively, and in a particularly special way upon yourselves and upon your Organizations, the best blessings of the Almighty and merciful God. * Matthew 10:27. 30 - ACTA, vol. II, no. 7. — June 27, 1960.

[*Latin ed. p. 466*]

Acta Apostolicae Sedis - Official Commentary 466. Within the Basilica at Vatican, after the ceremony by which the Supreme Pontiff conferred the episcopal office upon fourteen Sacred Prelates, from various regions of the world. * To Our Venerable Brother and beloved sons. "Rejoice in the Lord, O ye just; for praise is beautiful for the upright." (Psalm 34:3). The circumstances present themselves frequently, placing the exultant invitation of the Psalmist upon Our lips. But this is one of the most sacred and solemn. Here, the contemplation is renewed of one of the most impressive scenes from the life of Jesus, namely, the giving of the apostolic mandate to Peter and the other disciples, to go into the whole world and to announce the Gospel to all peoples. The humble successor of Peter, surrounded by the senior members of the Church, repeats, albeit with a different formula, the primitive invocation, repeats the gesture of the transmission of the episcopal character and of grace: and this entire vibrant assembly turns eyes, hearts, and prayers to you, new elect of the holy apostolate, destined to extend in the most distant and diverse lands the name and the kingdom of the Lord. Behold: in Our words, a greeting, a gift, a wish of greater significance. THE GREETING You are fourteen in number, just as there are fourteen works of mercy, which together constitute the great pedestal upon which the triumphs of Christian civilization rest throughout the centuries. We wish to recall the various points of the globe from which you have come to the See of Peter, and to where you will return as bearers of grace and of blessing. From Africa: Ivory Coast; Ghana; Madagascar; Tanganyika; Upper Volta; Nigeria; Congo. From Asia: Pakistan; Japan; Borneo. From Oceania: Australia; Solomon Islands. O, Our most beloved Brothers and Sons, newly consecrated: the title that will henceforth accompany your family name: "Humile episcopus Ecclesiae Dei," is sufficient for your most illustrious honor: for time and for eternity. * May 8th, in the year 1960. 1 Psalm 65, 1.

[*Latin ed. p. 467*]

Acta Ioannis PP. XXIII 467 In terris traditionis antiquae, vel in agris noviter aperti ad miraculum seminagionis evangelicae, officium vestrum, Episcopi, multiforme in applicationibus, unum est in essentia. Collecta

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Missae hodiernae definit hoc verbis, quae penetrant intima nostra: « lux veritatis descendit a Deo; attracti hac, homines inveniunt vias iustitiae; et resolventur resistere illis quae contraria sunt legibus divinis, et vivere in perfecta conformitate cum eadem ». Ergo: veritas, iustitia, sanctitas. Omnis vis apostolatus catholici hic consistit. Successus actionis pastoralis, ab omni imagine gloriae et interest materialibus abstracta, hic habet discrimen suum ab omni alia activitate, etiam activitate spirituali, si refertur solum ad vitam huius saeculi. Humilis Vicarius Christi omni mane circum calicem suum congregat filios, dispositos in immensa corona ex omnibus partibus terrae: cum particularissima tenerezza ad cooperatorum suorum in apostolatu, adhuc innumerabiles, Deo gratias, sed semper insufficientes ad necessitates et aspirationes messe, operarios Evangelii, distributos per omnes continentes, se vertit. Verum est quod Papa non possedit divitem facultatum materialium ad singulos quietam vitam praestare: sed animo repleto gaudii, bene attestare potest quod fervor cooperationis missionariae, quae ad Sacram Congregationem de Propaganda Fide – Alma Mater Missionum –, ad Sacram Congregationem pro Ecclesia Orientali, et ad Opera Pontificia: de Propagazione Fidei, S. Infantia, S. Petrus Apostolus, vivificata ab Unione Missionaria Cleri, continue spectaculum allietantis et aedificantis progressus, et interesse tam vivum in sensu *frater qui adiuvatur a fratre*, offerre, ut benedicamur Providentiam pro bonis caeli et terrae, et praesagiamus etiam in facie tempestatis, quae quibusdam locis minatur, ortum novarum aurore lucis et tranquillitatis humanae, in praeparatione ad renovatam salutem gentium.

DONUM, Dilectissimi Fratres et Filii, in ordine episcopali. Ad memoriam huius diei memorabilis pro nobis et vobis, voluimus poni super pectus vestrum crucem ornata symbolis Spiritus Sancti, et imagine duorum Ioannis: Praeursoris et Evangelistae, tam prope et tam cari Christo et Magistro Divino.

[*Latin ed. p. 468*]

Acts of the Apostolic See - Official Commentary 468. The blessed sign and symbol of the cross, a perennial source of comfort, a sure victory in the name and grace of Christ. O Holy Cross of Jesus, through whom we are led to the Kingdom! May you always be before our eyes, always placed upon our hearts. The author of "The Imitation of Christ" greets you with us: Health, life, protection from enemies, an infusion of heavenly sweetness, strength of mind, joy of the spirit, the height of virtue, perfection of sanctity.

2. THE WISH. The brilliant reminder of this cross invites us to a thought that is edifying for all of you, members of the clergy and the laity, present at this glorious ceremony, or listening through the radio, for all, valiant missionaries or co-operators throughout the world. This solemn assembly of souls, in the greatest temple of Christianity, which expresses the divine

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work of the Catholic and persevering evangelization of all human peoples, is it not, for all of you, as it is for Our spirit, a sublime and attractive example of the orderly coexistence and mutual cooperation of all peoples, according to the particular gifts and vocation of each, in the measure that all intelligences and good wills can offer for the elevation of the individual, for the honor, prosperity, and security of families, for the civilization of the entire world? You understand us, beloved children. In these weeks, the attention of millions of souls is focused with great anxiety on scrutinizing, interpreting, and even confusing the words, gestures, and manifestations of the highest representatives of the great nations, of whom they largely bear the fate, who will meet to judge regarding the composition or dissolution – God forbid! – of the peace of the world. For us, educated in the school of heavenly things, the distinction between the goods of this life and the life to come, the goods of time and those of eternity, is always ready and clarifying: Seek first the kingdom of God and his justice, and all other things will be given to you as well. But it is about these other things, that is, the participation and enjoyment of the goods of the earth, that the dispute lies, which can degenerate into a great prejudice to the higher purposes of human spiritual and immortal life. To what advantage is the missionary activity, and the multiplication of...

[*Latin ed. p. 469*]

The Acts of Pope John XXIII, paragraph 460: The Apostles of the Gospel, placed at the service of truth, justice, and human and Christian fraternity, when, due to the partial or universal confusion of men and peoples, the violence of oppression should halt the affirmation of every right and every possibility of peaceful coexistence? Beloved Brothers and children! Therefore, this is the hour for *sursum corda* for all. The consecrated hands of pastors and new apostles shall be raised up with Ours, in an act of supplication, in union with the universal Church, as an example for the wise and powerful men of this age, who are dedicated to the exercise of the terrible responsibilities for the affirmation of mutual respect for the freedom of individuals, families, and nations. The Church of Christ, and with it all those who share its universal charity, is always present wherever the destinies of peoples are being shaped, wherever there is labor and suffering. It was not born yesterday. For twenty centuries, it has lived and fought, not with the weapons of violence, but with those of charity, prayer, and sacrifice: weapons incomparably powerful and invincible: because they are the weapons of its divine Founder, who in the most solemn hour of His life said to His disciples: "Trust in Me: for I have overcome the world": be of good cheer: for I have overcome the world.

O Christ the Savior: glorious and immortal King of peoples and ages, to You adoration, blessing, and love, from all the earth as from the heavens. So be it, so be it forever.

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ANNOUNCEMENTS BROADCAST TO THOSE WHO PARTICIPATED IN THE CONVIVIAL GATHERING HELD BY THE (MOVEMENT INTERNATIONAL DE LA JEUNESSE AGRICOLE ET RURALE CATHOLIQUE).

"Dear sons and daughters of the Catholic agricultural and rural youth, it is with great joy that We have learned of your fervent desire to hear the voice of the Holy Father at the conclusion of this first and beautiful international congress that has brought you together in Lourdes, — in this..."

[*Latin ed. p. 470*]

470 Acta Apostolicae Sedis – Commentarium Officiale basilique Sancti Pii X, quam olim gaudebamus dedicare –, ad dies fructuosos studiorum et orationum, sub oculis Virginis Mariae. Volumus simpliciter dicere vobis quantum nobis grata est vestra congregatio hic, circum fundatorem vestrum zelantem, cui debetur in magna parte felix successus huius conventus. Eum ex animo congratulamur, sicut et vos omnes, carissimi filii et filiae, venientes ex 60 nationibus Africae, Americae, Asiae et Europae, qui repraesentatis millia fratrum vestrorum, qui per orbem terrarum, cum vita similis vestrae, eandem curam apostolicam habent. Quam longam viam ab humilibus initiis Actionis catholicae rurales! Verum est, granum senapis in terram cum fide iacutum, a Deo benedictum est et in magnum arborem factum est. Quae potissima occasio est ut cum vobis Deum divinum laudemus et vos congratulemur quod, cum gratia Sua, estis boni operarii in agro eius! Quae etiam hortatio est ut perseveretis in effortibus vestris, ut actio vestra, cum auxilio Dei, etiam meliora fructus parat, et ut, paulatim, omnes fratres vestros in mundo rurale adiuvetis ut alii eorum Creatorem mundi inveniant, alii eum melius cognoscant, Qui etiam Redemptor animarum nostrarum est! Potuistis, in his diebus, consecratis thema de Famine in Mundo, melius conscientiam habere de officiis vestris ut homines et ut Christiani, omnes responsales pro fratribus vestris, et praesertim pro necessitatibus eorum qui sunt indigentes: primum famem panis, deinde famem dignitatis humanae, culturae et amicitiae, et praesertim famem Dei, quia "homo non est in pane vivo, sed in omni verbo, quod de ore Dei exit" (Deuterium 8:3). Carissimi filii et filiae iuventutis agricolae et rurales catholicae, semper, sequentes votum Apostoli Pauli, "vivite dignos vocationi, quae in vobis est" (Ephesios 4:1). Ut vox vestra, in concilio organizationum internationalium ubi feliciter locum tenetis, semper audiantur exigentes iustitiae, et ut actio vestra semper fideli sit, in omni caritate, ad recordandum necessitates personarum et communitatum, in mundo qui saepius sensitivus est ad pressiones fortitudinis quam ad vocem amoris fraterni. Hoc semper facite in conjunctione cum duabus Federationibus quae colligant...

[*Latin ed. p. 471*]

The Acts of Pope John XXIII, 471: To the Catholic youth, both male and female, of various countries, We recall that We have often emphasized "the

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necessity of closer collaboration from everyone, both within the Associations and at the national or international level." Weave ever more tightly, throughout the vast world, the network of your active friendships. Each of your countries has its particular problems, and each of your national organizations has its own characteristics. But you are all working to extend the Kingdom of God in the various rural environments that are yours, each offering to his brother the gift of God that he has received, to make it bear fruit for the common good. Already, many of you, responding to the call of His Holiness Pope Pius XII, of venerable memory, in his Encyclical *Fidei Donum*, have come with enthusiasm to offer the support of your competence and dedication to the young agricultural and rural movements of the African nations. Others, through their sacrifices, have made it possible for representatives from distant lands to attend this congress, where they will prolong its beneficial echo. We strongly encourage all these efforts, inviting you to amplify them even further, for the service of the Church of God.

3. Let Us also reiterate to you what We recently confided to the delegates of the F.A.O., who came to visit Us: "Coming from a rural background, We have with Our own eyes, during Our young years, and We shall never forget, what the hardships and sufferings are of those who are devoted to the work of the land. To contribute to lightening their burden, to give a little more well-being to those who provide bread for the rest of humanity, what a beautiful work of mercy, and how worthy of encouragement and praise!"

4. According to the objectives of your Movement, therefore, help, as best you can, that rural environment which is yours to become aware of its aspirations and its needs, to guide them in a Christian perspective, which alone gives them their true dimension. Help the young people of the countryside to incorporate into the fabric of their daily lives the demands of the Gospel, both in their personal spiritual life and in their family, social, and professional life. Help the farmers and all rural people "who live in contact with the majestic grandeur of nature," to...

[*Latin ed. p. 472*]

412 Acta Apostolicae Sedis - Commentarium Offlciale 5, to have "a soul attentive to the presence of God." Conscious of living thus under His benevolent gaze, be His living witnesses, rooted in faith, joyful in hope, and overflowing with charity, as true children of God. In expressing this paternal wish, which We love to entrust to the Virgin of Lourdes, We impart, with all our heart, a large Apostolic Blessing upon you all, dear sons and daughters of the Catholic Rural Youth, upon your devoted chaplains, and upon your families, as a pledge of abundant graces.

II TO THE FAITHFUL OF THE REPUBLIC OF COSTA RICA, NOW THAT THE SACRED MISSION IN THAT NATION HAS BEEN COMPLETED.

* Beloved Costa Ricans: It was on the twelfth of March of this year that,

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in a moving ceremony, before Our Lady of the Angels, in Her Basilica of Cartago, the general mission of Costa Rica was inaugurated. And from the afternoon of that Saturday, how many graces of God have descended upon your towns and homes! How many wonders within the depths of your souls! A beneficial aura of spiritual resurrection, from Limón to Cartago, has traversed the entire country: it has been raised up by the fervent preaching of the missionaries, and like a great blessing, it has passed these days, touching the spirit of many, clarifying the consciences of not a few, and kindling the fervor of all. How beautiful is your life, turned towards God! Congratulations, beloved Costa Ricans. Let us give thanks to the Lord for all the good of these months. You desire a word from your Father in Rome, and with pleasure We entrust it to the airwaves of the Radio, through which We also wish to convey Our affection to you. We seem to see you gathered around the altar, confirming your life's purposes in a sincerely Christian manner. The Lord has visited you in His great mercy, through the word of the Missionaries, which has fallen upon the fertile and good soil of your souls. We hope that this encounter of yours with Christ, truth and light,

5 Allocution addressed to farmers on November 18, 1959.

* On May 29th of the year 1960.

[*Latin ed. p. 473*]

"Acta Ioannis Pp. XXIII 473": The influence of the world, which will continue even after the mission, will remain in the depths of hearts, and will inflame them with faith, courage, and supernatural ideals, bearing fruit a hundredfold. Cultivate your faith, that faith which heroic missionaries from Catholic Spain brought to you, and keep it always alive through proper religious instruction. To compensate for the scarcity of evangelical workers, use wisely the means of spreading the truth, so that the insidious attacks of the "inimicus homo" may find the door closed to the sowing of ideas that could divide the unity of your Catholic heritage. You know well that it is not possible to maintain deep religiosity if spiritual life is not nourished by the frequent reception of the sacraments and the practice of sincere piety, if one does not strive for a continuous enrichment of ideas to constantly renew the spirit and offer new solutions to new problems. The present situation of society demands above all from every Catholic a solid religious faith and an enlightened moral conscience. When the masses awaken in all continents and technology revolutionizes ancient concepts, it is necessary to strengthen this faith in God and in Christ, in the Church and in its mission, through the open confession of the supernatural, through effusive charity for all, and through the desire for the renewal of structures in accordance with the Gospel. Always defend the Christian family as one of the strongest bulwarks against materialistic atheism. "There is no peace in hearts and in families," we wish to repeat to you what we once said to the peasants of Italia, "if the pursuit of earthly prosperity is not united with

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the holy fear of God, with respect for His eternal law, and with esteem for divine grace." That peace we ask of God for you. We will conclude, as Saint Paul says: "The Lord of peace give you peace in all times: and the Lord be with you always. Amen." May the Apostolic Blessing, which we impart with paternal affection from the bottom of our hearts to the Episcopate, the Clergy, in particular to the zealous Missionaries, and to the authorities and the Catholic people of Costa Rica, be the bearer of these gifts.

1 Allocution given on April 28, 1900.

2 Thess. 3:18.

[*Latin ed. p. 474*]

474 Acta Apostolicae Sedis - Commentarium Officiale III AD CHRISTIFIDELES AFRICAE DATUS, IN FESTO PENTECOSTES. * O, vos, fils de l'Afrique! Lors de la première Pentecôte, des hommes rassemblés à Jérusalem et appartenant à de nombreuses nations entendirent, dans leurs langues respectives, Saint Pierre et les Apôtres prêcher « les merveilles de Dieu »: c'était l'effet prodigieux de la venue du Saint-Esprit sur le Collège Apostolique. Aujourd'hui, c'est l'humble Successeur de Pierre qui est heureux d'accueillir avec bienveillance la demande qui Lui fut adressée par des stations émettrices d'expression française et de venir s'entretenir avec les fils de la noble terre africaine, comme jadis Pierre avec la foule qui entourait le Cénacle. 1 Bien que seul le son de Notre voix vous parvienne, sachez que Nous sommes également, par la pensée et par le cœur, au milieu de vous. Nous parlons de Notre demeure du Vatican, toute proche de la tombe de Saint Pierre, et Nous vous imaginons groupés un peu partout autour des postes récepteurs de radio, dans vos habitations, dans les missions, parfois en plein air, et attentifs à saisir Nos paroles. Quelle joie pour le Père Commun de vos âmes! Quelle joie aussi pour vous, Nous en avons la certitude! Remercions-en donc le Bon Dieu. Remercions également les artisans qui rendent possible ce doux entretien. L'Afrique est une terre profondément religieuse et bénie de Dieu. Est-ce la raison pour laquelle elle eut le bonheur de donner asile et protection au Saint Enfant Jésus lorsque la Sainte Famille fuyait le cruel Hérode? Bientôt après la Pentecôte, elle accueillait avec ferveur la semence chrétienne: et voilà qu'une troupe glorieuse de martyrs se lève, parmi lesquels brille d'un grand éclat Saint Cyprien; de florissantes communautés naissent sur les côtes méditerranéennes; le désert se peuple d'ermites tout occupés à combattre le démon par le jeûne et la prière, tel Saint Antoine; à Hippone, Saint Augustin dirige avec sagesse et science théologique l'église qui lui est confiée. Ensuite, la Providence permet que la lumière de la Foi chrétienne se raréfie, pour un temps, en plusieurs points du continent africain. Mais l'amour ardent de Jésus-Christ pousse bientôt des fils de l'Église vers ces

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régions qui ne connaissent plus * Die 5 Iunii a. 1960. 1 Act. 2, 11.

[*Latin ed. p. 475*]

Acts of Pope John XXIII, 475. Our good Savior has always favored them. The missionaries will spare no effort to bring to their African brethren the inestimable gift of the Catholic faith: neither separation from their homeland and family, nor hunger, nor thirst, nor sickness will make them renounce it. They will even be happy to shed their blood on a land that has become so dear to them. And behold, the blood of these martyrs, as in the early days of Christianity, gives rise to flourishing Christian communities: "The blood of the martyrs is the seed of Christians!" The Church welcomes these Christians of Africa with the same affection as all her other children, for she is the common homeland of souls. And, as Saint Paul reminded the Galatians, "You are all sons of God through faith in Christ Jesus. For all who have been baptized into Christ have been clothed with Christ; there is no Jew nor Greek, there is no slave nor freeman, there is no male and female; for you are all one in Christ Jesus." Galatians 3:27-28. The Catholic Church has the mission of progressively manifesting this profound unity of the human race. This responsibility falls upon the college of Bishops, who take the place of the Apostles, and especially upon Peter and his Successors, who have repeatedly demonstrated, throughout the centuries, their concern for Africa. We need not remind you of the important and recent Encyclical Letter *Fidei Donum*, by which Our immediate Predecessor directed the attention of the faithful "towards Africa, at a time when it is opening itself to modern life and is going through perhaps the most serious years of its millennial history." We simply wish to express to you once again, as We did recently on the occasion of the independence celebrations of Togo, Our great satisfaction in seeing the progressive realization of the attainment of sovereignty: the Church rejoices and trusts in the will of these young states to take the place that is rightfully theirs in the concert of nations.

3. But all the problems that are posed to them are not yet resolved. Each state will, in particular, strive to ensure the healthy development of its country, wisely taking into account the real possibilities, and above all, respecting the true spiritual values that are the very soul of a people. Now, the Catholic Church has received from her divine Founder a doctrine that allows her—while remaining on the moral plane.

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis - Commentarium Offlciale. The Church, remaining faithful to its spiritual and religious mission, and leaving to civil authorities full responsibility for their actions, happily responds to the serious problems of men. In this way, it makes available, disinterestedly and according to need, principles of action that are very useful for the development of individual, family, professional, civic, and international life. These

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norms are always inspired by respect for the dignity of persons, as well as by the requirements of the common good. Therefore, the Church welcomes with favor the efforts undertaken to promote justly the role of women, for which it itself works in every way. Likewise, in the face of the oppositions that sometimes arise, alas, even to violence, between the populations of the same country, the Church proclaims the superiority of the common good over legitimate private interests, and therefore, the renunciation by citizens of certain customs for the benefit of all their compatriots, and, furthermore, the sacrifices made by various countries, which are bound by geographical or economic imperatives, in favor of larger groups of states. This compels Us to reiterate to you that the Church is at home in Africa, as in any other part of the world. You certainly retain in your memory the day when Pius XII conferred the episcopal character for the first time upon African priests. Very recently, We ourselves consecrated in the Vatican Basilica African Archbishops and Bishops, thus giving to Our beloved sons of Africa pastors of their own race. We even had the satisfaction of appointing the first cardinal native to this continent, Our very dear son Laurian Rugambwa, Bishop of Rutabo. With the cardinal's purple, as you know, the new member of the Sacred College participates in the central government of the Church. But this new situation of the African Churches is only a stage. For a long time yet, they will need the fraternal help of the countries of the old Christian world. The Bishops whom We have just consecrated repeated to Us: "May the missionaries not leave us so soon!" Let Us therefore take advantage of this Message to widely echo this desire, which is both filled with gratitude and realism. Indeed, after the efforts made for the formation of the clergy, activities are urgently needed to make Christian lay people fully aware of their role in the Church and in society, and to enable them to fulfill it successfully: schools for catechists, schools for leaders for members of the Catholic Action and the labor union, centers of health and social instruction, Christian cultural centers for the elite.

[*Latin ed. p. 477*]

Acta Ioannis PP. XXIII 477. Nos sumus certi de omnibus iis bonis operibus quae in hoc sensu perficiuntur; Nos etiam cognoscimus omnes eas bonas voluntates quae, in hoc proposito, ad urgentem vocationem *Fidei Donum* respondere potuerunt, et Nos vehementer hortamur et paternaliter congratulamur operariis devotis istorum operum, ubi personale non Africanum praecipue utile est. Sic, iterum, super Africam spirat ventus Pentecostes. Hoc cogitabamus cum, nuper, de novis Episcopis quos vobis ddamus, emoliaveramus verba Pontificalis: "Accipe Spiritum Sanctum," (Accipe Spiritum Sanctum). Ex parte nostra, Nos non cessamus Dominum implorare ut super Ecclesiam Suam, in Africa et in toto orbe terrarum, Spiritum Sanctitatis Suae cum abundantia donorum Suorum infundat, "et renovatis faciem terrae," (et renovatis faciem terrae), "et nova

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erit facies terrae!" Vos, igitur, instanter rogamus, ad finem huius Nuntii, ut preces vestras ad nostras coniungatis: "O Spiritus Divinus, operamina Pentecostes novae in tempore nostro perfice; concede Ecclesiae Sanctae, congregatae in oratione unanime et ferventiori circum Mariam, Matrem Iesu, et ductae a Petro vivo in Successore eius, regnum Salvatoris Divini extendere, regnum veritatis, iustitiae, amoris et pacis."

4. In hac confidentia, vos omnes, per intercessionem Sanctissimae Virginis, et per omnes Sanctos Africanos, largam effusionem favorum caelestium invocamus; Nos eam invocate praesertim super humiles, super parvos, super eos qui in carne sua a morbo et fame affliguntur; super eos qui in iuribus fundamentalibus suis violati sunt. Nos etiam non obliviscimur eos qui cum zelo laborem dant ut Deum verum et vivum cognoscant et amant, Praelatos et Presbyteros, Religiosos et Religiosas devotos ad orationem contemplativam vel ad opera misericordiae, Catechistas strenuos, Milites actionis catholicae. De similibus, Deum imploramus pro auctoritatibus civilibus: Nos scimus onus quod super umeras eorum gravat in praesentibus circumstantiis, et pro eis robur, sapientiam et iustitiam petimus.

Ita, in corde nostro paterno, vos omnes congregantes, vobis omnibus Benedictionem Apostolicam nostram affectissimam indulgimus.

4. *Oratio pro celebrando Concilio Oecumenico.*

[*Latin ed. p. 478*]

478 Acta Apostolicae Sedis - Official Commentary on the WRITTEN NOTIFICATION SENT TO His Eminence, Most Reverend ELIJAH, Prefect, Cardinal DALLA COSTA, Archbishop of Fiorentino, CONCERNING THE CLOSURE OF THE CELEBRATIONS HELD TO COMMEMORATE THE FIFTH CENTENNIAL OF THE DEATH OF Saint Antoninus, Bishop and Confessor.

With sentiments of paternal joy, We desire to be present, through Our word of encouragement and blessing, at the conclusion of the celebrations held in Fiorentino to commemorate the fifth centenary of the death of Saint Antoninus Pierozzi. While We express Our satisfaction with the fervent tribute offered by these beloved sons to the great citizen and ancient Archbishop, who honored and sanctified his homeland, We wish to extend to them a paternal invitation to live with persevering commitment the generous intentions aroused by these solemn manifestations, and to cherish with love, together with the venerable remains of the glorious Saint, the precious legacy of doctrines and examples that He left for the common edification.

Reflecting on the life of Saint Antoninus, a Dominican religious, an outstanding ecclesiastical writer, and a zealous Bishop, it is pleasing to emphasize the aspect of his pastoral activity with the very words with which He outlined the program of their exalted ministry for the Bishops. "Bishops must be imitators of their fathers, that is, of the Apostles, in every sanctity;

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they must lead their flock with the example of their life, meditating, praying for the people, preaching to the nations, and governing them."

It is universally known how ardent was the apostolate of Saint Antoninus, and what benefits His word, His writings, and His actions brought to souls. During the years of his episcopal governance, He, being "a shepherd of the flock from the heart," reorganized the Florentine Archdiocese, carried out pastoral visits, was diligent in the improvement of morals, devoted Himself to the formation of the clergy and spiritual direction, and poured forth the treasures of His charity in works of assistance to the poor, the afflicted, and especially those afflicted by the plague.

May therefore the admirable example of this apostle of Fiorentino be...

1 Summ. Theol., Graz 1959, vol. III, title XX: De statu Episcoporum, chapter I, columns 1094-1096.

2 1 Peter V, 3.

[*Latin ed. p. 479*]

The Acts of Pope John XXIII, offering light and comfort to priests and religious in the exercise of the sacred ministry, and to all the faithful, an effective encouragement to the practice of excellent virtues for the constant perfection of their Christian life. With such paternal hope and in the consoling expectation of abundant spiritual fruits, We raise a fervent prayer to the illustrious Saint, the Patron of this beloved Archdiocese, that He may obtain from the Lord an outpouring of graces upon it, and We impart, from the heart, the Apostolic Blessing to you, beloved Son, Cardinal Anthony Bacci, to the Coadjutor Archbishop, to the clergy, to the people, and to all those participating in this centennial celebration. From the Vatican, May 6, 1960.

IOANNES PP. XXIII

II IIS. QUI, E VARIIS NATIONIBUS, INTERFUERUNT COETUI IN ARCHIOCENOBIO CASINENSI HABITO AD PACEM INTER GENTES AC FRATERNAM OMNIUM NECESSITUDINEM FOVENDAS.

Beloved Sons! We have learned that, at the invitation of the Association of French Veteran Priests, you, from your various homelands, have gathered together in common prayer for your comrades who have fallen in such great numbers in deadly battles. You will not be surprised that He who represents Christ on earth, the "Prince of Peace," wished to be present among you on this occasion, and that He chose an eminent member of the Sacred College, Cardinal Paolo Marella, to convey a paternal message from Him to you. How significant and full of promise is this moving encounter, animated by a common desire for peace and fraternity! What eloquent testimony of your deliberate will to overcome the divisions of the past in order to finally arrive at a true and definitive reconciliation! In the trials

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imposed upon you by the war, you have often demonstrated, with heroism, your spirit of self-sacrifice: now, strive to make the same effort to foster peace.

[*Latin ed. p. 480*]

Acts of the Apostolic See - Official Commentary • 480: A rapprochement of peoples who aspire to be delivered from the nightmare of war. Gathered near a celebrated sanctuary, imbued with the holy peace of Saint Benedict, in the shadow of that hallowed place sanctified by the presence of Saint Benedict – whom it was justly fitting to call the "Father of Europe" – may you renew within yourselves the love of concord and a firm resolution to work tirelessly for it. For Our part, We offer with great joy Our humble prayer to God, beseeching Him to instill in the hearts of all men this longing for true peace, which He alone can give: peace in souls, peace in families, peace in society, peace among nations, in accordance with justice.

2. Inviting you to join us in Our prayer, We invoke upon you, dear sons, upon your companions, and upon your respective countries, "the peace promised to men of good will," and We grant to you all, as a pledge of Our paternal benevolence, a special Apostolic Blessing.

From the Vatican, May 11, 1960.

3. IOANNES PP. XXIII

To the Most Reverend Bernard John, Archbishop of Utrecht, Cardinal Alfrink, concerning the celebration and radio broadcast of the hymn "Veni Creator" in seven cathedrals of Europe on the Sunday of Pentecost.

We have learned that you are, once again this year, celebrating the feast of Pentecost in union with the Catholic faithful gathered in various European cathedrals, around their venerable pastors, for a common supplication. On this occasion, We desire to address this message to you, which will be read on the air by you, and through the obliging cooperation of the radio services of Europe, and at the initiative of the Katholieke Radio Omroep: it will thus convey to all those who will be listening at that moment the assurance of Our cordial presence.

2. Cf. Homily of Pope Pius XI on the XIV centenary of the death of Saint Benedict: A. A. S., XXXIX (1947), p. 453.

3. Cf. Luke 2:14.

[*Latin ed. p. 481*]

Acts of Pope John XXIII, 481: This exceptional radio broadcast seeks to make palpable, despite distances, the unity of faith among Catholics, as a lasting effect of the descent of the Holy Spirit upon the Church: "For there is one Body and one Spirit, even as there is one hope, which you have received in Christ Jesus; one Lord, one faith, one baptism, one God

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and Father of all" (Ephesians 4:4-6). We are therefore moved to exhort, in particular, the communities of the faithful to whom such a broadcast is dedicated, to raise fervent supplications to God, that a new springtime may occur in the Church with greater abundance. Indeed, We expressed this desire not long before the conclave that was to place Our humble person upon the Chair of Peter: "The soul gains courage – We wrote then to Our Venerable Brother, the Bishop of Bergamo – in the confidence that a new Pentecost will give to the Holy Church, through its new Head and the reorganization of the ecclesiastical body, a new vigor for the triumph of truth, goodness, and peace." What was then a fervent desire of Our heart, Providence reserved for Us to realize in part, and We thank It for having allowed Us to carry out the initial steps of this program of renewal. Today, We earnestly request those who will hear this Message to unite their supplications with Ours for the success of the upcoming Ecumenical Council, for the establishment of a just peace among all nations, for the protection of the persecuted Church, and that charity may be perfected in the world among Catholics, the ultimate desire of Our Lord Jesus Christ, and a pressing invitation for Christians to realize unity. With the assurance that each will heed the call of the Common Father, We impart, with all Our heart, to you, very dear Son, as well as to the Prelates and the faithful who participate in this celebration, a paternal Apostolic Blessing, as a pledge of a great outpouring of grace. From the Vatican, May 18, 1960. IOANNES PP. XXIII. 1 Ephesians 4:4-6. 31 - ACTA, vol. II, n. 7. - June 27, 1960.

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE HOLY CONGREGATIONS

SACRED CONSISTORY CONGREGATION

I. PROVISIONS REGARDING CHURCHES

Most Holy Father, by Divine Providence, Pope John XXIII, through successive decrees of the Sacred Consistory Congregation, has deigned to provide new pastors for the following churches:

On December 14, 1959:

— To the Cathedral Church of Ruy Barbosa, newly erected, he appointed the Reverend Monsignor Epaminondas de Araujo, canon of the metropolitan Chapter of Paraíba.

On March 5, 1960:

— To the Metropolitan Church of Agram, he appointed His Excellency

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Father Francis Seper, hitherto titular Archbishop of Philippopolis in Thrace.

On March 28:

— To the Cathedral Church of Superior, he appointed the Reverend Monsignor George A. Hammes, Chancellor of the episcopal Curia of La Crosse.

— To the Abbey of the Blessed Virgin Mary, Help of Christians, of Belmont, belonging to no diocese, he appointed the Reverend Father Gualtiero Arturu Coggin, of the American Cassinese Congregation, O.S.B.

On March 31:

— To the Cathedral Church of Guaranda, newly erected, he appointed His Excellency Father Candido Rada, hitherto titular Bishop of Pinara.

On April 4:

— To the Cathedral Church of Covington, he appointed His Excellency Father Richard H. Ackerman, hitherto titular Bishop of Lares.

— To the Cathedral Church of Argyll and The Isles, he appointed the Reverend Stephen McGill, from the Archdiocese of Glasgow, rector of the College of St. Mary at Blairs.

On April 7:

— To the titular episcopal See of Adada, he appointed the Reverend Andrew Pailler, parish priest of St. Martin in the city commonly called Brest, in the Diocese of Quimper-Léon, whom he appointed as an Auxiliary to His Excellency Father Joseph Maria Martin, Archbishop of Rouen.

On April 9:

— To the titular episcopal See of Drusiliana, he appointed the Reverend Monsignor Joseph M. Cirarda Lachiondo, canon of the cathedral Chapter.

[*Latin ed. p. 483*]

The Sacred Consistorial Congregation, in Vitoria, appointed the Reverend Father Joseph M., Auxiliary to the Most Reverend Cardinal Bueno and Monreal, Archbishop of Hispalis, on April 19th. — The Reverend Father Brunon Pelaia, canon of the cathedral chapter of Cataca and Episcopal Delegate of the aforementioned archdiocese, was appointed Auxiliary Bishop to the titular episcopal see of Lamdia, "given from the seat" by the Most Reverend Father Raphael delle Nocche, Bishop of Tricarico, on April 20th. — The Reverend Father Arthur Szymanski, rector of the diocesan seminary of Tempice, was appointed Auxiliary Bishop with the right of succession to the titular episcopal see of Cerasunta, by the Most Reverend Father Jesus Villareal and Fierro, Bishop of Saint Andrew of Tuxtla, on April 23rd. — The Most Reverend Father Charles Gouvêa Coelho, formerly Bishop of Nictheroy, was appointed to the metropolitan see of Olinda and Recife. — The Most Reverend Father Anthony Almeida Moraes, formerly Archbishop of Olinda and Recife,

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was appointed to the newly erected metropolitan see of Nictheroy. — The Reverend Father Clement (formerly Joseph Charles) Isnard, of the Brazilian Congregation of the Order of Saint Benedict, was appointed to the newly erected cathedral see of Neo-Friburgo, on May 6th. — The Most Reverend Father Walmore Batti Wichrowski, formerly titular Bishop of Sanaven, was appointed to the newly erected cathedral see of Neo-Iguassu. — The Most Reverend Father Daniel Jacob Gercke, Bishop of Tucson, appointed the Most Reverend Father Francis Joseph Green, titular Bishop of Serrae, as Auxiliary Bishop with the right of succession, in the Proconsular region, on May 1st. — The Most Reverend Father Abel Ribeiro Camelo, formerly Bishop of Jataí, was appointed to the cathedral see of Goiânia. — The Reverend Father Armand Cirio, of the Congregation of the Oblates of Saint Joseph, from Asti Pompeia, pastor of the town commonly called "Apucarana," in the diocese of Londrina, was appointed to the newly erected cathedral see of Toledo in Brazil, on May 15th. — The Reverend Father David Picâo, archdeacon of the metropolitan chapter and chancellor of the archiepiscopal curia of Ribeirão Preto, was appointed to the newly erected cathedral see of São João in Brazil. — The Reverend Father Anthony Fustella, canon honorary of the metropolitan chapter of Medio-

[*Latin ed. p. 484*]

Acts of the Apostolic See - Official Commentary 484. In the city of Milan, the Archbishop and the rector of the archiepiscopal college, Saint Charles, on the 17th of May, appointed the Reverend Father Macarius Tinti, Episcopal Delegate and rector of the seminary of the diocese of Senigallia, to the cathedrals of the churches of Fabriano and Matelica, and also principally to the unit. On the 19th of May, to the cathedral church of Antigonish, the Reverend Father William Power, parish priest of the blessed Virgin and Martyr Barbara, in the city of Montreal. On the 25th of May, to the titular episcopal church of Philadelphia in Arabia, the Reverend Father Julian Groblicki, professor of pastoral theology in the metropolitan seminary of Cracow, whom the Most Reverend Father Eugenius Baziak, Archbishop of Lviv of the Latins and Apostolic Administrator of Cracow, appointed as his Auxiliary.

ZAMORENSIS-TACAMBARENSIS DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF DIOCESES.

Since ambiguities have arisen concerning the boundaries of the dioceses of Zamora and Tacámbaro, the Most Reverend Fathers, the Right Reverend Joseph Gabriel Anaya y Diez de Bonilla, Bishop of Zamora, and Joseph Abraham Martínez Betancourt, Bishop of Tacámbaro, requested that the Apostolic See arrange the boundaries of the parish commonly called Tancitaro, located within the territory of the diocese of Zamora, and the parish called Acahuato, within the boundaries of the diocese of Tacámbaro, in a

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more suitable manner. The Sacred Congregation Consistorial, considering the favorable opinion of the Most Reverend Father Aloysius Raimondi, titular Archbishop of Tarsus and Apostolic Delegate in the Mexican Territory, by virtue of the special faculties granted to him by His Holiness, our Lord Pope John, by the Divine Providence, Pope XXIII, deemed it fitting to grant the requested petition. Therefore, having obtained the consent of those who have an interest in this matter, or are presumed to have such an interest, by this Consistorial Decree, it is established and decreed that, in the future, the boundaries of the aforementioned parishes, commonly called Tancitaro and Acahuato, shall be defined by the territories of the municipalities now called Apatzingán and Tancitaro, with the boundaries of both ecclesiastical jurisdictions being altered accordingly. Furthermore, the Sacred Congregation Consistorial orders that the documents and records of the clergy, faithful, and temporal goods of the aforementioned territories be...

[*Latin ed. p. 485*]

The Sacred Congregation for the Propagation of the Faith, considering that matters pertaining to the Holy See should be promptly transmitted from the Curia to the dioceses to which they have been newly assigned, and from these to those to whom they pertain, has decreed that, with regard to the clergy, as soon as the present Decree has been put into effect, the clergy shall be considered incardinated in that diocese within whose territory they legitimately reside. For all of these matters, the aforementioned Sacred Consistorial Congregation appoints the Reverend Father Aloysius Raimondi as its executor, granting him the necessary and appropriate powers, including the power to delegate, for the purpose in question, any man holding an ecclesiastical office, with the obligation to remit to the same Sacred Congregation, as soon as it is permissible, an authentic copy of the completed execution. Concerning the matters above, the present Consistorial Decree shall be valid as if Apostolic Letters had been issued under the papal seal. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 6th day of the month of February, in the year 1960.

83 MARCELLUS Card. MIMMI, Bishop of Sabina and Mondella, Prefect of the Secretariat.

L. S.

Joseph Ferretto, Archbishop of Serdica, Secretary.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

PROVISIONS FOR CHURCHES

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His Most Holy Lord Pope John, by Divine Providence, Pope John XXIII, has, with the following churches, been pleased to provide them with new pastors, namely:

On April 2, 1960:

— He appointed the Most Reverend Mark Alaupovic, titular Bishop of Capitolias, as Apostolic Administrator *sede plena*, at the request of the Holy See, for the archdiocese of Serajevo.

On April 9:

— He appointed the Reverend Father Paul Zoungrana, of the Society of African Missions, as Prefect of the Metropolitan Church of Ouagadougou.

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - Official Commentary — Of the Metropolitan Church of Tananarivo, Most Reverend Jerome. Rakotamalala, a secular priest. — Of the Metropolitan Church of Abidjan, Reverend Bernard Yago, a secular priest. — Of the Cathedral Church of Miarinarivo, Reverend Francis Xavier Rajaonarivo, a secular priest. — To the titular episcopal see of Letaea, Reverend Anthony Galvin, of the Society of Missionaries of Saint Joseph of Mill Hill, whom he appointed as the Apostolic Vicar of the newly established Apostolic Vicariate of Miri. On April 13th. — Of the Cathedral Church of Multan, Reverend Aloysius Lewis Scheerer, O.P. — Of the Cathedral Church of Lyallpur, newly established, Most Reverend Francis Benedict Cialeo, formerly the Bishop of Multan. On May 3rd. — To the titular see of Uccula, Reverend Paul Ch'eng, a secular priest, whom he appointed as an Auxiliary Bishop to Most Reverend Thomas, Cardinal of Tiencin, the Apostolic Administrator of Taipei.

II. NOMINATIONS

By the decrees given below, the Sacred Congregation for the Propagation of the Faith, with its approval, has declared:

On November 20, 1969. — Reverend Father John of God Campuzano, O.F.M., Apostolic Prefect of Galápagos.

On December 11th. — Reverend Father John Chambón, O.F.M. Cap., Apostolic Prefect of Bossangoa.

On January 15, 1960. — Reverend Father John de Reeper, of the Society of Missionaries of Saint Joseph of Mill Hill, Apostolic Prefect of the newly established Apostolic Prefecture of Ngong.

On February 12th. — Reverend Father Peter Van Diepen, of the Order of the Eremite Brothers of Saint Augustine, Apostolic Prefect of the newly established Apostolic Prefecture of Manokwari.

On March 15th. — Reverend Father Gerard Legeland, C.SS.R., Apostolic Prefect of Weetebula.

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On March 29th. — Reverend Father Bartholomew Hanrion, O.F.M., Apostolic Prefect of the newly established Apostolic Prefecture of Dapang.

[*Latin ed. p. 487*]

The Sacred Congregation for the Propagation of the Faith 487 III PERTH – NOVAE NURSIAE. DECREE CONCERNING A CHANGE OF BOUNDARIES. For the good of souls, the Most Reverend Lord Abbot of the Nullius Diocese of Novae Nursia and the Most Reverend Archbishop of Perth petitioned this Sacred Congregation for the Propagation of the Faith, so that the parish, commonly known as "Southern Cross," be separated from the Nullius Diocese of Novae Nursia and incorporated into the Archdiocese of Perth. These petitions were received and approved by this same Sacred Congregation for the Propagation of the Faith, by virtue of the special faculties granted to it by the Most Holy Lord, Our Pope John, by the Divine Providence, XXIII, and the present Decree is ordered to be issued concerning the matter. Given at Rome, from the offices of this same Sacred Congregation for the Propagation of the Faith, on the 19th day of the month of February, in the year of Our Lord 1960. G. P. Card. AGAGIANIAN, Pro-Prefect. L. © S. f P. Sigismondi, Archbishop titular of Neapolis in Pisidia, Secretary. IV. THARES AND NONSENG. DECREE CONCERNING A CHANGE IN THE NAME OF THE APOSTOLIC VICARIATE. It has recently been proposed to this Holy Council, for the propagation of the Christian name, that, considering the present circumstances, the name of the Apostolic Vicariate of Thares should be changed, so that the same Vicariate shall henceforth be called Thares and Nonseng. Therefore, this same Sacred Congregation for the Propagation of the Faith, having heard the favorable opinion of the Most Reverend and Reverend Lord John Gordon, who manages the affairs of the Apostolic Delegation of Thailand and the Malay Peninsula, by virtue of the special faculties granted to it by the Most Holy Lord, Our Pope John, by the Divine Providence, XXIII, has deemed the proposed change to be opportune.

[*Latin ed. p. 488*]

The Acts of the Apostolic See – Official Commentary, number 488, having considered the matter, decreed that the Apostolic Vicariate of Thare should henceforth be called the Apostolic Vicariate of Thare and Nonseng, and this was done to complete the aforementioned decree. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 25th day of the month of March in the year of Our Lord 1960. G. P. Card. AGAGIANIAN, Pro-Prefect, and L. & S. t P. Sigismondi, titular Archbishop of Neapolis in Pisidia, from the Secretariat.

- RANGUNEN. - RANCHIEN.

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DECREE OF SEPARATION AND UNION

Since the dominion of the islands of Andaman and Nicobar, situated in the Bengalensi Gulf, has belonged to the Republic of India since the year 1947, and since most of the Catholics residing there are from India, prayers have been offered that the diocesan jurisdiction of those islands, which had hitherto been ecclesiastically subject to the Archdiocese of Rangoon in Burma, be transferred to the Archdiocese of Ranchi in India.

The Sacred Congregation for the Propagation of the Faith, graciously accepting these prayers, with the consent of the Most Reverend Archbishops of Rangoon and Ranchi, and with the favorable vote of the Most Reverend Apostolic Nuncio in the Republic of India, by virtue of special faculties granted by Our Most Holy Father John, by the Divine Providence, Pope XXIII, separated the diocesan jurisdiction of the islands of Andaman and Nicobar from the Archdiocese of Rangoon and permanently annexed it to the Archdiocese of Ranchi, and this was done to complete the aforementioned decree.

Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 11th day of the month of April in the year of Our Lord 1960. G. P. Card. AGAGIANIAN, Pro-Prefect, and L. & S. t P. Sigismondi, titular Archbishop of Neapolis in Pisidia, from the Secretariat.

[*Latin ed. p. 489*]

The Sacred Congregation of Rites.

VALENTINA.

CONCERNING THE CANONIZATION OF THE BLESSED JOHN OF RIBERA, CONFESSOR, PATRIARCH OF ANTIOCH, ARCHBISHOP OF VALENTINA.

ON THE QUESTION OF WHETHER, WITH THE APPROVAL OF TWO MIRACLES HAVING BEEN ESTABLISHED AFTER THE APOSTOLIC SEE HAD GRANTED VENERATION TO THE SAID BLESSED, IT IS SAFE TO PROCEED TO THE SOLEMN CANONIZATION OF HIM.

It has been providentially ordained by Divine Wisdom that, at no time in the Church of God, should there be lacking pastors of souls who restore morals and sanctify the flock entrusted to them. Among these, the Blessed John of Ribera deserves to be rightly numbered. He was born in Hispali in the year 1532, during the widespread rebellion of the Novatians, which had already devastated a large part of Europe. Nevertheless, he grew up in a family distinguished by its morals and ancestral traditions, among the most noble of all of Hispaniae, which had inherited a spirit of Christian charity and devotion to the Divine Eucharist. It is therefore not surprising that our Blessed One considered the Most Holy Eucharist as the foundation of his entire spiritual life and of ecclesiastical governance, establishing a center of ecclesiastical formation and piety, which has continued to nourish the

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archdiocese of Valentinam for three centuries. His parents did not allow their son to languish amidst the comforts and pleasures of a noble house; but first, they took care to cultivate him in the study of the humanities; then, they sent him to Salamanca, so that he might devote himself to philosophy and theology, in that most renowned university, whose theologians contributed greatly at the Council of Trident to resolving the most difficult questions concerning grace, and with Francisco de Vitoria, laid the foundations of Christian liberty and acute arguments, of the law of nations and of society. There, his spiritual guides were the Blessed John of Abula and Saint Peter.

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis - Commentarium Offlciale. He was from Alcantara, and among the professors of theology was Dominicum Soto, under whose guidance he obtained his doctorate in theology. He soon resigned from that university. He had been a praisworthy and diligent student, and as a professor, he was solid in doctrine and clear in exposition. He had scarcely reached his thirtieth year when he was appointed Bishop of Pacensis, and after a few years, although very unwillingly, he was transferred and promoted to the archdiocese of Valentia. It is worthy of note the letter that the Holy Father Pius V sent to him, in which he urged him to undertake this burden, because of the difficulties that the see was experiencing. To the evils that afflicted the Church because of the rebellion of the Novators, were added those presented by the Mahometans, whom they called "Moriscos," whose conversion to the faith was very difficult, and who, even after conversion, were often wicked. It is not difficult to steer a ship when the sea is calm and the wind is favorable, but in the midst of storms and raging winds, a wise and vigilant helmsman is needed. In a short time, Blessed [Alcantara] laid the foundation for the governance of the vast archdiocese of Valentia, which he governed for forty years. Here he exercised his apostolate, zealously pursuing the implementation of the decrees of the Council of Tridentini, binding the clergy more closely to himself through the celebration of seven diocesan synods; frequently visiting the parishes, and instructing the faithful, otherwise, through sacred preaching and catechesis, and joining himself to those who, at that time, excelled in holiness. He formed a close friendship with Saint Carolo Borromeo, in whom he was very similar. He contracted this friendship through another most illustrious man, distinguished by his holiness, Aloisium a Granata, the author of works on mystical theology and a most eloquent speaker. Saint Pius V called him "the light of all Hispaniae." The Blessed [Alcantara] himself was greatly esteemed in that seditious and turbulent region, which, thanks to his prudent governance, made considerable progress, and he gathered great respect for himself. Therefore, the King granted him civil jurisdiction as well, and even in fulfilling this duty, he demonstrated out-

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standing qualities of equanimity, vigilance, and firmness. The institution, called by some the "Patriarchate," founded by the same Blessed [Alcantara], which is a seminary and center of eucharistic worship, flourished for three hundred and fifty years in the city of Valentia, and continues to provide the Church with priests and to spread eucharistic piety. To foster and support ecclesiastical vocations, the constitutions of this Institute...

[*Latin ed. p. 491*]

The Sacred Congregation of Rites wrote in document 491, which is still in force. From this arose outstanding ministers of the Church, among whom were Cardinals and Bishops. Having diligently fulfilled his episcopal duties, he fell asleep in the Lord in the year 1611. After his death, the fame of his sanctity and miracles grew and spread so much each day that it was properly begun to proceed with his beatification. Regarding this matter, after heroic virtues and miracles were duly proven, Pope Pius VI, on September 18th of the year 1796, included him among the Blessed, as a new example not only of priestly life, but also of pastoral care and vigilance. When, however, new miracles attributed to the same Blessed were reported, Pope Pius XI, on November 25th of the year 1925, signed with his own hand a commission for the resumption of the cause of canonization. Subsequently, the apostolic processes were carried out regarding the asserted two miracles, which were approved by Pope John XXIII, during his blessed reign, on February 28th of this year, by a solemn decree. This is the only thing that remains: that the Cardinals of the Sacred Congregation of Rites, the Official Prelates, and the Consultor Fathers were asked whether they considered it safe to proceed to grant the honors of the Saints to the same Blessed. This was duly done, and they unanimously responded that it was safe to do so. The Most Holy Pope John XXIII hesitated to reveal his mind in this matter of such importance, so that he might, through prolonged prayers, seek light from the Father of Lights. Having done this, on this day, with the utmost sacred solemnity, he pronounced that it is safe to proceed to the solemn canonization of the Blessed John of Ribera, Confessor. He ordered that this decree be duly promulgated and recorded in the Acts of the Sacred Congregation of Rites. Given in Rome, on the 27th day of the month of April in the year of Our Lord 1960. 83 C. Card. CICOGNANI, Bishop of Tusculanus, Prefect. © S. Henry Dante, of the Secretariat.

[*Latin ed. p. 492*]

Acts of the Apostolic See - Official Commentary 492. SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES. I. DECREE ESTABLISHING A SUPERIOR INSTITUTE OF SACRED THEOLOGY, ATTACHED TO THE REGIONAL SEMINARY OF TANANARIVE, TO THE FACULTY OF THEOLOGY OF NAPLES. For a long time, the Apostolic See has considered it opportune to establish higher

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ecclesiastical schools on the large island of Madagascar, flourishing with a devout clergy, which would be able to promote sacred disciplines and to adorn chosen men, thoroughly versed in doctrine, with appropriate degrees. Now, as theological studies have been increasing daily in the Regional Seminary of Tananarive, the Sacred Congregation for Seminaries and Catholic Universities affiliated the theological studies of that same sacred institution to the Faculty of Theology of the Pontifical Gregorian University of Rome for a period of five years, on the twenty-fourth day of June in the year of Our Lord 1956, so that an academic degree of Bachelor of Sacred Theology might be conferred upon students who have successfully completed a four-year theological course, according to the program of studies approved by the same Sacred Congregation. When this has proceeded successfully, the same Sacred Congregation, fully concurring with the esteemed Superior General of the Society of Jesus, whose professors are entrusted with the Theological Studies of Tananarive, established and erected that Theological Studies as a "Superior Institute of Sacred Theology," which is declared to be affiliated with the Faculty of Theology of Naples, which, with the dedication of its esteemed members, will diligently promote the Superior Theological Institute of Tananarive, so that, under the guidance and authority of the Faculty, that Institute may be able to confer academic degrees, both the degree of Bachelor and the license of Sacred Theology, according to the approved statutes, to students, with all other matters to be observed according to law, especially those norms prescribed in the Apostolic Constitution "Deus scientiarum Dominus" and in the "Ordinations," concerning both teachers and students, and also concerning the scientific method to be diligently followed. Rome, from the offices of the same Sacred Congregation, on the twenty-eighth day of February, in the feast of Saint Matthias the Apostle, in the year of Our Lord 1960. [Signed] I. Card. PIZZARDO, Bishop of Albano, Prefect. [Signed] S. Dinus Staffa, Secretary.

[*Latin ed. p. 493*]

The Sacred Congregation for Seminaries and Universities 493 - II. DECREE: THE INSTITUTE OF MARIOLOGY IS CANONICALLY ESTABLISHED WITHIN THE THEOLOGICAL FACULTY OF (MARIANUM). The most holy Mother of Our Lord Jesus Christ has been praised by Catholic theologians throughout all the ages, explaining, elucidating, illustrating, and expounding the singular privileges of herself within the divine economy of salvation and grace. Zealous advocates of the Blessed Virgin Mary have existed for seven centuries within the Order of Servants of the B.V.M., whose Theological Studies in the Alma Urbe Apostolic See reached the height of the Theological Faculty at the end of the jubilee year of 1950, diligently and thoroughly investigating that theological field which is commonly called "Mariology," a name which is now bestowed

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upon the Faculty. Furthermore, in 1957, lectures were begun, reserved for students of the Order of Servants of the Blessed Virgin Mary within the Theological Faculty, for the benefit of all clergy, describing a broader curriculum of Mariological studies which is fully detailed in the articles 1 § 2; 30 § 1; 32 § 3 of the "laudable Statutes" of the Faculty, approved by the Apostolic See, with the Sacred Congregation for Seminaries and Universities expressing its strong approval. After three years of these lectures, with many students from both the clergy and laity participating, and with the joyful results of examinations and dissertations perceived, the same Sacred Congregation for Seminaries and Universities, willingly complying with the requests of the Superiors Major of the Order of Servants of the B.V.M., as well as the Directors of the aforementioned Faculty, for the glory of God O.M. and for the advancement of the sacred disciplines, hereby establishes and declares, for the present and for all time, the "Institute of Mariology" within the Theological Faculty called "Marianum," reserved for students of the same religious Order, which shall be open to all men studying Marian doctrines and investigations, and by which diplomas shall be lawfully conferred upon those who have completed the entire prescribed curriculum and who have passed the examinations, having presented a scientific dissertation; all other legal provisions being observed, especially those norms which were promulgated by the same Sacred Dicastery in the Apostolic Constitution "Deus scientiarum Dominus" together with the "Ordinations" and the "Statutes" of the Theological Faculty, which have been approved by the same Sacred Congregation. Given in Rome, from the offices of the Sacred Congregation for Seminaries and Universities, on the seventh day of March, in the year of Our Lord 1960, on the feast of St. Thomas Aquinas, Doctor Common.

83 I. Card. PIZZARDO, Bishop of Alba, Prefect.

83 s. Dinus Staffa, Secretary.

[*Latin ed. p. 494*]

494 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summons by edict concerning the nullity of marriage: GORITIEN, OR VENETIARUM (CAPPELLO - PODORIESZACH)

Since the actual place of residence of the Lady Anne Mary Podorieszach, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on October 10, 1960, at the eleventh hour, to discuss the matter and reach an agreement, or to subscribe to the following statement, and to set a date for

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the hearing of the cause before the Rota.

The question is whether the sentence of the Rota dated May 21, 1959, should be confirmed or overturned, in this case.

Those Ordinaries of the places, parish priests, priests, and faithful who have knowledge of the place of residence of the aforementioned Lady Anne Mary Podorieszach, ought to take care to inform her of this edictal summons, as far as possible.

* Henry Ewers,

From the Chancery of the Tribunal of the Sacred Roman Rota, May 18, 1960.

The place of current residence of Madame Anne Marie Podorieszach, defendant in this cause, being unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on October 10, 1960, at 11 o'clock, to agree upon the matter in question, or to subscribe to the following statement, and to set the date for the decision of the cause before the Rota.

Should the sentence of the Rota dated May 21, 1959, be confirmed or overturned, in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Anne Marie Podorieszach, should, insofar as possible, inform her of this summons.

[*Latin ed. p. 495*]

From the Roman Curia Diary, 495. DIARY OF THE SECRETARY OF THE ROMAN CURIA. By Apostolic Brief dated June 6, 1960, the Most Holy Father, Pope John XXIII, reigning happily, deigned to appoint Presidents of the following Pontifical Commissions for the preparation of the Second Vatican Ecumenical Council:

— Of the Pontifical Theological Commission: His Eminence, the Most Reverend Cardinal Alfred Ottaviani;

— Of the Pontifical Commission for Bishops and the Governance of Dioceses: His Eminence, the Most Reverend Cardinal Marcello Mimmi;

— Of the Pontifical Commission for Eastern Churches: His Eminence, the Most Reverend Cardinal Amleto Giovanni Cicognani;

— Of the Pontifical Commission for the Discipline of the Sacraments: His Eminence, the Most Reverend Cardinal Benedetto Aloisi Masella;

— Of the Pontifical Commission for the Discipline of the Clergy and the Christian People: His Eminence, the Most Reverend Cardinal Pietro Ciriaci;

— Of the Pontifical Commission for Religious Orders: His Eminence, the Most Reverend Cardinal Valerio Valeri;

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— Of the Pontifical Commission for Missions: His Eminence, the Most Reverend Cardinal Gregory Peter Agagianian;

— Of the Pontifical Commission for the Sacred Liturgy: His Eminence, the Most Reverend Cardinal Gaetano Cicognani;

— Of the Pontifical Commission for Studies and Seminaries: His Eminence, the Most Reverend Cardinal Giuseppe Pizzardo;

— Of the Pontifical Commission "de apostolatu laicorum in omnibus quae ad actionem catholicam, religiosam atque socialem spectant" (concerning the apostolate of the laity in all matters pertaining to Catholic action, religious and social): His Eminence, the Most Reverend Cardinal Fernando Cento.

Likewise, by Apostolic Brief dated June 6, 1960, His Holiness deigned to appoint His Eminence, the Most Reverend Cardinal Agostino Bea, to direct the Secretariat for the Unity of Christians for the preparation of the Second Vatican Ecumenical Council.

[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis - Official Commentary, with Brief Apostolic Documents: The Most Holy Father John XXIII, reigning happily, deigned to appoint: May 5, 1960. The Most Reverend and Venerable Monsignor Tinello Francesco, Regent of the Apostolic Chancery.

16 " " The Most Reverend and Venerable Cardinal Gaetano Cicognani, Protector of the "Religiosas Terciarias Capuchinas de la Sagrada Familia" (Madrid).

" " The Most Reverend and Venerable Cardinal Gaetano Cicognani, Protector of the "Religiosos Terciarios Capuchinos de Nuestra Señora de los Dolores" (Madrid).

20 " " The Most Reverend and Venerable Cardinal Alfonso Castaldo, Protector of the Sisters Catechists of the Sacred Heart (Casoria, Naples).

21 " " The Most Reverend and Venerable Cardinal Carlo Gonfalonieri, Protector of the Sisters of the Divine Love (Rome).

" " The Most Reverend and Venerable Cardinal Luigi Traglia, Protector of the Sisters Pious Workers of the Immaculate Conception (Rome).

" " The Most Reverend and Venerable Cardinal Alfredo Ottaviani, Protector of the Sisters of the Order of the Most Holy Savior and of Saint Bridget (Rome).

" " The Most Reverend and Venerable Cardinal Larraona Arcadio M., Protector of the Sisters of the Patronage of Saint Joseph (Saint Margherita di Mentana, Sabina).

" " The Most Reverend and Venerable Cardinal Larraona Arcadio M., Protector of the Institute "Betania del Sacro Cuore" (Vische Canavese, Ivrea).

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28 " " The Most Reverend and Venerable Cardinal Carlo Gonfalonieri, Protector of the Pious Sisters of the Presentation (L'Aquila).

June 7: The Most Reverend Monsignor Felici Pericle, General Secretary of the Pontifical Central Preparatory Commission for the Second Vatican Ecumenical Council. With documents from the Secretariat of State, the Most Holy Father John XXIII, reigning happily, deigned to appoint: May 19, 1960.

" " The Most Reverend and Venerable Cardinal Amleto Giovanni Cicognani, Member of the Sacred Congregation for Seminaries and Universities.

" " The Most Reverend and Venerable Cardinal Antonio Bacci, Member of the Sacred Congregation for Seminaries and Universities.

24 " " The Reverend Father Raffaele Pérez, of the Augustinian Hermits, Consultant of the Sacred Congregation for Rites (First Section - for Causes of Beatification and Canonization).

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[*Latin ed. p. 497*]

Year and Volume LII (Series III, Volume II) - No. 8, July 18, 1960.

ACTA APOSOLICAE SEDIS, Official Commentary.

ACTS OF POPE JOHN XXIII DURING THE SOLEMN CANONIZATION OF BLESSED JOHN OF RIBERA, CONFESSOR, IN THE BASILICA OF THE VATICAN, ON THE TENTH OF JUNE, A.D. 1960, DURING THE FEAST OF THE MOST HOLY TRINITY.

In response to a pressing request, made through the Advocate of the Sacred Congregation, by the Most Eminent Caietano, Cardinal Cicognani, Prefect of the Sacred Congregation of Rites, the Reverend Father Hamlet Tondini, Secretary for Briefs to Princes, in the name of His Holiness, replied as follows:

It is certainly known to you how greatly the Supreme Pontiff desires that Blessed John of Ribera, Patriarch of Antioch and also Archbishop of Valencia, be enrolled among the Saints in Heaven. Although not long ago, He introduced another holy Prelate, namely Gregory Barbarigo, the first Bishop of Bergamo, and then of Padua, into the number of the Saints, nevertheless, the Vicar of Christ believes that it is highly beneficial for all to consecrate this man, who is adorned with every virtue. For, since the salvation of the Christian multitude is chiefly found in the diligent and watchful care of Bishops, it cannot be doubted that He will be very pleased if, to the Bishops of dioceses, upon whom so many and such great burdens are placed in these our days, certain supports and incentives to virtue are extended from Heaven. And indeed, Blessed John of Ribera so held the highest office of the sacred rites among the people of Pacenses and Valentinos, that all, even the Bishops of our time, seem to be able to draw from his presence and living example. For, the people entrusted to him showed their love in every way: through constant instruction in the Catholic truth; through the

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formation of priests for doctrine and holiness; and through the founding of new seminaries and the care of students, in all numbering 32.

[*Latin ed. p. 498*]

498 Acta Apostolicae Sedis - With its sections filled with learned material; with the celebrated diocesan Synods held seven times; with the diocese's curia repeatedly examined for its service; and especially with the singular examples of virtue exhibited at all times, this is undoubtedly the path and the reasons by which the pastoral office can be sustained, so that, as in ages past, so also in our own, the salvation of the Christian people may be promoted with abundant fruit. From these things, one can certainly see how much this honor and ornament of the Episcopal order pleases the August Pontiff, namely, the blessed John, redeemed by immortal glory, to present to the sacred Pastors of the entire world as an example to be imitated. Before, however, he accomplishes this through his authority, he desires that all those present here earnestly pray to God, using the intercession of the Virgin Mary, Mother of God, and of the entire heavenly Court. After the chanting of the Litany of the Saints, the aforementioned Reverend Lord responded to the repeated and urgent request: "As you have earnestly requested that the highest honors of the triumphant Church be bestowed upon the blessed John of Ribera, although the August Pontiff intends to do so, this matter must still be postponed for a time, according to established custom, so that those who are present at this solemn occasion, having turned more humbly to supplications, may obtain the light of the Holy Spirit." After fervent prayers, the aforementioned Reverend Lord received the third urgent request with this response: "Let all who are present in body and mind be attentive to that decree which the Supreme Pontiff will soon announce." Therefore, let the dioceses of Pacensis and Valentina rejoice, because they have been governed by such a distinguished Pastor; let all of Hispania rejoice, which is the mother of so many holy men, because a new star has been added to its sky today; and finally, let the Bride of Christ, the Church, rejoice, with the hope that, with the new celestial advocate interceding, the success of her flock will increase everywhere. After the hymn "Veni, Creator" was sung, the Supreme Pontiff, seated in the Chair and wearing the mitre, solemnly pronounced the following formula of canonization: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Our own: after mature deliberation, and by divine..."

[*Latin ed. p. 499*]

Acta Ioannis PP. XXIII, 499, having been more frequently requested, and with the counsel of the Venerable Brothers, Our Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church, residing in the City, We

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declare and define Blessed John of Ribera to be a Saint, and We add him to the catalogue of the Saints: We decree that his memory should be observed each year on the anniversary of his birth, namely, on the sixth of January, among the Saints, both Popes and Confessors, with pious devotion. In the name of the Father, and the Son, Jesus Christ, and the Holy Spirit. Amen. Then, with the Most Blessed Father presiding, the hymn *Te Deum* was sung by the entire clergy and the people; afterwards, before the Pontifical Mass, the following HOMILY followed from Our Most Holy Lord:

Venerable Brothers, beloved sons, that the most august dogma of the Holy Trinity, which the Catholic Church reverently observes in all parts of the world, through sacred rites and ceremonies, is, indeed, the greatest of all things that we can profess with a reverent heart; for We believe, without doubt, that it is both the origin and the foundation of all other doctrines, and the source of all graces. Furthermore, through this dogma, which, when contemplating it in heavenly seats, we shall enjoy eternal blessedness, our minds are nourished with the sweetest of food; and since God has willed that our society should be united with the Father and the Son, Jesus Christ, it necessarily follows that, while we live our lives on earth, we should, as far as our mortal nature allows, follow the likeness of God Himself, to whom we were created. For these reasons, We believe it is fitting that, on this most solemn feast day, We have decreed that a son of the Church should be honored by the citizens of this blessed homeland. For who would not consider this a perfect work of the Trinity?

[*Latin ed. p. 500*]

500 Acta Apostolicae Sedis - Could this be a specimen of that obedience, so that mankind might venerate the Trinity? Indeed, those who have given the name Christ consider him a holy man, who, with the firmest faith, served his Founder, God, with integrity of life and actions, as if in the office of a worshiper. Surely, no one doubts that John of Ribera, whom we soon adorned with the insignia of the Celestial, was marked and distinguished by these signs; in him, faith was not only the seed of his own sanctity, but also the principle from which arose a keen and vigorous care for the salvation of others. Born in Hispali, in Spain, to parents no less renowned for their observance of the Christian religion than for the antiquity of their lineage, from his earliest childhood he was distinguished by a singular piety towards God, which, by constant prayer and diligent study, and by his frequent discussions of heavenly matters, grew more and more intense. As he grew older, his desire to learn about the faith became more and more fervent. Therefore, with great diligence, in the renowned Athenaeum of Salmanticensi, the most famous in the world, he devoted himself not only to the humanities and liberal arts, but also to canon law; but above all, he always sought to delve deeply into matters concerning our religion. And as these truths of his mind became more manifest, his spirit rejoiced all

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the more, and his striving towards God became greater. But while pursuing these studies, not a few snares were laid against his innocence, as well as against the Christian faith. As far as the integrity of his life was concerned, he detected them immediately and resolutely overcame them, whether by distancing himself from his classmates, who were led astray by the allurements of pleasure, or by deepening his contemplation of divine things. As for the opposing snares of faith, at a time when the followers of Luther were arrogantly mixing everything together, he, filled with great horror, as if thieves were stealing the most precious treasures, kept himself far from those who boldly or maliciously spread poisonous notions about divine matters. Anyone who considers all these things will surely not be surprised that a man so excellent in mind and character was called to more important duties, and even less that he cultivated these duties with such abundant fruit. For in truth, after the sacred

[*Latin ed. p. 501*]

The acts of Pope John XXIII, page 501, state that the discipline to be introduced in the University of Salamanca was entrusted to him, first for the Church of Badajoz, and then for the Church of Valencia; he governed both with incredible prudence; nevertheless, Valencia benefited much more from his sanctity and counsel, since he encountered greater difficulties there. In those places, he explored every possible avenue to lead the clergy and the people to a stricter way of life, one that was entirely in accordance with the Christian profession. At first, in order to benefit the multitude of the faithful, he frequently spoke to them about divine matters with a simple and straightforward manner; he taught the children the elements of Catholic doctrine, even in the streets; he patiently listened to those who were willing to hear in the sacred buildings; and he often personally brought the Holy Body of Christ as Viaticum to the dying. Then, he devoted extraordinary effort and diligence there, in order that the priests might emerge from the common life into a holier one: often he accompanied them in prayer, sometimes he wrote to them, urging them to establish longer prayers, to persevere in difficult matters, and to maintain harmony through counsel, reason, and argument; and furthermore, in order to approach the matter from a higher starting point, he founded a sacred college, which he endowed with the most excellent laws. In order that the clergy and the people might more easily avail themselves of religious benefits, he pursued those paths that were seen to be suitable at all times, and he frequently visited the courts of his jurisdiction for the sake of his office, and he convened seven diocesan synods, in which he addressed the most important matters of doctrine and discipline, with a view to the salvation of souls. Having considered the constant and most holy cares and efforts of this prelate, anyone can easily see how much the Catholic faith has grown in Badajoz and Valencia, under the leadership

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and guidance of John. However, the labors so strenuously undertaken by him were, above all, credited to the benefit of the people, because his sanctity inspired their lives; this was declared first by his most fervent piety towards God, especially in the Sacrament of the Eucharist, and then by the clear testimonies of his virtues, especially his humble and modest nature, and his singular dedication to poverty. Furthermore, the faith and piety that he demonstrated throughout his life...

[*Latin ed. p. 502*]

Acts of the Apostolic See - Official Commentary 502, there was fervor, as he was dying, as if in a mirror he saw: indeed, when he first saw the Holy Body of Christ, brought to him as Viaticum, although he was already weakened in strength, he nevertheless rose from his bed, and lying on the ground, he professed his Catholic faith with a fervent mind. Indeed, that man was the exemplar of all virtues, whom the most august Trinity seems to present to us today from the sublime heavens as one of its most perfect works; indeed, that man was the prince of all virtues, whose footsteps we urge all, both the entire Christian people and especially the sacred Pastors, to follow. Therefore, let those who have been strengthened by the sacrament of Baptism, value the gift of the Christian faith not only as something of great worth, and love it more than their own eyes, but also let them be so affected in their hearts, that they would rather suffer any loss, and even lose their lives, than betray it by casting aside this pledge of eternal salvation. In these our times, as everyone sees, the faith of Catholics is threatened in many ways. It is threatened most of all by every kind of deceit, which sometimes comes from opinions about religious matters, propagated either by words or by books published, and sometimes by the corrupt morals of the crowd, which, unrestrained, like serpents, distort not only the discipline of life, but also the minds, especially those of young people, from right reason. It is also threatened, alas, by open force, in not one place. And while we ponder these things, we cannot restrain our thoughts from turning to those afflicted and therefore beloved regions, where those who hold dominion over the empire, openly declaring war against God as the most heinous enemy, seek to uproot the faith from the hearts of those who are enrolled in the army of Christ: now inflicting violence upon them, sometimes with their hands, sometimes by seizing their strength through deceit, through threats, or through coercion. O, how we embrace you, our children, with love and concern, to whom it has been given (for Christ, not only to believe in him, but also to suffer for him).

[*Latin ed. p. 503*]

Acta Ioannis PP. XXIII, 503: "Carissimi filii, imploramus vos, in hoc bello, ne succumbatis: vobis, qui tam gloriosamente combattete, est presente il Benevolo Dio di tutti i genitori, è presente la Madre amantissima Chiesa.

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Noi siamo presenti, e tutti i vostri fratelli, tutti rivolti in preghiera e supplica; così che possa certamente accadere che possiate usare queste parole: 'Infatti, non siamo meno zelanti di quei giovani, che, immersi nelle fiamme, hanno vinto le bestie, e, con una madre forte e un sacerdote più forte, si sono offerti ai pericoli con animo ardente, e hanno reso chiaro e manifesto che la fede è una cosa tra tutte che nessuna forza può sconfiggere.' Tuttavia, ovunque vogliate che la vostra anima sia, carissimi figli, è necessario che, prendendo esempio dal santo Giovanni de Ribera, onoriate la vostra fede più che con parole, con tutta la condotta della vostra vita; perché, se vogliamo avere una fede radicata, abbiamo bisogno di una vita pura, che mantenga lo Spirito, da cui dipende tutta la forza della fede. È impossibile, infatti, se avete una vita impura, non vacillare nella fede. Dopo aver detto questo, ora la nostra mente, quasi per suo proprio corso, ritorna al dogma augustissimo della Santissima Trinità, il cui lume divino illumina solennemente questo giorno; e da questa Trinità, nella quale la nostra fede si fonda unicamente, e da cui la nostra salvezza dipende unicamente, insieme con tutta la Chiesa, preghiamo: "O Dio, sempre potente, che hai dato ai tuoi servi di riconoscere, nella vera fede, la gloria dell'eterna Trinità, e di adorare l'unità nella potenza della tua maestà, ti preghiamo, che con la fermezza di questa stessa fede, possiamo essere sempre protetti da tutti i pericoli? Amen."

4, 5: *Greg. Naz. Oratio V, contra Iulianum I I*, PG, 35, col. 715.

5: *S. Io. Chrysost., De verbis Apostoli...*, PG, 51, col. 280.

6: *Oratio e Missa SS. Trinitatis*.

[*Latin ed. p. 504*]

Acta Apostolicae Sedis - Official Commentary 504. APOSTOLIC CONSTITUTIONS CONCERNING CHURCHES IN THE CITY. THE CHURCH OF ST. ANDREW THE APOSTLE, LOCATED IN THE GARDENS, WHICH, DUE TO ITS MINOR DIGNITY, IS ORNAMENTED AS A BASILICA, IS RAISED TO THE HONOR OF A CARDINALITIAL TITLE. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION: Since it is Our intention that some of the esteemed men who will soon receive Holy Orders may be admitted to the College of Cardinals, and that to each of them, according to custom, a title be assigned from among the most distinguished churches of the Roman city, and since these sacred edifices are now insufficient to accommodate the increasing number of Cardinals of the Holy Roman Church, We have decided that other churches should also be adorned with the same honor, namely, those which either shine with the antiquity of time and the splendor of art, or are associated with the memory of illustrious saints and men. Among these churches, certainly, must be included the church of St. Andrew the Apostle, commonly called "delle Fratte," which is adorned with singular magnificence, both within and

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without, and which is presently celebrated for the most remarkable image of the Virgin Mary, known as the "Miraculous," before which Alfonso of Ratisbon, who was previously a Jew, after being cleansed by the sacred baptism, converted to the true religion of Christ and clearly saw the Queen of Heaven manifest herself there. Nor should it be overlooked the pastoral work diligently carried out there by the beloved sons, members of the Order of the Minim Friars, to whom it has always been a matter of the greatest concern, whether it be the worship of the Blessed Virgin or the preservation of the faith of the Christian people and the proper conduct of the faithful entrusted to them. Wherefore, by Our apostolic and supreme authority, We raise the curial church of St. Andrew the Apostle in the Gardens to the rank and dignity of a Cardinalatial Presbyteral title, granting all the rights and privileges that churches of the same rank possess in the city, notwithstanding any contrary provisions. We decree that these Our Letters be read by the one who is presently in charge of the aforementioned church of St. Andrew "in the Gardens," to the clergy and the people, on the first day of the feast that is to be celebrated by order. It shall be his duty to inform the Sacred Consistorial Council promptly of the perfect execution of Our Letters. We will and declare that these Letters are now and forever effective; so that those things which have been decreed by them may be religiously observed by those to whom they pertain, and thus obtain their full force. The validity of these Letters shall not be hindered by any contrary prescriptions of any kind, since by these Letters We derogate from all such. Therefore, if anyone,

[*Latin ed. p. 505*]

By any authority, whether knowingly or unknowingly, if anyone acts against these decrees, or if We have decreed anything to the contrary, We command that it be declared entirely null and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to them if they were presented in person. Whoever shall disregard or in any way despise Our decrees in general, let him know that he will incur the penalties prescribed by law, which are imposed upon those who do not obey the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twelfth day of the month of March, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate.

IACOBUS A. Card. COPELLO

MARCELLUS Card. MIMMI

-S. R. E.

Cancellarius S. Congr. Consistorialis

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a Secretis
Hamletus Tondini
Apostolic Cancellary
Bernardus De Felicis, Proton. Apost.
Caesar Federici, Proton. Apost.
Loco © Plumbi
In Ap. Cane, tao., vol. GII, n. 81.

II URBIS TEMPLUMS.

ANDREAE APOSTOLI IN URBE, QUOD POPULUS DE VALUE COGNOMINARE CONSUEVIT, AD DIGNITATEM TITULI PRESBYTERALIS CARDINALICII EVEHITUR.

IOANNES EPISCOPUS SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Since it is the ancient custom and practice of the Church that those whom the Supreme Shepherd of Christians has admitted into his Senate and clothed in purple, the Cardinals, are honored with the title of one of the most important temples in Rome, and since, as the number of these sacred Princes has increased, the temples that are customarily assigned to them as titles are no longer sufficient for all, We have also decided that the temple of St. Andrew the Apostle, which exists in Rome, and which the people of delia Valle are accustomed to call, is worthy of being raised to the dignity of a titular cardinalship. For it not only possesses great majesty and amplitude, and is worthy of the glory of Rome, but also, by its monuments and signs...

[*Latin ed. p. 506*]

The Acts of the Apostolic See – Official Commentary 506, concerning conspicuous and most illustrious tombs of Pontiffs, and especially the memories of the most venerable martyrs, namely Andrew, the Apostle of Christ, and Sebastian, whose blood adorns this city. Furthermore, praise is due to more recent times, when the same temple of St. Vincent was frequented and illuminated by the piety of St. Vincent Pallotti, ornament and glory of the Roman clergy. Therefore, the sacred edifice of St. Andrew of the Valley, which for centuries has been wisely administered and is now governed by certain members of the Regular Clergy, we reduce to the order of temples which are commonly granted to Cardinals as titular churches, granting appropriate rights, honors, and privileges, notwithstanding any contrary prescriptions. Moreover, we wish that these

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Letters of Ours, upon being received, be read by the one who currently presides over the aforementioned temple of St. Andrew, to the clergy and the people, and that they observe the feast day by order. After the matter has been concluded, prompt notification of this shall be given to the Sacred Congregation of the Consistory. We will and order that these Letters be effective now and in the future; in such a way that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever shall be able to oppose the efficacy of these Letters, since through these Letters we abolish all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared utterly void and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of the one holding the highest ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if the original were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twelfth day of the month of March, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate. JAMES A. Cardinal COPELLO, Secretary of the Sacred Roman Ecumenical Council. MARCELLUS Cardinal MIMMI, Secretary of the Sacred Consistorial Congregation. Hamletus Tondini, Regent of the Apostolic Chancery. Bernardus De Felicis, Apostolic Protonotary. Caesar Federici, Apostolic Protonotary.

[*Latin ed. p. 507*]

Acta Ioannis PP. XXIII, 507, III. URBAN TEMPLES. THE CHURCH OF SAINT ANTHONY OF PADUA IN THE CITY IS RAISED TO THE RANK OF A CARDINAL TITULAR CHURCH. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT.

Among the ornaments of the Roman See, the most ancient presbyteral titles and diaconies must be counted, which Our Predecessor Popes have always diligently preserved and assigned to the Cardinals of the Holy Roman Church, with this very purpose in mind: not only to preserve the memory of past times, illustrious by the victories of the martyrs, until our own age, but also so that the Roman Church, as it is renowned for the glory of the Apostles, may also be adorned by the ministry of the Cardinals. However, since the number of titles in the Senate of the Cardinals is currently an odd number of those existing in Rome, We have decided, among other things, to raise the church of the Most Holy Trinity, dedicated to Saint

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Anthony of Padua, near the Lateran, which has already been elevated to the dignity of a minor basilica, to the rank and honor of a presbyteral titular church, because it is a sacred place dedicated to a man of the most illustrious sanctity and reputation, where a school is devoted to the cultivation of sacred disciplines, pious associations of various kinds flourish, and a celebrated community of the Order of Friars Minor gathers. Therefore, We grant to this church, by Our supreme authority, the honor and dignity of a presbyteral titular church, with all the privileges that are rightfully or customarily enjoyed by the other titular churches in the city, without any exception to the contrary. Furthermore, We wish that these Letters of Ours be read by the one who is currently in charge of the church of Saint Anthony of Padua in the city, before the clergy and the people, as soon as they are assembled for the celebration of a mandatory feast day in the sacred building. After having duly done so, he will take care to promptly send a notification to the Sacred Congregation of the Consistory. We wish these Letters to be effective now and in the future; in such a way that those things which are decreed by them will be religiously observed by those to whom they pertain, and thus obtain their full force. The effectiveness of these Letters will not be hindered by any prescription of any kind, since by these Letters We abolish all that might be contrary to them. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We declare that such action is entirely invalid and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of these Letters, whether printed or handwritten, which bear the seal of the one who holds the highest ecclesiastical dignity, and which are signed by a public notary, are to be considered valid.

[*Latin ed. p. 508*]

508 Acta Apostolicae Sedis - Official Commentary: The same faith must be held regarding these matters, if it were demonstrated. Whoever, in general, disregards or in any way condemns Our decrees, let him know that he will incur the penalties legally established for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twelfth day of the month of March, in the year of Our Lord nineteen hundred and sixty, in the second year of Our Pontificate.

IACOBUS A. Card. COPELLO

MARCELLUS Card. MIMMI

S. R. E.

Chancellor of the Sacred Congregation Consistorial, Secret.

Hamletus Tondini, Apostolic Chancellor

Bernardus De Felicis, Apostolic Protonotary

Caesar Federici, Apostolic Protonotary

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In Ap. Cane, tab., vol CII, n. 78.

IV URBIS TEMPLUMS.

FRANCIS OF ASSISI IS RAISED TO THE DIGNITY OF A CARDINAL TITLE AT THE CHURCH OF THE MOST HOLY MARY IN THE CITY.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION:

Since We are mindful of the special needs that have arisen in our time, and for the benefit of the holy Church and Our assistance, We have decided to increase the number of Cardinals, and We have considered that some churches existing in Rome, which are either distinguished by ancient constitutions, or by the memory of holy men, or by the labor and piety of religious men, should be included among the oldest titles, so that, following the example of Our predecessors, We might assign these titles to Cardinals of the Holy Roman Church.

Among these, We deem it fitting to include the church of St. Francis of Assisi, dedicated to the Most Holy Mary, located on the other side of the Tiber, which the members of the Order of Friars Minor, who will undertake the care of souls in Rome, erected from the foundations in the twelfth century, with the order of Our predecessor, Gregory IX, in the buildings and hospice of St. Basil, which were then old and deserted. For it was there that the blessed Francis and his brothers often visited Rome, using the hospitality of the Benedictine monks.

[*Latin ed. p. 509*]

Acta Ioannis Pp. XXIII 509, of which still exist most evident monuments. Therefore, to this temple, renowned for the glory of the saints, the piety of the people, and the care of souls, which the Most Holy Pope Pius X ordered to be built in the year of Our Lord 1906 and assigned to the members of the Order of the Friars Minor for its administration, we, by Our supreme authority, grant the title of Presbyteral Honor, with all the privileges that others enjoy in the City by right or custom, notwithstanding any contrary provisions. Furthermore, We wish that these Letters of Ours be read before the clergy and the people, when they are gathered in the sacred edifice on a day of obligation for the celebration of a feast. After having duly performed this task, he will take care to send a notification to the Sacred Congregation for the Consistory. We wish these Letters to be effective now and in the future; in such a way that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, can obstruct the effectiveness of these Letters, since through these Letters We annul all that is contrary to them. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it

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be declared entirely void and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were presented. Let all know that if anyone should despise or in any way reject Our decrees in general, they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twelfth day of the month of March, in the year of Our Lord 1966, in the second year of Our Pontificate.

IACOBUS A. Card. COPELLO
8. R. E.
Cancellarius
MARCELLUS Card. MIMMI
8. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolic Cancellariam Regens
Bernardus De Felicis, Proton. Apost.
Caesar Federici, Proton. Apost.
Loco
© Plumbi
In Ap. Cane, tab., vol. GII, n. 79.

[*Latin ed. p. 510*]

510 Acta Apostolicae Sedis - Official Commentary V. THE TEMPLE OF SAINT JOACHIM IN THE CITY, NEAR THE FIELDS, IS ELEVATED TO THE RANK AND DIGNITY OF A CARDINAL TITULAR CHURCH. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE, Following the custom of the Roman Pontiffs, who in past times have been accustomed to enrich and adorn with honors the churches existing in the City, We too have deemed it fitting to elevate certain Roman churches to a higher dignity, so that the Sacred Roman Church may assign them to Cardinals as titular sees. Among the number of such churches, it pleases Us to include that of Saint Joachim the Confessor, located in the area known as the Fields, which all the faithful of the Catholic world have magnificently erected in the City, as a monument to the fiftieth anniversary of the consecration of Our Predecessor, Pope Leo XIII. Furthermore, it is to be noted that in the same church, entrusted with pastoral care by the Most Holy Redeemer, there is the primary seat of a pious Sodality dedicated to the perpetual adoration of the august Sacrament, and the Archsodality of the Most Sacred Heart

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of Jesus. Therefore, by Our apostolic and supreme authority, We elevate the aforementioned church of Saint Joachim the Confessor to the rank and dignity of a Cardinal Titular Church, and We grant to it all the rights and privileges that churches of similar standing possess in the City, without prejudice to anything to the contrary. We decree that these Our Letters, upon being received, be brought to the attention of the clergy and the people by the one who is presently in charge of the aforementioned sacred church, on the first day of the obligatory feast, and that the same person be charged with promptly notifying the Sacred Consistory of the execution of these Letters. We intend that these Letters be effective now and in the future; so that those to whom they pertain may religiously observe what has been decreed herein, and thus may they obtain their full effect. The validity of these Letters shall not be hindered by any prescription of any kind, since by these Letters We annul all that is contrary. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, should act contrary to what We have decreed, We command that such action be declared entirely void and of no effect. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, copies of these Letters, whether printed or handwritten, bearing the seal of a person of standing in ecclesiastical dignity, and signed by a public notary, are to be considered valid.

[*Latin ed. p. 511*]

Acta Ioannis PP. XXIII 511: The very same faith must be held, if it were demonstrated. Whoever, in any way, disregards or condemns our decrees, let him know that he will incur the penalties established by law, for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twelfth day of the month of March, in the year of Our Lord nineteen hundred and sixty, in the second year of Our Pontificate.

IACOBUS A. Card. COPELLO
f£ MARCELLUS Card. MIMMI
S. B. E.
Cancellarius S. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolic Chancery
Bernardus De Felicis, Proton. Apost.
Caesar Federici, Proton. Apost.
Loco & Plumbi
In Ap. Cane, tab., vol. C II, n. 80.

VI URBIS TEMPLUMS.

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IOANNIS BAPTISTAE FLORENTINORUM IN URBE AD DIGNITATEM TITULI PRESBYTERALIS CARDINALICII EVEHITUR.

IOANNES EPISCOPUS SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Among the sacred places that arise from the soil of Rome, which, with their majesty and dignity, perpetually celebrate the venerable religion of the City, a prominent place is held by that which, in the Region of Pons, near the banks of the Tiber, Pope Leo X, Our Predecessor, ordered to be erected in honor of St. John the Baptist, and of the martyrs Cosmas and Damian, with the intention of fostering the excellent Christian faith of the Florentines residing in Rome, especially those gathered together in the Pious Society. Its increased renown is either due to the fact that the most celebrated minds of the flourishing age devoted themselves to the construction and adornment of these sacred buildings, or to the fact that the most holy men, among whom are St. Philip Neri and his Oratory Society, simultaneously administered this temple and religiously resided within its confines. Furthermore, it was also raised to curial honor, and in it, the seat of the Order of Canons of the Collegiate Church of the Holy Cel and Julian was established.

[*Latin ed. p. 512*]

512 Acta Apostolicae Sedis - The official record. By establishing a canonry, to which it has added much splendor and magnificence, whose archpriest is the perpetual rector of the sacred edifice. For these reasons, when other titles are to be created to increase the number of Cardinals, we deem it fitting that the church of St. John the Baptist of the Florentines in Rome, which is still honored with the dignity of a minor basilica, be included among those temples which, according to ecclesiastical law, are usually assigned to Cardinals, provided that the corresponding rights and privileges are conferred, taking care also that no contrary prescriptions on this matter may impede. We wish that these Letters of Ours be read by the one who is presently in charge of the aforementioned church, whether to the clergy or to the people, on the feast day of precept immediately following their receipt; and that knowledge of this matter be promptly conveyed to the Sacred Congregation of the Consistory. We wish these Letters to be effective now and in the future, so that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to impede the effectiveness of these Letters, since through these same Letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary

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to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of the person holding the highest ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Let those who in every way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twelfth day of the month of March, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate. JAMES A. Card. COPELLO, Secretary of the Sacred Consistory.

MARCELLUS Card. MIMMI, Secretary of the Sacred Consistory.

Hamletus Tondini, Regent of the Apostolic Chancery.

Bernardus De Felicis, Apostolic Protonotary.

Caesar Federici, Apostolic Protonotary.

Loco E Plumbi In Ap. Cane, tab., vol. CII n. 76.

[*Latin ed. p. 513*]

Decrees, John PP. XXIII, 513, Regarding the City. The church of Saint Mary of the Mountains, located within the city, at Grado and with the dignity of a Cardinal's title, is hereby elevated. John, servant of the servants of God, desiring to perpetuate the memory of this sacred city, which is adorned with antiquity and excels in splendor, and following the example of Our Predecessors, wishes to enrich it with fitting privileges and to honor it, having attained a distinguished place either for the memory of the Saints, or for the devotion of the faithful, or for the labor of religious men for the Christian people. Among these, the church of Saint Mary of the Mountains is to be commended, which is located in the region of the Mountains, and was built in the year of Our Lord 1582 by James Delia Porta, a distinguished master of the art of construction, in which the sacred image of the Blessed Virgin Mary is preserved with due honor and publicly venerated, who, in a marvelous way, had manifested herself there two years prior, desiring to be visibly present. Furthermore, it is known that in the same church, by Our Predecessor Leo XII, in the year of Our Lord 1824, to priests of the Roman clergy, Saint Joseph of Calasanctius had a supernatural indication concerning the founding of the Order of Clerics Regular of the Poor, of the Mother of God, of the Piar Schools; and there, the body of Saint Joseph Benedict Labre is religiously preserved. For these reasons, by Our supreme and apostolic authority, we elevate the church of Saint Mary of the Mountains to the rank and dignity of a Cardinal's Presbyteral title, and we grant all the rights and privileges that churches within the city possess of the same kind. We decree that these Our Letters, as soon as they are received,

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be read to the clergy and the people by the one who is currently in charge of the sacred church of Saint Mary of the Mountains, and that a feast day be observed there with solemn celebration. Furthermore, it shall be his duty to send a copy of the execution of this decree to the Sacred Consistory Council as soon as possible. We will and desire that these Letters be effective now and in the future; so that those things which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain their full force. The effectiveness of these Letters shall not be hindered by any prescriptions of any kind, since through these Letters we abolish all such things. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared utterly void and of no effect. Furthermore, no one shall divide or corrupt these documents of Our will.

[*Latin ed. p. 514*]

Acts of the Apostolic See - Official Commentary 514: It is permitted; indeed, these Letters, whether in printed form or handwritten, which bear the seal of a person holding a position of ecclesiastical dignity, and are also signed by a public notary, shall have the same validity as if they were presented. Whoever, in general, disregards or in any way rejects Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter, on the twelfth day of the month of March, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate. JAMES A. Cardinal COPELLO, MARCELLUS Cardinal MIMMI, Secretary of the Sacred Congregation of the Consistory, Most Reverend and Eminent Bernardus De Felicis, Apostolic Protonotary, Caesar Federici, Apostolic Protonotary, at Grado, in the Diaconate. In the Apostolic Archives, book CII, number 77. VIII. THE TEMPLE OF THE CITY. THE TEMPLE OF EUGENIUS, THE POPE, LOCATED IN THE VALLEY OF JULIA IN THE CITY, IS RAISED TO THE RANK OF CARDINAL DIACONATE. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION: Holding and observing the sacred institutions of our ancestors, this Apostolic See, ever watchful for all the Churches, is accustomed to assign to those men who are elected to the College of Cardinals, one of the most important temples of the city as their title, with this intention, that not only the grandeur of the Cardinals may be worthy of the majesty of the temples themselves, but also that, since these men are illustrious for their piety and religion, the buildings which they hold as their title may be preserved in all their beauty, and that the minds of the faithful who frequent these temples may be cultivated in Christian truth and Christian virtue. Therefore, since the number of Cardinals is increasing, we believe

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that the number of deaconries must also be increased.

[*Latin ed. p. 515*]

By the authority of Our decree, We ordain that the church of Saint Eugene, which stands in Rome, in the Valley of Julia, be brought into the order of churches, with the corresponding rights, honors, and privileges; for it is, since its foundation in the twenty-fifth year of the pontificate of Our predecessor, Pope Pius XII, distinguished among the sacred buildings of our time for its size, grandeur, and beauty. Furthermore, it is not to be overlooked that this church has been honored with a dignity befitting the Curia, and that within its adjacent buildings, new priests are instructed and informed, so that they may properly conduct themselves in the preservation and propagation of the Christian religion. Moreover, We wish that these Letters of Ours be read by those entrusted with the care of the aforementioned church of Saint Eugene, whether clergy or people, as soon as they have received them, and that a festive day be observed by order, in commemoration of this event. And when this has been done, let a notification be promptly sent to the Sacred Congregation of the Consistory. We will and order that these Letters be effective now and in the future; in such a way that those to whom they pertain shall religiously observe what has been decreed herein, and thus obtain their full effect. No prescriptions of any kind whatsoever shall be able to be contrary to the effectiveness of these Letters, since by these Letters We annul all others. Therefore, if anyone, with whatever authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared utterly void and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if the original were presented. Let all who shall despise or in any way disregard Our decrees know that they shall incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at Saint Peter's, on the twelfth day of the month of March, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate.

JAMES A. Cardinal COPELLO

MARCELLUS Cardinal MIMMI

Secretary of the Sacred Congregation of the Consistory

S. R. E.

Hamletus Tondini, Apostolic Chancellor

Bernardus De Felicis, Protonotary Apostolic

Caesar Federici, Protonotary Apostolic

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"Loco £8 Plumbi In Ap. Cane, tab., vol. OII, n. 82."

[*Latin ed. p. 516*]

516 Acta Apostolicae Sedis - Official Commentary

LETTER TO THE MOST REVEREND BENJAMIN, TITULAR BISHOP OF SANCTI VITALIS, IN THE HOLY ROMAN CHURCH, CARDINAL PRIEST OF ARRIBA AND CASTRO, ARCHBISHOP OF TARRAGONA, COMPLETING HIS FIFTH AND TWENTY-FIFTH YEAR OF THE EPISCOPATE.

JOHN PP. XXIII

Beloved Son, greetings and the Apostolic Blessing.

Since soon five years will pass since you, Beloved Son, were made a Bishop, our hearts, moved with affection, do not allow this auspicious and happy day to pass without joyfully celebrating it with prayers and wishes. This requires the faithful obedience with which you are closely united to this See of Peter, and the charity of benevolence with which we are joined to you, and which, when a suitable and favorable opportunity arises, we are also pleased to openly express. It is fitting that you offer devout and religious thanks to the highest and eternal God, who has protected, aided, and fostered you throughout this long course of years. In the exercise of your pastoral ministry, you have not lacked either the ability to act or the opportunity to serve well amidst difficulties and various challenges. In the first place, we commend the constant efforts you have devoted to promoting and increasing the sanctity of the clergy, greatly desiring that those who, with such devoted study of religion, administer the sacred rites, may increasingly correspond to them, and that they may excel in both doctrine and the luster of life; we commend, moreover, the diligence with which you demonstrate counsel and action towards those who, having left their homes, come here and there for the purpose of finding work. May abundant fruits mature from these endeavors, of which you rightly have good hope. Confident in the grace of God, may you persevere steadfastly in this worthy endeavor of congratulations, and with invincible virtue overcome those things that stand in the way, whether by the opinion of men or by adverse circumstances. Finally, we invoke heavenly assistance upon you, that you, not yielding to difficult circumstances, may be joyful, active, and, with greater zeal, dedicate yourself to the cause of God and the Church to which you have devoted yourself, and that you may add new gems to your already worthy record. And so that your fifth and twenty-fifth anniversary as a bishop may be all the more blessed, we grant you the faculty to, on

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whatever day you wish, have those who...

[*Latin ed. p. 517*]

To the Christian faithful, in the name of Ourselves and with Our authority, We grant the plenary Indulgence proposed. Finally, nothing remains for Us except to impart to you, beloved Son, and to the entire flock entrusted to your guidance, Our Apostolic Blessing with a willing and joyful heart. Given in Rome, near Saint Peter, on the fifth day of the month of April, in the year 1960, in the second year of Our Pontificate. JOHN PP. XXIII.

ADDRESSES I. Delivered in the Basilica of Saint Peter, on the Sunday of Pentecost, after the solemn Vespers, in the presence of the Most Reverend Fathers Cardinals, the Prelates of the Roman Curia, and many faithful: concerning the Ecumenical Council to be held.

* To our Venerable Brother and beloved children!

REASONS FOR SORROW AND FOR JOY. Our first Pentecost, celebrated last year here in Saint Peter's, offered Us the opportunity to express reasons for sorrow and reasons for joy. Reasons for sorrow in the remembrance of the humiliating and ever more insidious conditions created by the enemies of the Christian name against the religious freedom of Catholics – bishops, clergy, and faithful – in some noble and great nations. Reasons for joy for the beginning of the studies of the Preparatory Commission of the Second Vatican Ecumenical Council, which had been planned since January 25th, and which was entrusted to the Lords Cardinals on that day, who were gathered with Us near the tomb of the glorious Apostle of the Gentiles. On this afternoon of the second Pentecost, which the Lord grants Us to celebrate, the painful trials of the Holy Church continue, exercising great patience for so many of Our brothers and children.

* June 5th, in the year 1960.

[*Latin ed. p. 518*]

Acta Apostolicae Sedis - Official Commentary 518, to whom Our thoughts turn each day. Nor do the disturbances and uncertainties of the present international situation cause Us less distress. But no less great is the consolation: indeed, this is increased by the grace of the Holy Spirit, which allows Us to savor the happy response, already received from all parts of the earth, following Our initial inquiry regarding the opportunity, direction, content, advantages, and hopes that the celebration of the Ecumenical Council offers for the benefit of the entire Christian people. It truly seems as though Paul and Barnabas, enriched with experience concerning the conditions of the various churches they visited, have returned among us, here to the city of Peter, the earthly Jerusalem, and continue to delight us with the most certain and promising information, *facientes gaudium magnum omnibus fratribus*.

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I. THE ECUMENICAL COUNCIL - Its PROGRESS IN FOUR PERIODS.

Of this first taste of happiness, We could communicate – a few days ago – to Our venerable Brothers, the Cardinals, members of the Sacred College, who are always so lovingly united with Our pastoral concerns: and We are encouraged to proceed with enthusiasm, under the auspices and by the grace of the Divine Spirit, from a preparatory and generally informative commission, as We have seen it operate thus far, to the establishment of a Preparatory Commission, to which will be entrusted the more serious and important task of arranging and conducting everything to concrete realization. It is not superfluous to provide you with some information on this point, which We love to communicate to you with simplicity. Therefore, We say to you: that an Ecumenical Council takes place in four periods.

1. An introductory, or preliminary, general phase: that which has been carried out thus far;

2. A properly preparatory phase: that which is now announced;

3. The celebration of the august and general assembly: the Council in its most splendid solemnity;

4. Finally, the promulgation of the Acta Concilii: that is, of what has been agreed upon to establish, declare, and propose in order and development of thought and life, for the progressive elevation of spirit and... *[The passage is incomplete]*

[*Latin ed. p. 519*]

Acts of Pope John XXIII, 519, concerning activities for the glorification of the Gospel of Christ, applied and lived within the Holy Church. Regarding the first phase – the preparatory work already completed – you, venerable Brothers and beloved sons, have already received a document in the Motu Proprio communicated to you last night, on the great feast of Pentecost: a revelation of a work conducted with reverent discretion, but which has yielded a rich and consoling assessment of specific and well-defined situations, or happily observed developments. The second phase, which now opens, presents us with the establishment of several Conciliar working commissions, of a wisely reserved nature, but of substantial importance, and involving a serious and sacred commitment, especially for those energies that will be called to cooperate in them, here in Rome and from all the most distant parts of the earth, where the Holy Church of Jesus Christ extends its vast halls, or must still be content with humble tents. Each of these commissions – for the time being, about ten, and special secretariats which may be established subsequently – will be presided over by a Cardinal, and is called upon to carry out its work in perfect reference to the Central Commission. This Central Commission is headed by the Pope, Bishop of Rome, and Head of the universal Church, to whom, by right and

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by fact, belongs the presidency and the highest direction of the Council, exercising, as Saint Gregory the Great would say, the most celebrated and yet so humble title of Servant of Servants of God, in accordance with the most august tradition. The third phase, that is, the official celebration of the Council here in the Vatican, will undoubtedly be the most moving and most solemn spectacle, offered to the world, to angels, and to men. But the date of its celebration will depend on the extent and progress of the preparation of the second phase, which is now beginning. The fourth phase, the definitive one, the most practical and fruitful, belongs to the promulgation of the "Acts of the Council," that is, the Constitutions which will contain the *lex credendi*, the *lex supplicandi*, and the *lex vivendi*.

TWO POINTS WORTHY OF NOTE - DISTINCTION AND CATHOLICITY.

Regarding this Conciliar work, two points deserve to be emphasized. First, the Ecumenical Council has its own structure and organization, which cannot be confused with the ordinary function and...

[*Latin ed. p. 520*]

520 Acta Apostolicae Sedis - An Official Commentary describing the various Dicasteries or Congregations which constitute the Roman Curia, which proceeds, even during the Council, according to the ordinary course of its customary functions of general administration of the Holy Church. Therefore, clear distinctions must be made: one thing is the ordinary governance of the Church, which is the concern of the Roman Curia, and another is the Council. However, this does not exclude, from time to time, a cooperation of enlightened wisdom on the part of ecclesiastics, invited in view of their personal competence, which is well recognized and appreciated. Second point. - The Ecumenical Council will result from the presence and participation of Bishops and Prelates who will be the living representation of the Catholic Church, scattered throughout the world. A group of learned and highly competent individuals, from every region and every language, will make a valuable contribution to the preparation of the Council. This is now a principle that has entered the spirit of every faithful person belonging to the Holy Roman Church: that is, to be and to consider oneself truly, as a Catholic, a citizen of the entire world, just as Jesus, the entire world's adored Savior, is the *Salvator mundi*. A good exercise of true Catholicism is this, of which all Catholics must become aware and make it a precept to guide their mindset and direct their conduct in religious and social matters. During these months of Our Pontificate, the Lord Jesus has given us the grace to render good service to this principle of affirmation and respect for the Catholicism of the Holy Church. The creation of several Cardinals belonging to distant regions, who had never before had the honor of the

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Roman Purple; the consecration, repeated by Our own hands, under these vaults of the Basilica Vaticana, of many new Bishops, in a few months almost twenty, of various lineage and of various color; the increased ease and frequency of access, not only of prelates and high civil personalities, but of representatives of the authentic and genuine people, who every day wish to see and become familiar with the Pope, happy to receive words of blessing and encouragement; numerous are those belonging to groups of separated Christian communities, and whom an intimate voice of the heart gently urges towards Our humble person, as if to confide in us the intimate joy of meeting, and as a foretaste of something sweeter and more mysterious, which Providence reserves for us for better days of the Holy Church of Jesus, the Savior of the entire world.

[*Latin ed. p. 521*]

Acts of John XXIII, 521. It is fitting to insist on this new path, which seems to be opening up on a wider scale, and on this cultivation of Catholicity, a joyful promise of noble and abundant fruits.

FORMS OF COOPERATION WITH THE COUNCIL. Let us tell you that the first means of honoring ourselves as sincere Catholics or as those aspiring to the perfection of Catholic unity is to work, usefully and with confidence in an abundant harvest: by fostering in all, clergy and laity, a sense of the supernatural.

a) The sense and spirit of the supernatural. Beloved children, this is grave and important: the supernatural spirit. There is nothing comparable between an Ecumenical Council and a treatise on national or international politics! The two conceptions of human life, both of the individual and of man belonging to the social order, spiritual life and bodily life, eternal life and temporal life, should not find it difficult to understand each other, even though they are distinct without excluding each other. The Psalm rightly says: "The heavens are the Lord's; the earth he has given to the sons of men." (Ps. 113:16). But often it happens that heaven and earth, eternal life and human affairs, are placed in conflict and exclusion with each other by some. Religion, the worship of the Lord, the Holy Church bring them together and unite them. Oh! The Holy Catholic Church in its threefold expression of divine and human vitality: the Church militant, the Church purgative, the Church triumphant: what a mystery of truth, grace, and health is this!

3. But it is not superfluous to repeat it. The Church is primarily concerned with the spirit; the ordinary concerns of daily life touch it and can, and does, sanctify it; but it accomplishes this very in the act of inviting the Christian to be on guard against them, as they can distract from the higher aspirations, towards God, the beginning and the end, towards Jesus the Savior, and everything that Jesus represents: the Gospel, the life of Christ in us, our life in Him, yes, our life in Christ Jesus, meek, suffering, glorious. This means, beloved brothers and children, to prepare ourselves for the

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Council with a sense of supernatural elevation, according to the spirit of the Holy Church, guarding ourselves from confusing the sacred with the profane, the intentions of the spiritual and religious order with human efforts.

[*Latin ed. p. 522*]

522 Acta Apostolicae Sedis - Commentarium Offlciale, which deserve respect – addressed solely to the pursuit of pleasures, honors, riches, glory, and other natural goods. (o) To follow its course with a deep understanding of doctrinal principles, historical observations, and sound practical judgment. Another form of cooperation with the merits and benefits of the Ecumenical Council is to follow the course of its proceedings with a profound understanding of doctrinal principles, religious culture, and historical information, from which an honest and well-balanced spirit derives sound practical judgment and valuable instruction. The ideal of life here below for every redeemed person, the ultimate ideal of every society on earth, family, nation, the entire universe, especially and eminently the ideal of the Holy Catholic and Apostolic Church, to which an Ecumenical Council can aspire and contribute, is the triumph of Christ Jesus. It is through the growth of Christ in us: *veritatem facientes in caritate*, that we find true and lasting progress. Oh! What words and what heights are these from Saint Paul to the Ephesians: "He is the head. From Him flows virtue into the whole body, well-ordered and connected, through every joint, according to the measure of each part, which finds in Him its own growth in a perfection of love." These mysterious words of Saint Paul deserve to be inscribed on the doors of the Ecumenical Council. Let us repeat them in their sacred text: whoever knows Latin should learn them by heart: *Veritatem facientes in cantitate, crescamus in ilio per omnia, qui est caput Christus: ex quo totum corpus compactum et connexum per omnem iuncturam subministrationis, secundum operationem in mansuram uniuscuiusque membri, augmentum corporis facit, in aedificationem sui in caritate.* Through the individual phrases that make up this quotation from Saint Paul, it is easy to discern the bright points from which the beauty and the complete splendor of this great affirmation of the Catholic Church should result, as the Ecumenical Council, in perfect organization, always ready, as it is – the Church –, for the great successes of the present and the future. Truth and charity: Christ at the summit and head of the mystical body, which is His Church, a body well-ordered and connected: through every joint, each in its place, all in edification and in progress of fraternal charity, of holy and blessed peace. 1 Eph. 4, 15-16.

[*Latin ed. p. 523*]

Acts, Pope John XXIII, 523. ALL THE SOURCES OF GRACE – THE HOLY SPIRIT. From this call of the Apostle of the Gentiles, associated

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with Saint Peter, the cornerstone of the Church, as Jesus proclaimed him, it is easy to elevate our spirit to the sacred sources of grace, that is, to the Holy Spirit, to whom the liturgical celebration of this day is dedicated throughout the world. Indeed, it is in the doctrine and spirit of Pentecost that the great event of the Ecumenical Council takes substance and life. In the Apostles' Creed, two words suffice to exalt the nature and efficacy of the irradiation of the Holy Spirit: "Et in Spiritum Sanctum, Dominum et vivificantem," – Lord and life-giver, because He belongs to the august Trinity. "Cum Patre et Filio simul adoratur et conglorificatur" – He is worshipped and glorified together with the Father and the Son. Lord and life-giver, because He penetrates with His virtue both Testaments, the Old and the New: because He continues and multiplies His operation of power, gentleness, and grace in the Holy Church, which is His blessed Bride. The first operation of the Holy Spirit in the Church is the choice and election of the members who must compose it. It is the entire missionary horizon that opens before us: and it is the Holy Spirit who illuminates and kindles it. His light bursts forth from the first words of the Book of Acts of the Apostles. It is said of the first disciples of Jesus, the pillars and foundation of the Church, that He had chosen them "praecipiens apostolis per Spiritum Sanctum, quos elegit" – having foretold to the Apostles through the Holy Spirit, those whom He had chosen. On the very day of Pentecost, there were three thousand who were converted. A few days later, another five thousand were added through the preaching of Peter and John under the portico of the temple. After the Jews, behold the Gentiles who are added: behold the encounter with the centurion Cornelius, who receives baptism with his soldiers. After these first conquests, who can follow the impetuous march of the Divine Spirit, who precedes, accompanies the evangelizers, penetrating the souls of those who hear them, and extending the tents of the Catholic Church to the furthest borders of the earth, throughout all the centuries of history? The path of the Holy Church of Christ along these two thousand years has often been marked by tears and blood. Acts 1:2.

[*Latin ed. p. 524*]

524 Acta Apostolicae Sedis - Official Commentary. It is always true, as the testimony of the earliest ecclesiastical writers affirms: "The blood of martyrs is the seed of Christians." Observe carefully what occurs before our very eyes, what our ears hear. In these last centuries preceding the present age, undoubtedly human nature, prone to the prevalence of error and sin, has found itself in violent conflict with the spiritual and heavenly grace of which the Holy Church always preserves the sacred deposit. But see what happens. In the nations that have grown and become great through her influence, to which they owe everything she has done and continues to do, bringing them distinct honor, misunderstandings, adversities, and even harsh oppressions against her own freedom of worship, thought, and

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teaching have been found here and there.

6. Do not believe that the Holy Spirit has abandoned her to the threatened ruin. The humble Successor of Saint Peter cannot personally visit the various regions of the earth, of which he bears the grave solicitude; but all the representatives of the various continents know the way to Rome, the capital of the Catholic world, and, just as Paul and Barnabas, whom we mentioned at the beginning of this discussion, return here to the Vatican to tell us of the wonders of the grace of the apostolate, and of the marvels of the exercise that always continues its course in the virtues theological and cardinal, and in the works of mercy, which are the pledge of true civilization. The Holy Catholic Church, therefore, encounters serious and painful difficulties and aversions in many regions of the world from those whose immediate fathers and ancestors enjoyed her maternal affection. Do not believe that the Holy Spirit has abandoned her, or is about to abandon her. How can we explain, if not by the breath of this vivifying Spirit, the ever-increasing number of vocations to the apostolate? How can we explain this fervor of devotion, of which we have daily proof, of our brothers separated from the center of religious unity: the holy, Catholic, and apostolic Church? This happy phenomenon of souls turning more frequently to Rome as a center of religious unity is combined with another, namely, the regions that were formerly unfaithful, and are now visited by the flame of the Gospel. • Cf. Tertull. Apol. L; Migne PL 1, 534.

[*Latin ed. p. 525*]

Acts of Pope John XXIII, 525: SPIRITUAL ELEVATIONS: THE CLERGY AND FAITHFUL OF THE ENTIRE CHURCH, UNITED IN PRAYER WITH THE POPE.

Venerable brothers and beloved children. Let us bless the Father and the Son, with the Holy Spirit. The profound emotions with which Our soul is particularly touched these days, at the beginning of the arduous work that awaits Us for the Ecumenical Council: the memory of the prompt and so gratifying response that came to Us from above during the celebration of the Roman Synod, of whose constitutions We intend to promulgate them on the feast of the Holy Apostles Peter and Paul; the vibrant manifestations of faith, of popular piety, of religious filial devotion of which Our humble person was the object during the visits We made to the popular districts of the suburbs, on the Sundays of last Lent, envelop Our Spirit in an atmosphere so elevated of surrender to the grace of the Holy Spirit, of desire for sanctification, so as to suggest to Us an ardent invitation of a father and a pastor to all those who are closest and most familiar to Us here in the Holy City, to all those brothers and children who recite with Us the same Apostles' Creed, to wish to follow Us more intimately in participation of the same feeling of fervent piety, of sincere works bearing the light of purity, great edification of charity, and of good religious and social apostolate. We

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trust that along the way We will be able to speak with you again, as the opportunity arises, and with the common intention of obtaining, also with regard to the peace of souls and nations, every grace and every blessing.

MARY AND THE SAINTS OF THE LORD, FOR ENCOURAGEMENT AND INTERCESSION.

Mary, the sweet Mother of Jesus, the Divine Word, who, through the grace of the Holy Spirit, became flesh in her, and thus became our Mother, may she always remain with Us, persevering in prayer, so that the same Holy Spirit may continue to pour forth His gifts into the life of the Church and to work His wonders for the salvation of the entire world.

And the Saints of God? Oh! Each Saint is a masterpiece of the grace of the Holy Spirit. Here, around St. Peter, the Saints who were the first ornaments of the Holy Church watch over Us in prayer, disciples immediately of Jesus, martyrs and popes, from the great to the most humble: belonging to all ages and all regions of the world. Sometimes the relics of their bodies are reduced to very little, but always here their memory and their prayer are alive. On a recent occasion, We happened to recall some of the most illustrious, who came from the East, where We...

[*Latin ed. p. 526*]

526 Acta Apostolicae Sedis - The Official Commentary provides a happy opportunity to visit the traces of monuments still recognizable from their passage: Yanastasis, among them, where Saint Gregory Nazianzenus delivered his marvelous discourses on the Trinity, whose mortal remains rest here beneath the altar of this rich Gregorian chapel, which recalls the other magnificent chapel in the canonical choir, which envelops the tomb of Saint John Chrysostom with precious majesty: these two voices, his and that of Nazianzenus, are most authoritative, hoping, blessing, and interceding for the return of the Churches of the East to the embrace of the one, holy, catholic, and apostolic Church. Oh! What a prodigious event this would be, and what flower of human and celestial charity would be the firm resolve to reunite the separated brethren of the East and the West in the one fold of Christ, the eternal Shepherd. This should represent one of the most precious fruits of the upcoming Second Vatican Ecumenical Council, to the glory of the Lord on earth and in heaven, to the universal rejoicing in the fullness of the mystery of the Communion of Saints. Oh! The Saints, the Saints of the Lord, who everywhere gladden us, encourage us, and bless us. You, most beloved children, understand well that Our heart, as pastor and father of Christendom, is touched in these weeks by particular emotion and tenderness in the exaltation of the new Saints, whom, by the authority of the Apostolic See, We are permitted to join to the procession of the elect and privileged, ascending to the participation in the triumph of Christ. This

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is a good and most happy fortune for Us. This holy Bishop and Cardinal Gregory Barbarigo, glorified on the feast of the Ascension, and this other Saint John de Ribera, Archbishop of Valence, upon whose brow We shall place the aureole of the highest exaltation in the light of the Most Holy Trinity, next Sunday, remind Us of the encouraging words of Saint Paul in the Areopagus of Athens: "For in Him we live, and move, and have our being; as also some of your own poets have said, 'For we are also His offspring.' Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is made of gold or silver or stone, or of anything that is the work of men's hands; nor should we confuse ourselves with gold and silver and stone and with everything that is the work of human hands; but rather, let us glorify ourselves in our resemblance to Him, through Christ His Son, given to us for our salvation and sanctification. So be it, beloved children, now and forever; with a special intention and effort of Christian perfection during these months of intense preparation for the Ecumenical Council, for the peace and blessing of the Holy Church and the whole world. So be it.

[*Latin ed. p. 527*]

Acts of Pope John XXIII, 527, To the faithful who had come from various dioceses of Hispaniae to Rome, in order to participate in the solemn canonization of the Blessed John of Ribera, Archbishop of Valencia.

*Most beloved Spanish pilgrims: The Lord has granted us the comfort of bestowing this morning the halo of sanctity upon a most illustrious Spanish Archbishop: Saint John of Ribera. A little more than two weeks ago, it was granted to the Cardinal of the Church, Saint Gregory Barbarigo, to do so. With a trembling hand, moved by emotion, we have taken these two hidden flowers from the garden of the Church, to place them upon the altar, so that the fragrance of their virtues may be an encouragement to good works and a spiritual delight for the life of the faithful. The assembly of Bishops surrounding us, the numerous authorities, and the faithful who have come with such enthusiasm and fervor from Catholic Spain, are manifesting to us the excited and united emotion, which is also our own, of that beloved people. Rejoice, yes, Spain, in witnessing the apotheosis of one of the most illustrious representatives of your golden age, for this is a blessed day for the Church. Rejoice, Seville, cradle of the new Saint, and you, Badajoz, which enjoyed the first fruits of his pastoral zeal. Rejoice, Salamanca, illuminated by the learned wisdom of the saintly student and professor. Rejoice, Valencia, and send forth all the fragrance of your fields and rose gardens to him who had you for nearly half a century as Father and Pastor. Blessed be the Lord in His Saints! Saint John of Ribera is an integral part of the magnificent constellation of saints of the fertile land of Hispaniae: Leandro, Isidore, Teresa of Jesus, Dominic of Guzman, Ignatius of Loyola, Francis Xavier, John of God, and John of the Cross, Luis Bertrán, Francis of Borja, Peter of Alcantara, the Blessed Master of Avila, and so many other blessed

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souls will participate today in our joy at the glorification of Ribera. Indeed, it has been more than three centuries since he died, but Saint John of Ribera is not only of yesterday; he continues to be of today, and as we approach him, we find him to be a saintly and guiding figure for our days. This is proclaimed by the Royal Chapel of the Corpus Christi in Valencia, a lasting monument to his Eucharistic piety, which is still a powerful center of spirituality. It is proclaimed by the College of the Patriarch, a training ground for priests who have been or are an ornament.

*June 12th of the year 1960.

[*Latin ed. p. 528*]

528 Acta Apostolicae Sedis - Official Commentary on episcopal sees, chairs of seminaries, or positions of government in the curias. A model bishop in his pastoral activity, whose rules of governance withstand the test of time with their efficacy; a prudent ruler endowed with a great sense of social responsibility; a university professor and pioneer of university apostolate; a counselor of kings and viceroy of Valence, who concealed the cilice beneath his episcopal vestments; an unwearied preacher, of whom the people said: "Let us go to hear the Apostle." Great in his spiritual dimensions and a giant in his human qualities, fashioned from exquisite Christian education tempered in adversity. He did not disdain to be near men, in whom he always discovered tenderness, generosity, and understanding. Saint Pius V, when he proposed him before the assembly of Cardinals in consistory for the see of Valence, did not hesitate to define him as the light of Spain and a model of all virtue, and he himself proclaimed that he was more worthy than himself to occupy the Chair of Peter. A holy man who knew the world of sanctity and was in constant contact with many of the saints of his time was Ribera. We wish to point out, above all on this occasion, his intimate epistolary relationship with Saint Charles Borromeo, whose figure is so familiar to us; as he celebrated synods, built churches, and devoted himself to the true reform of the Church. According to Father Granada, all prelates of Christendom should be guided by the examples of these two Saints. Hardly had the ecumenical council of Trent concluded when the Holy Patriarch appeared and dedicated his activity to the most faithful application of its decrees. Our prayer on this day is directed to asking God, through his intercession, for light, graces, and gifts to prepare for, and, if He grants it to us, to celebrate fruitfully the Second Vatican Council to which we have consecrated what the Lord grants us of life. We believe that the glorification of this Saint, of such sound and sure prudence in his initiatives, is very providential in these times of rapid transformations, because he testifies that only sanctity, in a spirit of devotion to the Eucharist and to the Virgin, is the foundation and guarantee of all effective apostolate in souls. Children and the humble, when they encountered him in the street, greeted him: "Lord Patriarch!

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Blessed be the Most Holy Sacrament!" And he, in reply, gave them, along with some gifts, his blessing. May he, when we greet him today in the glory of heaven and of the altars, bestow upon all, especially upon your and our beloved Spain that he so desired, the most abundant divine gifts.

[*Latin ed. p. 529*]

Acts of Pope John XXIII, 529, III, To the Most Excellent Man, Arthur Frondizi, President of the Republic of Argentina.

*Most Reverend President, Your presence is a source of special pleasure to Us, not only because of the testimony of devout adherence to the Chair of Peter that you have shown Us, but also because we see in your person the high representation of the noble Argentinian people to whom we wish to send a greeting filled with affection at this moment. The dynamism that distinguishes you has led you to undertake this journey through the European nations with the ideal of strengthening the bonds of friendship that already link you with them. We are pleased on this occasion to reaffirm the climate of harmony that exists between this Apostolic See and the Argentinian Nation; a harmony that we trust will be increasingly firm and perfect, and which will find its foundation, as well as its encouragement, in the Catholic faith of the Argentinian people, united with the respect for the moral norms and values that derive from it, and which have inspired its most illustrious endeavors in the past. In this crucial stage of profound transformations in which the world is immersed, and which also affects your Country, fidelity to its Catholic traditions will be a powerful stimulus for unity among all the forces that have the responsibility and the mission of cooperating in the glorification of the Fatherland, which is so glorious in so many ways. This year, which commemorates the one and a half centuries of your independence, offers a good opportunity for the religious manifestations that we know accompany this historic date to provide a vigorous impetus to the spiritual and moral progress that consoles Us to see already increasing in Argentina. With these words, Most Reverend President, which express what we feel for your Fatherland, may our most sincere and cordial wishes finally be for the good success of your entire journey, for the well-being of Your Excellency and your Government, and for the Christian prosperity of the beloved Argentinian people, whom we bless from the depths of Our heart.

* June 18th, in the year 1960.

34 - ACTA, vol. II, n. 8. — 18-7-1960.

[*Latin ed. p. 530*]

Acta Apostolicae Sedis - Official Commentary 530 IV. Those who attended the fifth meeting of the association "Association Internationale des Educateurs des jeunes inadaptés" held in Romae. * It gives Us particular pleasure to welcome the participants of the Fifth Congress of the Interna-

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tional Association of Educators of Young People with Difficulties, and to extend a welcome to all, first and foremost to its President, to the representatives of the member countries of the Association, and to the experts from other countries who have joined it, among whom, We know, is an observer from the Holy See. Through this Congress, you have sought to draw the attention of public opinion to the problem of young people with difficulties and their educators, to whom you have dedicated your first report. And your work on the mental hygiene of educators of young people with difficulties makes an original and positive contribution to the efforts of the World Health Organization (WHO), which has sought to make 1960 a World Year of Mental Health. How could the Holy Father fail to rejoice in these endeavors? Already, Pope Pius XII, of blessed memory, noted with satisfaction, before the members of the second Assembly of the WHO, the broad and profound meaning that they wished to give to the expression: "health." And he added: "The Church, far from considering health as a matter of exclusively biological order, has always emphasized the importance, for its maintenance, of religious and moral forces, and has always counted among the conditions of the dignity and the total good of humanity, its bodily and spiritual, temporal and eternal well-being." Therefore, We gladly express to you Our interest in your work on the hygiene and mental health of educators of young people with difficulties. When recently receiving here the participants of the first International Conference of the World Union of Organizations for the Protection of Childhood and Adolescence, We emphasized how the rehabilitation of "children and adolescents who are commonly called, for lack of a more appropriate expression, children and adolescents with difficulties," is a "vast and urgent task."

Die 20 Iunii mensis a. 1960.

1 Pio X II, Discorsi e radiomessaggi, Vol. XI, pp. 135-136, 27 June 1949.

[*Latin ed. p. 531*]

Acts of Pope John XXIII, 531, 2. "Doubtless, the labors and exchanges of this Congress will aid you in its accomplishment. You have sought to study within it the question of the mental hygiene of educators of children who are maladjusted. Indeed, your particular situation demands of you a great reserve of energy, capable of resisting the inevitable wear and tear of a destabilizing environment. This task, above all others, requires, in order to be crowned with success, great self-control, a profound balance of personality, capable of overcoming inevitable disappointments, certain failures, and the changing and difficult-to-predict reactions of children who are too often traumatized, deprived of true affection, and psychologically very vulnerable. It requires an affectionate respect, constant discretion, and attentive sympathy, which demand of the educator a permanent renunciation. Doubtless, educators, trained by appropriate methods and using effective techniques, can achieve certain results. A serious preparation for

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the exercise of the educational mission, the instruction received, both theoretical, practical, and clinical, the acquisition of pedagogical, sociological, biological, legal, and moral knowledge, the judicious use of physical education, artistic initiation, and well-conducted expressive activities, all these means are indispensable. But who could deny that, in this field, the very personality of the educator is the primary factor of success? A solid emotional and intellectual balance, combined with appropriate scientific training, are qualities required of every educator. If, in addition, there is a concern for continuous improvement and a total availability for the service of the child, his work will be fruitful. But who does not see the necessity for him of a serious moral formation, aiding him to carry out a difficult professional activity in a life of quality, harmoniously integrated with that of other adults who are engaged in a team with him in the same work? Who does not also see that the educator cannot ultimately carry out this delicate work without a constant reference to "religious values, as indispensable for ensuring the effectiveness of the work of rehabilitation of children and adolescents as they are for obtaining a happy result from an education that seeks to fully develop the child and adolescent who are the happy beneficiaries thereof?"

3 A. A. S. LU (1960), pp. 395-396.

3 A. A. 8., ibid.

[*Latin ed. p. 532*]

You will not fail to observe, when visiting in Rome and its vicinity several religious houses which, with such zeal and competence, are dedicated to the education of young people who are considered difficult. You will be able to appreciate their achievements, and you will think that those who dedicate themselves to this work faithfully follow the teachings of our Lord Jesus, who said to His disciples: "Be not scandalized if little ones come to me: for I say to thee, their angels, in heaven, see the face of my Father who is in heaven." May these various visits and encounters, in any case, contribute to making the work of this Congress fruitful and pleasing, and may the abundance of the best divine graces be bestowed upon this Congress, upon yourselves, and upon the young people entrusted to your care, as a pledge of which We grant you a generous Apostolic Blessing. 4 Matthew 18, 10.

[*Latin ed. p. 533*]

Sacred Congregational Acts 533

SACRED CONGREGATION CONSISTORIAL

From the Vicariate of Saint Lawrence (Altrip)

DECREE CONCERNING THE TRANSFER OF THE EPISCOPAL SEAT

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The seat of the Diocese of Saint Lawrence, established in the town commonly called Baie Cameau on the 24th of November, 1945, by the Apostolic Constitution "Ad Christifidelium bonum," and the temple existing there, dedicated to Saint John Eudes, C.M., were raised to the dignity of the Cathedral Church of that diocese.

However, since the town of Altrip, commonly called Hauterive, has been founded within the territory of the aforementioned diocese, and has grown more frequently and with a larger population, and has been enriched with new and more spacious sacred buildings, as well as numerous works of religion and charity, the Most Reverend Gerard Couturier, Bishop of Saint Lawrence, expressing the sentiments of the clergy and all the faithful, earnestly requested the Apostolic See to transfer the Episcopal seat and the cathedra from the town of Baie Cameau to the new and more suitable town of Altrip, and that the Diocese of Saint Lawrence, from the new Episcopal seat, be called Altrip.

Furthermore, Our Holy Father John, by Divine Providence, Pope John XXIII, having received the favorable opinion of the Most Reverend Sebastian Baggio, titular Archbishop of Ephesus and Apostolic Delegate in Canada, and after deliberation with the undersigned Cardinal Secretary of the Sacred Congregation Consistorial, considering that this would be for the good of souls, benevolently decided to grant the request.

Therefore, with due regard for the interests of those concerned, or presumed to be concerned, and exercising the fullness of Apostolic power, the following is decreed by this Consistorial Decree, with the same validity as if it were issued by Apostolic Letters sealed with the leaden seal:

1. The Episcopal cathedra of Saint Lawrence, which has hitherto been located in the temple dedicated to Saint John Eudes, C.M., in the town of Baie Cameau, is transferred to the new and more suitable sacred buildings, to be dedicated to the same Saint John Eudes, C.M., which exist in the aforementioned town of Altrip.

[*Latin ed. p. 534*]

534 Acta Apostolicae Sedis - It perpetually transfers, and therefore elevates to the dignity of the Cathedral Church, those acts which, according to the common law, pertain to all Cathedral Churches, along with all privileges and prerogatives. 2. Furthermore, it transfers the episcopal seat of Saint Lawrence from the town of Baie Cameau and establishes it in the aforementioned city of Altaripa; therefore, it elevates this city to the highest rank of the civil diocese. 3. The same Holiness also grants that the diocese of Saint Lawrence – and therefore also its then-existing Ordinary – may henceforth be called and be known as Altaripa, and confirms it as a suffragan of the Metropolitan Church of Saint Germain. For all of these matters to be carried out, the same Most Holy Lord has deigned to appoint the aforementioned Most Reverend Father Sebastian Baggio, granting him the

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necessary and appropriate powers, including the power to delegate to any man constituted in ecclesiastical dignity, the burden of submitting to this Sacred Congregation a true and authentic copy of the completed execution as soon as possible. All contrary things notwithstanding. Given in Rome, from the offices of the Sacred Congregation, on the 29th day of the month of February, in the year 1960. [Signature] MARCELLUS Card. MIMMI, Bishop of Sabina and Marden, Secretary. [Signature] L. S. Joseph Ferretto, Archbishop of Serdica, Assistant.

SINUS S. LAURENTII - LABRADORENSIS DECREE OF SEPARATION AND UNION.

Within the territory of Canada, there exists the diocese of Saint Lawrence, frequented by Christian faithful who use the French language, and which belongs to the civil province of Quebec; however, a part of the territory of this diocese is subject to the civil province of Saint John's, Newfoundland, and is cultivated by faithful who speak the English language. Having carefully considered these matters and earnestly striving for the spiritual good of the entrusted flock, the Most Reverend Fathers Gerard Couturier, Bishop of Saint Lawrence, and Lionellus Scheffer, titular Bishop of Isba and Apostolic Vicar of Labrador, have requested of the Apostolic See that the aforementioned territory be separated from the diocese of Saint Lawrence.

[*Latin ed. p. 535*]

The Sacred Congregational Congregation, number 535, decrees that the territory of the Apostolic Vicariate of Labrador, whose people speak a language, have customs, and adhere to practices pertaining to the civil province of St. John's, Newfoundland, shall be permanently united. Furthermore, Our Most Holy Lord Pope John, of Divine Providence, PP. XXIII, having received the favorable opinion of the Most Reverend Father Sebastian Baggio, titular Archbishop of Ephesus and Apostolic Delegate in the Canadian jurisdiction, and after consultations with the Sacred Congregation for the Propagation of the Faith, and at the urging of the undersigned Cardinal, Secretary of the Sacred Congregational Congregation, having considered that this would be for the good of souls, has benevolently decided to grant this request. Therefore, with the consent of those who have an interest in this matter, or are presumed to have such an interest, and by the fullness of Apostolic authority, the present Congregational Decree, which shall be valid as if issued under the Apostolic seal, establishes that the aforementioned territory, defined by the latitudes of 51 and 52 degrees and the longitudes of 63 and 67 degrees, in which the new and frequently populated town commonly called Wabush is located, is separated from the Diocese of St. Lawrence

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and permanently assigned to the Apostolic Vicariate of Labrador, thereby altering the boundaries of both ecclesiastical jurisdictions. Moreover, with regard to the clergy in particular, it is decreed that as soon as the present Congregational Decree is put into effect, the clergy of that territory shall be considered to belong to the ecclesiastical jurisdiction in which they legitimately reside. It is also mandated that all documents and records pertaining to the clergy, the faithful, and the temporal goods of the aforementioned territory, be delivered as soon as possible from the chancery of the Diocese of St. Lawrence to the curia of the Apostolic Vicariate of Labrador. To ensure the execution of all of the above, Our Most Holy Lord has appointed the aforementioned Most Reverend Father Sebastian Baggio, granting him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, the task of submitting to this Sacred Congregational Congregation a duly authenticated copy of the completed execution as soon as possible. All contrary decrees to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Congregational Congregation, on the 27th day of the month of February, in the year 1960.

[Signature]

MARCELLUS Card. MIMMI, Bishop of Sabina and Mailanden, Secretary.

[Signature]

L. S.

Joseph Ferretto, Archbishop of Serdica, Assessor.

[*Latin ed. p. 536*]

Acts of the Apostolic See - Official Commentary 536. DIARY OF THE ROMAN CURIA. Saturday, June 18, 1960. The Holy Father, John XXIII, received in a solemn Audience His Excellency, Dr. ARTURO FRONDIZI, President of the Nation of Strasbourg.

APPOINTMENTS OF SECRETARIES. By Letters of the Secretariat of State, the Holy Father, John XXIII, happily reigning, deigned to appoint:

June 20, 1960.

The Reverend Father Sebastiano Tromp, of the Society of Jesus, Secretary of the Pontifical Theological Commission for the preparation of the Second Vatican Ecumenical Council.

The Reverend Father Raimondo Bidagor, of the Society of Jesus, Secretary of the Pontifical Commission for the Discipline of the Sacraments for the preparation of the Second Vatican Ecumenical Council.

The Reverend Monsignor Sergio Guerri, Secretary of the Administrative Secretariat for the preparation of the Second Vatican Ecumenical Council.

The Reverend Monsignor Ovidio Bejan, and the Reverend Fathers Guido Brisebois, of the Order of Friars Minor, Anthony Wuyts, of the Society of Je-

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sus, Armido Gasparini, of the Sons of the Sacred Heart of Jesus, and Placido of St. Joseph, of the Carmelites of the Most Blessed Virgin Mary Immaculate, as Consultors of the Sacred Congregation for the Eastern Church.

His Excellency, Reverend Monsignor Giuseppe Gawlina, Archbishop titular of Madito, Secretary of the Pontifical Commission for Bishops and the Governance of Dioceses for the preparation of the Second Vatican Ecumenical Council.

His Excellency, Reverend Monsignor David Mathew, Archbishop titular of Apamea of Bitinia, Secretary of the Pontifical Commission for Missions for the preparation of the Second Vatican Ecumenical Council.

[*Latin ed. p. 537*]

From the Roman Curial Diary, 537, June 28, 1960. The Most Reverend and Venerable Monsignor Glorieux Achille, Secretary of the Pontifical Commission for the Apostolate of the Laity, for the preparation of the Second Vatican Ecumenical Council.

The Reverend Monsignor Willebrands Giovanni, Secretary of the Secretariat for Christian Unity, for the preparation of the Second Vatican Ecumenical Council.

The Reverend Monsignor Deskur Andrea Maria, Secretary of the Secretariat for the Press and the Media, for the preparation of the Second Vatican Ecumenical Council.

July 2. The Reverend Father Berutti Cristoforo, of the Order of Preachers, Secretary of the Pontifical Commission for the Discipline of the Clergy and the Christian People, for the preparation of the Second Vatican Ecumenical Council.

The Reverend Father Rousseau Giuseppe, of the Missionary Oblates of the Immaculate Mary, Secretary of the Pontifical Commission for Religious Orders, for the preparation of the Second Vatican Ecumenical Council.

July 4. The Reverend Father Mayer Agostino, O.S.B., Secretary of the Pontifical Commission for Studies and Seminaries, for the preparation of the Second Vatican Ecumenical Council.

July 7. The Reverend Father Welykyi Atanasio Gregorio, of the Basilian Order of Saint Josaphat, Secretary of the Pontifical Commission for Eastern Churches, for the preparation of the Second Vatican Ecumenical Council.

July 11. The Reverend Father Bugnini Annibale, of the Congregation of the Mission, Secretary of the Pontifical Liturgical Commission, for the preparation of the Second Vatican Ecumenical Council.

With letters from the Secretariat of State, the Supreme Pontiff Pius XII, of venerable memory, deigned to appoint:

Assistant at the Papal Throne: June 11, 1957. His Excellency, the Most Reverend Monsignor Lamy Federico Edoardo, Archbishop of Sens.

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Domestic Prelate of His Holiness: September 13, 1958. Monsignor Golik Antonio, of the diocese of Segna.

[*Latin ed. p. 538*]

538 Acta Apostolicae Sedis - Official Commentary. By order of the Secretariat of State, the Most Holy Father John XXIII, may He reign happily, has deigned to appoint:

Assistants to the Papal Throne:

November 20, 1959. His Excellency, Reverend Monsignor Raffaele Mario Radossi, Archbishop of Spoleto.

February 18, 1960. His Excellency, Reverend Monsignor Daniele Mageean, Bishop of Down and Connor.

March 10. His Excellency, Reverend Monsignor Cristoforo Domenico Garullo, Archbishop of Conza, and Bishop of St. Angelo dei Lombardi, Bisaccia, and Lacedonia.

March 14. His Excellency, Reverend Monsignor Guido Luigi Bentivoglio, Archbishop of Catania.

April 15. His Excellency, Reverend Monsignor Raffaele Calabria, Archbishop of Otranto.

His Excellency, Monsignor Francesco Pennisi, Bishop of Ragusa.

Apostolic Protonotaries, with the same privileges as those participating:

September 19, 1959. Monsignor Matteo F. Clarke, of the diocese of Providence.

October 3. Monsignor Francesco F. Reh, of the archdiocese of New York.

October. Monsignor Giovanni J. Hartigan, of the same archdiocese.

October. Monsignor Carlo E. Fitzgerald, of the same archdiocese.

November 13. Monsignor Guglielmo G. Mullally, of the diocese of St. Augustine.

December 11. Monsignor Lafayette W. Yarwood, of the archdiocese of New York.

Monsignor Martino C. Murphy, of the diocese of Charleston.

January 18, 1960. Monsignor Girolamo Giuseppe Hastrich, of the diocese of Madison.

Monsignor Teodoro F. Thome, of the same diocese.

Monsignor Edoardo McAuliffe, of the archdiocese of Sydney.

February 26. Monsignor Edmondo O'Donnell, of the same archdiocese.

Monsignor Angelo Delventura, of the diocese of Nocera Umbra and Gualdo Tadino.

March 4. Monsignor Roberto E. Dillon, of the diocese of Syracuse.

March 10. Monsignor David G. Gildea, of the same diocese.

Monsignor Guglielmo L. Walsh, of the same diocese.

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Monsignor Casimiro S. Piejda, of the same diocese.

March 18. Monsignor Raffaele Cozzolino, of the archdiocese of Naples.

Monsignor Claudio Gobet, of the diocese of Ogdensburg.

Monsignor Beniamino Staie, of the same diocese.

Monsignor Arturo McRae, of the archdiocese of Wellington.

March 24. Monsignor Luciano Mazzeo, of the diocese of Potenza and Marcon Nuovo.

Monsignor Giovanni Silvestro Smith, of the diocese of Calgary.

March 31. Monsignor Giulio Bonatto, of the diocese of Pinerolo.

April 15.

[*Latin ed. p. 539*]

From the Roman Curia Diary, 539: Domestic Prelates to His Holiness: April 17, 1959. Monsignor Calvaresi Constantino, of the diocese of Ripatransone. June 19: Monsignor Maczkov Daniele P., of the apostolic exarchate of Pittsburgh. Likewise: Monsignor Stim Giovanni A., of the same apostolic exarchate. August 7: Monsignor Connor Tommaso S., of the diocese of Manchester. September 19: Monsignor Flynn Walter L., of the diocese of Providence. Likewise: Monsignor Drury Giovanni L., of the same diocese. Likewise: Monsignor Kelley Giuseppe C., of the same diocese. Likewise: Monsignor Murray William F., of the same diocese. Likewise: Monsignor De Angelis Anthony A., of the same diocese. Likewise: Monsignor Fagnant Giuseppe D., of the same diocese. October 3: Monsignor Brennan Giorgio F., of the archdiocese of New York. Likewise: Monsignor Fitzpatrick Francesco, of the same archdiocese. Likewise: Monsignor Coffey Giovanni J., of the same archdiocese. Likewise: Monsignor O'Mara Giacomo A., of the same archdiocese. November 13: Monsignor Cummings Giorgio G., of the diocese of Sant'Agostino. Likewise: Monsignor Trainor Patrizio G., of the same diocese. November 20: Monsignor Kennedy Filippo L., of the diocese of Rockford. Likewise: Monsignor Green Tommaso S., of the same diocese. November 27: Monsignor Domínguez Giuseppe, of the archdiocese of San Cristoforo dell'Avana. Likewise: Monsignor Iribarren Rodríguez Gesù, of the diocese of Vitoria. December 11: Monsignor Leber Alfred, of the diocese of Lugano. Likewise: Monsignor Del Pietro Luigi, of the same diocese. December 16: Monsignor Meilinger Ermanno A., of the diocese of Rockford. December 18: Monsignor Baum Carlo J., of the diocese of Charleston. Likewise: Monsignor McLaughlin Lorenzo, of the same diocese. January 15, 1960: Monsignor Penny William, of the archdiocese of Halifax. Likewise: Monsignor Bounadère Renato, of the diocese of Joliette. Likewise: Monsignor Kiley Stefano, of the archdiocese of Los Angeles. Likewise: Monsignor Lynch Giacomo P., of the same archdiocese. Likewise: Monsignor Sullivan Daniele F., of

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the same archdiocese. Likewise: Monsignor Trower Harry, of the same archdiocese. Likewise: Monsignor Hawkes Beniamino G., of the same archdiocese. Likewise: Monsignor Gabriels Giuseppe Ermanno, of the diocese of Madison. Likewise: Monsignor Mack Ferdinando A., of the same diocese. Likewise: Monsignor O'Reilly Tommaso Luigi, of the same diocese. Likewise: Monsignor De Rocher Giovanni W., of the same diocese.

[*Latin ed. p. 540*]

540 Acta Apostolicae Sedis - Commentarium Offlciale, January 15, 1960.

Most Reverend William M. Braun, of the same diocese.

Most Reverend Edward G. Brill, of the same diocese.

Most Reverend Edward B. Auchter, of the same diocese.

Most Reverend Charles Massimo, of the Archdiocese of Paris.

Most Reverend William De Vaumas, of the same Archdiocese.

Most Reverend Fortunato Gagnon, of the Archdiocese of Rimouski.

Most Reverend John Hengen, of the Diocese of Luxembourg.

Most Reverend Pasquale Cannizzaro, of the Archdiocese of New York.

Most Reverend Francis P. Ferme, of the same Archdiocese.

Most Reverend Peter J. Marino, of the same Archdiocese.

Most Reverend Charles Rizzo, of the same Archdiocese.

Most Reverend Charles Rosselli, of the same Archdiocese.

Most Reverend Stephen A. Seccor, of the same Archdiocese.

Most Reverend Louis A. Stryker, of the same Archdiocese.

Most Reverend Charles J. Vecchini, of the same Archdiocese.

Most Reverend Peter Andrieu-Guittrancourt, of the Archdiocese of Paris.

February 18.

Most Reverend James Bonnet, of the Archdiocese of Aix.

Most Reverend John Crowe, of the Archdiocese of Cardili.

Most Reverend James Edward King, of the Diocese of Atlanta.

Most Reverend John Louis de Carvalho, of the Archdiocese of Evora.

Most Reverend Isidoro Macabich Llobet, of the Diocese of Ibiza.

Most Reverend James Giraud, of the Diocese of Port-Louis.

Most Reverend Andrew Bride, of the Diocese of Saint-Claude.

Most Reverend Charles Dunne, of the Archdiocese of Sydney.

Most Reverend George Gallen, of the same Archdiocese.

Most Reverend Henry Kennedy, of the same Archdiocese.

Most Reverend William Leonard, of the same Archdiocese.

Most Reverend John Gaston, of the Archdiocese of Toulouse.

March 4.

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Most Reverend Gino Sigismondi, of the Diocese of Nocera and Gualdo Tadino.

Most Reverend Emanuel Miller Simöes, of the Diocese of Aveiro.

Most Reverend Robert Cormery, of the Diocese of Nevers.

Most Reverend Daniel E. Lawler, of the Diocese of Syracuse.

Most Reverend Joseph L. May, of the same diocese.

Most Reverend Thomas J. Hannon, of the same diocese.

Most Reverend Aubrey R. Seiter, of the same diocese.

Most Reverend John A. Kociela, of the same diocese.

Most Reverend Bernard A. Janczewski, of the same diocese.

Most Reverend Thomas H. Quinn, of the same diocese.

Most Reverend Lawrence I. Horan, of the same diocese.

Most Reverend Francis Ryan Gannon, of the same diocese.

Most Reverend John B. Daley, of the same diocese.

Most Reverend John E. Muldoon, of the same diocese.

January 15.

Most Reverend Louis Vetri (Rome).

[*Latin ed. p. 541*]

Diarium Romanae Curiae 541, 1960.

Most Reverend Anderton Giovanni L., of the diocese of Erie.

Most Reverend D'Angelo Pietro, of the archdiocese of Naples.

Most Reverend Fontanarosa Raffaele, of the same archdiocese.

Most Reverend Sorsaia Arturo, of the same archdiocese.

Most Reverend Hoffman Ralph A., of the diocese of Ogdensburg.

Most Reverend Scarfoglio Ernesto, of the diocese of St. Mark and Bisignano.

Most Reverend Boni Giuseppe, of the diocese of Sansepolcro.

Most Reverend Roscetti Igino, of the abbey of "nuli," diocese of Subiaco.

Most Reverend Fletcher Giovanni, of the archdiocese of Wellington.

Most Reverend Guinane Tommaso, of the same archdiocese.

Most Reverend Herlihy Patrizio, of the same archdiocese.

Most Reverend Minogue Patrizio, of the same archdiocese.

Most Reverend Moore Nicola, of the same archdiocese.

Most Reverend Phelan Edmondo, of the same archdiocese.

Most Reverend Lemaître Giorgio, of the archdiocese of Malines.

Most Reverend Delgiudice Antonio, of the diocese of Andria.

Most Reverend González Martínez Andrea, of the diocese of Astorga.

Most Reverend Milano Sante, of the archdiocese of Bari.

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Most Reverend Santiago Gonzalo de los Rios, of the archdiocese of Burgos.

Most Reverend Sacco Francesco, of the diocese of Campagna.

Most Reverend Dematteis Giuseppe, of the diocese of Mondovì.

Most Reverend Fiore Ernesto, of the diocese of Levkosia.

Most Reverend Felice Ugo, of the diocese of Sulmona.

Most Reverend Lanzi Marino (Rome).

Most Reverend Brady Carlo J., of the diocese of Syracuse.

April 14, Most Reverend Lanzoni Angelo, of the diocese of Faenza.

Most Reverend Cherubini Sante, of the diocese of Gubbio.

Most Reverend Poggi Luigi, of the diocese of Piacenza.

Most Reverend Quadraroli Igino (Rome).

Most Reverend Zanera Oscar (Rome).

Most Reverend Giovannetti Alberto, of the suburbicarian diocese of Sabina and Poggio Mirteto.

Most Reverend Doss Maria S., of the diocese of Tuticorin.

May 15, Most Reverend Paganuzzi Quirino, of the diocese of Piacenza.

May 21, Most Reverend Carpenedo Leone, of the diocese of Vicenza.

May 6, Most Reverend Malki Zaccaria Boutros, of the Patriarchate of Antioch of the Syrians.

Most Reverend Mansourati Ignazio Hanna, of the same Patriarchate.

May 13, Most Reverend Bellucci Cleto, of the archdiocese of Ancona.

Most Reverend Lanave Giuseppe, of the archdiocese of Bari.

Most Reverend Verrastro Antonio, of the diocese of Potenza.

March 18.

[*Latin ed. p. 542*]

542 Acta Apostolicae Sedis - Official Commentary

HONORS

By Apostolic Brief, the Most Holy Father John XXIII, reigning happily, deigned to bestow:

The Collar of the Order of Saint Gregory the Great: May 25, 1960. Upon His Excellency, Dr. Arturo Frondizi, President of the Republic of Strasbourg.

By Letters from the Secretariat of State, the Most Holy Father John XXIII, reigning happily, deigned to bestow:

The Grand Cross of the Order of Saint Gregory the Great: March 31, 1960. Upon Count Giuseppe Dalla Torre di Sanguinetto (Rome).

Upon His Excellency, Mr. Diogene Taboada, Minister of Foreign Affairs of Strasbourg.

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May 6. Upon Mr. Carlo Maria Oliva Vélez (Strasbourg).

The Commander's Cross with Plaque of the Order of Saint Gregory the Great: November 27, 1959. Upon Mr. Wilhelm Konsbruck, of the diocese of Luxembourg.

The Commander's Cross of the Order of Saint Gregory the Great: April 15, 1960. Upon Marquis Angelo Pagani Planea Incoronati (Rome).

Upon Count Pietro Pietromarchi (Rome).

The Grand Cross of Saint Gregory the Great, civil class: November 27, 1959. Upon Mr. Edoardo Alberto Janssen, of the archdiocese of Malines.

Upon Mr. Carlo L. M. Van Hemelryck, of the same archdiocese.

Upon Mr. Ernesto Kolb, of the archdiocese of Vienne.

February 12, 1960. Upon the Honorable Giuseppe Togni, Minister of Public Works of the Italian Republic.

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: October 3, 1959. Upon Mr. William H. Bannon, of the diocese of Fall River.

November 27. Upon Mr. Leone Bekaert, of the diocese of Bruges.

Upon Mr. Willy Weyres, of the archdiocese of KolÃn.

Upon Mr. Giuseppe Franco Frazâo de Penha Garcia, of the patriarchate of Lisbon.

Upon Mr. Pierre de Gaulle, of the archdiocese of Paris.

Upon Mr. Manfredo Vittorio Mautner-Markhof, of the archdiocese of Vienne.

Upon Mr. Agostino Maltarello (Rome).

[*Latin ed. p. 543*]

Diarium, March 24, 1960. Roman Curia, 543.

To Mr. Gilles de Pélichy Raffaele, of the diocese of Bruges.

To Mr. Mazza Libero (Rome). The Cross of the Order of Saint Gregory the Great, military class: February 22, 1960.

To Vice-Admiral Giovanni Maria Querville (France). The Cross of the Order of Saint Gregory the Great, civil class: January 15, 1960.

To Mr. Enrico Grenet, of the archdiocese of Paris.

On February 22, to Mr. Enrico Beauchesne, of the same archdiocese.

On March 18, to Mr. Pasquale Castaldo, of the archdiocese of Naples.

On May 9, to Mr. Filippo Magi (Rome). The Cross of the Order of Saint Gregory the Great, military class: January 22, 1960.

To Mr. Marcello Grolier, of the archdiocese of Paris. The Cross of the Order of Saint Gregory the Great, civil class: November 27, 1959.

To Mr. Tommaso Bistoncini, of the archdiocese of Florence.

To Mr. Giuseppe Deschuyffeleer, of the archdiocese of Malines.

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To Mr. Emilio Rosier, of the same archdiocese.

To Mr. Giorgio Fermanelli (Rome).

To Mr. Mattia Glatzl, of the archdiocese of Vienna.

On December 12, to Mr. Mario Cirillo (Rome).

On January 15, 1960, to Mr. Cirillo Nigg, of the archdiocese of Los Angeles.

To Mr. Giuseppe D. McGrath, of the same archdiocese.

To Mr. Walter Laband, of the same archdiocese.

To Mr. Walter Guglielmo Hoffmann, of the same archdiocese.

On February 22, to Mr. Oscar De Scbaetzen, of the diocese of Liegi.

To Mr. Leone Langeron, of the diocese of Lille.

To Mr. Marco Delforge, of the diocese of Namur.

To Mr. Gustavo Bonvoisin, of the archdiocese of Paris.

On February 18, to Mr. Giuseppe Duncan, of the diocese of Sainte-Anne-de-la-Pocatière.

To Mr. Carlo Gagné, of the same diocese.

To Mr. Hervé Gauvin, of the same diocese.

To Mr. Luigi Filippo Lizotte, of the same diocese.

To Mr. Alfredo Plourde, of the same diocese.

On February 26, to Mr. Guglielmo Francesco B. Delany, of the diocese of Rutabo.

To Mr. Goffredo Davey, of the archdiocese of Sydney.

To Mr. Giacomo Kelleher, of the same archdiocese.

To Mr. Giovanni McClemens, of the same archdiocese.

To Mr. Carlo McDonald, of the same archdiocese.

To Mr. Giovanni McGrath, of the same archdiocese.

To Mr. Giacomo Maher, of the same archdiocese.

To Mr. Enrico Morrissey, of the same archdiocese.

[*Latin ed. p. 544*]

Acts of the Apostolic See - Official Commentary 544, March 10th, 18th, 21st, 24th, 31st, April 8th, May 16th, 1960.

To the Count Anthony Lechi, of the diocese of Brzesc.

To Mr. Vittorio Montini, of the same diocese.

To the Count Giorgio Panciera di Zoppola, of the same diocese.

To Mr. Defendente Vaccari, of the diocese of Lodi.

To Mr. Gennaro Rispoli, of the archdiocese of Naples.

To Mr. Gaspare Basile, of the diocese of Noto.

To Mr. Carlo Schemmari, of the same diocese.

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To Mr. Carlo Knowlton, of the archdiocese of Toronto.

To Mr. Carlo Freytag, of the archdiocese of Vienne.

To Mr. Giovanni Vanura, of the same archdiocese.

To Mr. Angelo Orsoni, of the patriarchate of Venice.

To Mr. Chafic Nassif (Lebanon).

To Mr. Luigi Fabiani, of the diocese of Macerata.

To Mr. Giulio Cousin, of the archdiocese of Malines.

To Mr. Giorgio de Mortiér, of the same archdiocese.

To Mr. Enrico Le Clercq, of the archdiocese of Malines.

To Mr. Gaetano Napoletano (Rome).

To Mr. Tito Vezio Villoresi (Rome).

To Mr. Na' Oum Sioufi, of the archdiocese of Aleppo of the Syrians.

To Mr. Michele Rancati (Rome).

To Mr. Mario Castelli, of the archdiocese of Milan.

To Mr. Teymour Ali (United Arab Republic).

The Order of Saint Gregory the Great, military class: March 10th, April 8th, 1960.

To Captain Giacomo Enrico Bonfils (France).

To Admiral Giacomo Avice, of the diocese of Fréjus-Toulon.

To Rear Admiral Gastone de Maupeou Mombail, of the same diocese.

To General Amedeo Giuliano Fabre, of the same diocese.

To Count Guglielmo Salimei (Rome).

NECROLOGY:

May 9th, 1960.

Most Reverend Louis Augustin Marmottin, Archbishop of Rheims.

May 15th.

Most Reverend Pasquale Mores, titular Archbishop of Fulli.

May 21st.

Most Reverend Francisco Gallego Pérez, Bishop of Cali.

May 22nd.

Most Reverend Daniel Rivero Rivero, titular Archbishop of Eliopolis of Phoenicia.

June 4th.

Most Reverend Andrew Gerard Tynan, Bishop of Rockhampton.

June 4th.

Most Reverend Domingos da Silva Gonçalves, Bishop of Guarda.

June 12th.

Most Reverend Joseph Calasanzio Fliesser, titular Bishop of Binda.

June 16th.

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Most Reverend Inocencio Engelke, Bishop of Campanha.

June 23rd.

Most Reverend Miguel de Andrea, titular Bishop of Temno.

July 2nd.

Most Reverend Jacques Nessimian, Archbishop-Bishop of Alexandria of the Armenians.

July 12th.

His Eminence Cardinal Pietro Fumasoni Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith.

Most Reverend Francis Xavier Gsell, titular Bishop of Paros.

[*Latin ed. p. 545*]

5 August, 1960, An. et vol. LII (Ser. III, v. II) - N. 9 ACTA APOSTOLICAE SEDIS COMMENTARIUM OFFICIALE ACTA IOANNIS PP. XXIII EPISTULA APOSTOLICA AD VENERABILES FRATRES PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS, PACEM ET COMMUNIONEM C U M APOSTOLICA SEDE HABENTES : DE CULTU PRETIOSISSIMI SANGUINIS D. N. IESU CHRISTI PROMOVENDO. IOANNES PP. XXIII, Venerable Brothers, greetings and the Apostolic Blessing. — From the very beginning of Our pontificate, it has happened again and again—and Our anxious and simple voice has often proclaimed what Our mind foresees—that, when the subject of daily exercises of religious piety is discussed, We have invited the faithful to cultivate with ardent zeal that which wonderfully reveals divine mercy in the hearts of men, in the holy Church, and in the entire world, of which Christ Jesus is Redeemer and Savior, namely, to venerate the Precious Blood with singular devotion. This kind of piety entered into Our custom from the very domestic environment where Our childhood blossomed. Even now, We are pleasantly moved in recalling that Our elders were accustomed, during the course of the month of July, to recite daily at home the litanies of the Precious Blood. Urged by the apostolic exhortation: "Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his own blood,"* We believe, Venerable Brothers, that this demands the most important and singular cares of Our pastoral ministry.

[*Latin ed. p. 546*]

Acts of the Apostolic See - Official Commentary 546: We strive, therefore, not only to promote sound doctrine, but also to encourage the practice of religious piety, both publicly and privately, in a manner that is fitting and proper. For this reason, We deem it most opportune to exhort Our sons to turn their thoughts to the unbreakable bond that must unite them with

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the two cults widely spread throughout the Christian people, namely, the devotion to the Most Holy Name and the Most Sacred Heart of Jesus, and to offer religious homage to the Precious Blood of the Incarnate Word, which was "shed for many, for the remission of sins." Indeed, it is most necessary that the liturgical activity of the Church be in complete harmony with the profession of the Catholic faith, since "the rule of believing establishes the rule of praying," and that no forms of piety be introduced which do not spring from the founts of true faith; likewise, it is fitting that the various forms of piety be in harmony with one another. It is indeed necessary that those forms of piety which are considered most important and are more conducive to the attainment of holiness should not in any way differ or conflict with one another, and that those which are particular and of lesser importance, whether in terms of esteem or use, should give way to those which contribute more to the promotion of the salvation of all, through Him who is "the mediator between God and men, the Man Christ Jesus, who gave Himself as a ransom for all." Therefore, if the faithful draw their sentiments and the discipline of their lives from true faith and sound piety, they are certain that they are in communion with the Church and with Christ Jesus, through prayer and charity. To Christ Jesus, the Founder and Supreme Priest of the most exalted religion, from whom it receives its and power, We commend these things. Indeed, if we consider with admiration the great advances that the Catholic Church has made in the field of liturgical piety—and this is perfectly in line with the salutary progress of its faith, as far as the fuller knowledge of divine truths is concerned—we find, with great comfort of mind, that in recent centuries this Apostolic See has repeatedly and indeed manifestly approved and recommended these three forms of religion of which We have spoken; which, although already introduced into the practice of Christian life by many pious faithful since the Middle Ages, and subsequently spread in various dioceses, as well as in religious orders and congregations, nevertheless required the intervention of the authority of the Chair of Peter, so that these same forms of Catholic...

[*Latin ed. p. 547*]

It has been declared that these matters are in harmony with the faith and can pertain to the entire Church. It is sufficient to recall that, since the sixteenth century, Our Predecessors have enriched the devotion to the Most Holy Name of Jesus with spiritual benefits, a devotion which Saint Bernard of Siena had tirelessly spread throughout Italy in the century preceding. In honor of this Most Holy Name, the Divine Office and the Mass, and also the Litanies, have been approved. The Roman Pontiffs have also increased the devotion to the Most Sacred Heart of Jesus with no less benefit, contributing greatly to its complete and perfect establishment and to its propagation throughout the entire world, as Christ the Lord revealed His most holy Heart to Saint Margaret Mary Alacoque. With such singular zeal, the Ro-

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man Pontiffs have pursued the study of this devotion, with remarkable unanimity, so that not only have they illuminated its power and nature, but they have also declared it legitimate and promoted its use, publishing many public documents of the ecclesiastical magisterium, among which the three outstanding Encyclicals on this subject stand out as the highest point.

Furthermore, the devotion to the Precious Blood of Jesus, for which Saint Gaspar del Bufalo, a priest from the Roman clergy, was a remarkable advocate in the preceding century, has not lacked the approval and commendation of this Apostolic See, as was fitting. In this regard, it is worth remembering that, by order of Benedict XIV, a Mass and Divine Office were composed in honor of the adorable Blood of the Divine Redeemer, and that Pius IX, in order to fulfill the vow made to God at Caieta, decreed that its liturgical feast should pertain to the entire Church. Finally, the Blessed Pope Pius XI, in order to perpetuate the memory of the celebrations held in the nineteenth century upon the completion of the redemption of the human race, wished to elevate this liturgical feast to the double rite of the first class, with the intention that, by increasing the solemnity of the rites, the devotion to the Blood of the Redeemer might be fostered more extensively, and that more abundant fruits of that divine Blood might be produced in the people.

Following in the footsteps of Our Predecessors, concerning the devotion to the Sacred Heart of Jesus, [references to documents].

[*Latin ed. p. 548*]

The most precious Blood of the Immaculate Lamb of Christ may flourish and prosper ever more, we have approved of suitable litanies, as they have been properly arranged by the Sacred Congregation for the preservation of legitimate rites, and we commend their recitation, both privately and publicly, with special indulgences, to the entire family of Christians. This decision of Ours, which pertains to the concern of all Churches and to the proper duty of the Supreme Pontificate, is intended to bring about this result, namely, that in these times, which are burdened by very serious spiritual needs, all the faithful may hold in greater and greater esteem those three forms of Christian piety, which we have previously praised for their merits, since they are always and everywhere endowed with salutary power for effectively promoting the religious life.

Therefore, let the faithful meditate on this more fervent study of piety, dedicated to the Blood of Christ during the festive and Advent days, which are a pledge of our Redemption, of eternal salvation, and of unending life, and let them, by more frequently receiving the Sacrament of the Eucharist, profitably partake of its benefits. Enlightened by that light which emanates from the fruitful admonitions of the Sacred Scriptures and from the precepts of the holy Fathers and Doctors of the Church, let them reflect on

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how abundantly and infinitely this Blood truly is precious, "whose single drop can cleanse the whole world from all sin," as the Holy Church sings through the mouth of the Angelic Doctor, and as Our Predecessor Clement VI wisely confirmed.

And since the power of the Blood of Christ, who is God and Man, is utterly infinite, and equally infinite is that charity which moved our Redeemer to shed it, from the very day after His birth, on the eighth day when He was circumcised, and then more abundantly when, in the Garden of Gethsemane, He "offered Himself in agony," when He was scourged with whips and crowned with thorns, when He ascended to the place of Calvary and was affixed to the cross, and finally, when His side was pierced with a grievous wound, so that the sign of that divine Blood might be manifest, which flows in all the Sacraments of the Church: all these things demand, and indeed it is most fitting for all the faithful who partake of this Blood.

[*Latin ed. p. 549*]

Acts of John the Pope, 549. XXIII, a wave of the newly baptized were present, offering the same religious reverence and pursuing the most pleasing affection of love. And it is most salutary and fitting that the worship due to the Chalice of the Blood of the New and Eternal Testament should follow, especially when it is to be adored and contemplated in the Eucharistic sacrifice, since in the Sacrament of the Eucharist, the Blood of Christ, joined to His Body by an inseparable bond, is received. Then, joined with the sacred minister in spirit, the faithful present can truly repeat those words which are spoken by him at the time of Holy Communion: "I will take the chalice of salvation, and I will call upon the name of the Lord... The Blood of Our Lord Jesus Christ may preserve my soul unto eternal life. Amen." In this way, it will undoubtedly happen that, whenever the faithful approach the sacred Synaxis worthily, they will receive more abundantly the fruits of redemption, of eternal resurrection, and of life, which the Blood offered by Christ "through the Holy Spirit" has acquired for the entire human race. Nourished by the Body and Blood of Jesus Christ, and made partakers of His divine power, which has raised countless legions of martyrs in the Church, these faithful will more easily endure daily labors and sorrows, and even the loss of life, whenever it may be required, always burning with that same flame of charity, with which St. John Chrysostom was moved when he wrote: "Let us depart from that table, as lions breathing fire, terrible to the devil, thinking of what is our head, and how upon much love He has shown us... This Blood, worthily received, drives away demons, calls angels to us, and the Lord of the angels Himself... This Blood shed has washed the whole world... This is the price of the world; this is by which Christ has redeemed the Church... Let this thought temper our affections. How long shall we remain attached to present things? How long shall we not be aroused? How long shall we not care for our salvation? Let us think

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of what God has deigned to do for us, let us give thanks, let us offer glory, not only through faith, but also through works."

May those who are adorned with the Christian name more often turn their minds to the paternal exhortation of the Supreme Pontiff, who wrote: "Conduct yourselves in your time with reverence, knowing that you have been redeemed, not with corruptible gold or silver... but with the precious blood" (Hebrews 9:14). In John, Homily XLVI; Migne P. G. L IX, 260-261.

[*Latin ed. p. 550*]

Acta Apostolicae Sedis - Official Commentary 550 17, "as spotless lambs of Christ and undefiled"; may they offer more attentive ears to the Apostle of the Gentiles, who speaks thus: "For you were redeemed, not with corruptible things, but with the precious blood of Christ, as of a lamb without blemish and without spot." If all these things are accomplished, their conduct will undoubtedly be more honorable and worthy, and they should serve as an example to others; and this will happily come to pass, so that the Church of Christ, strengthened by virtues, may exercise its beneficial role for the good of the human race in these lands. And if men yield to the movements of the grace of God, who desires that all be saved, and who willed that all be redeemed by the blood of His only Son, and who has called all to be made one mystical Body, as members, of which Christ is the Head, how much more closely will men, nations, and peoples be united with each other by the bonds of fraternal love! And how much more will civil society itself enjoy serene peace, pleasing to God, and to human nature, which was created in the image and likeness of its Creator! To this exalted dignity, to which we have been divinely called, the Apostle Paul encouraged the Christians of Hebrew descent with these words, who were too inclined to the institutions of the Old Testament, although that was only a faint shadow and image of the New Testament: "But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to a multitude of angels, to the assembly of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, which speaks better things than that of Abel." Confident in this hope, Venerable Brothers, that these paternal exhortations of Ours may be communicated to the Christian people and to the clergy of your respective places, in the manner that you deem most appropriate, and that they may be carried out not only with a willing spirit but also with active zeal, we impart the Apostolic Blessing, infused with charity, to each and every one of you, to the flocks entrusted to you, and especially to those who desire to respond to these Our pious and prudent words with their hearts. Given at Rome, at Saint Peter's, on the thirtieth day of the month of June, in the vigil of the feast of the Precious Blood of Our Lord Jesus Christ, in the year 1960, in the second year of Our Pontificate.

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IOANNES PP. XXIII

17 1 Peter 1, 17-19.
18 1 Corinthians 6, 20.
19 Cf. 1 Timothy 2, 4.
20 Cf. Genesis 1, 26.
21 Hebrews 12, 22-24.

[*Latin ed. p. 551*]

ACTS OF JOHN PP. XXIII, 551. APOSTOLIC CONSTITUTION. THE FIRST ROMAN SYNOD IS PROCLAIMED. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT: The solicitude for all the Churches which flourish throughout the world, and which are parts of the one holy Church of Christ, is such that it does not draw Us away from the cares of the Roman diocese, which is, indeed, properly Our own, but rather it increases and stimulates them. For these words are always present in Our mind, with which St. Leo I, among Our most distinguished predecessors, addressed the children of this Our Rome: "You are My crown, as the Apostle says, and you are My joy, if your faith, which has been preached from the beginning of the Gospel throughout the world, remains in love and holiness." For although the entire Church, which is throughout the world, ought to flourish in all virtues; you, however, ought especially, among all peoples, to excel in the merits of piety, whom, joined to the very apostolic rock, Our Lord Jesus Christ redeemed with all, and the blessed Apostle Peter instructed above all others. Nor is it absent from Our mind that harsher admonition of St. Bernard, which is addressed to the Roman clergy: "First of all, that clergy ought to be most orderly, from which, above all, the form of the clergy has spread throughout the entire Church." For this reason, three months after We had obtained the power of Vicar of Christ on earth, when, in the Patriarchal Basilica of Ostia, We commemorated the translation of the Apostle Paul to a better life, We not only announced that an Ecumenical Council would be held and that a body of ecclesiastical laws would be composed in accordance with the needs of Our times, but also We ordered that a diocesan Synod be held in Rome: from which, indeed, the clergy and the people would receive new impulses through norms elaborated and sanctioned; new zeal would be added to the diligence of the Catholic Action and other associations of the apostolate; the faithful would be encouraged to participate more frequently in the Sacraments and in the liturgy; and the more serious errors and dangers which this Our time has produced would be addressed.

[*Latin ed. p. 552*]

552 Acta Apostolicae Sedis - Official Commentary. The ages, and they

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would both be clarified and warned; finally, the reasons for the pastoral office would be adapted to the circumstances of our times. To carry out this purpose, we established, by a written document, the beginning of which reads "With this loving intention," a special Council on the twenty-ninth day of the month of February in the year nineteen hundred and fifty-nine, which, under our close direction, would be dedicated to selecting the topics and materials to be discussed in the Synod, and arranging them in order. After hearing our venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Velletri, and also our most beloved General Vicar in Rome, we appointed the venerable Brother Aloysius Traglia, Archbishop ad titulo Caesariensem in Palestine, who also holds the sacred office in the City, recently chosen among the Cardinals, and our General Pro-Vicar, as president of this Council; and we also named the other members of the same Council. After this, at the request of the Council's president, we invited certain distinguished Bishops, parish priests, vicars of parishes, and religious brethren into eight groups, dependent on that Council, who would diligently examine the questions that were most important for the pastoral office to be carried out in our diocese, and outline the initial drafts of the synodal laws. Regarding this initial draft of the laws, we ordered that it be sent to all parish priests, to the Provincial Superiors, to the Directors and Presidents of colleges for young people, so that each could express his opinion. At the same time, we also selected a suitable number of consultants who could be called upon for their expertise; and we also instructed the College of Parish Priests to choose a small group of men who would indicate what they thought about those initial drafts. After the body of synodal norms had been outlined, we asked for opinions on it, in addition to the Cardinals residing in the City, and the Bishops entrusted with the ministries of the Roman Curia, the synodal consultants, the group of parish priests, and other ecclesiastical men of the City: all of whom, based on their knowledge of human affairs, submitted written statements indicating what they had to say on these matters; and this was certainly received by us. Since it had not occurred to us that we ourselves would be called to that honorable office at the beginning of our life, to write for the Council whose purpose was to prepare the Bergomense Synod, celebrated in May of the year nineteen hundred and sixty, in which that most esteemed Bishop, James Radini-Tedeschi, presides...

[*Latin ed. p. 553*]

The Acts of Pope John XXIII record that, after more than one hundred and eighty-five years, he restored the series of Synods, which had been interrupted since the Council of Trent, in that most excellent and beloved diocese; and since the last Synod of Venezia had been held before Our eyes—on the twenty-fifth, twenty-sixth, and twenty-seventh days of November in the year nineteen hundred and fifty-seven—which We convened, moder-

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ated, and celebrated with great joy—therefore, considering that the laws of the Synod would be of the greatest importance for perfecting the religious discipline of this City, We desired to participate in those labors, which were so well prepared and so readily undertaken, and indeed to preside over some sessions of the Supreme Council. For, since no human endeavor can succeed without the grace of God, We took care that the prayers of all the Christians of Rome should be joined with the labors of the various Councils; and, since they responded readily to the invitation, We now publicly acknowledge their willingness. Therefore, We saw that the prayer which We commended was widely used throughout the city, in the churches, in the seminaries, in the monasteries, and in the colleges. We concluded these prayers, as it were privately offered to God, in the following manner: either on the tenth day of January of this year, on the feast of the Most Holy Family of Nazareth, when reasons for the Synod were explained; or, before the Synod began, with supplications offered for seven days in the Basilica of Liberiana, imploring the intercession of the Virgin Mary, Mother of God, in that vast and illustrious temple, which is called the "Salvation of the Roman People." After this most important undertaking had been carried out through study, labor, and prayer, and was finally brought to fruition, on the sixteenth day of January, We, with great joy of spirit, convened the first Roman Synod, which began on the fourth and twentieth days of the same month, that is, exactly one year after the aforementioned Synod was announced. We are now mindful, with profound gratitude, of that most celebrated assembly, the source and ocean of all good; the first act of which took place on the twenty-fourth day of January, in the Patriarchal Archbasilica of the Lateran; others were held in the hall of the Vatican buildings, which is called the "Hall of Blessings"; and finally, the last, which was certainly the most crowded, was held in the Vatican Basilica, near the tomb of St. Peter, the Prince of the Apostles, and the first Bishop of Rome. In these great assemblies, which took place on the twentieth...

[*Latin ed. p. 554*]

554 Acta Apostolicae Sedis - Official Commentary, for the fifth, sixth, and seventh days of January, in the presence of the most distinguished assembly of Purple Fathers, Bishops, Archbishops, and priests of both orders, residing in Rome, after the Holy Mass celebrated in the Sistine Chapel, and the prayer instituted by Us, the synodal laws were publicly proclaimed. Having concluded these matters, We decided that, on the twelfth and thirteenth days of January, first the students of seminaries and ecclesiastical colleges, and then all virgins of any order devoted to God, should be summoned to the Ignatian Church, namely to the tombs of St. Robert Bellarmine, St. Aloysius Gonzaga, and St. John Berchmans, who are indeed a great ornament to both ecclesiastical and religious

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life, and that they should be encouraged, with the certainty that We, as their Father and Pastor, are aware of their devotion, to strive for holiness. Therefore, after these solemn gatherings were concluded, We ordered that all matters contrary to the synodal norms proclaimed in those assemblies, and the opinions given concerning them, should be carefully collected; and that, within a suitable period of time, a text of the laws should be prepared, which could certainly and definitively be promulgated. And Our commands were not only obeyed, but also fulfilled with the utmost care and diligence; as We learned from the reports of Our General Procurator, who informed Us repeatedly about this matter of such prudence and counsel. Now, since this work of such importance has been completed with the diligence it deserved, and since the synodal laws have been formulated so that they can finally be promulgated, with the help and through the intercession of the Most High and Almighty God, and with the confidence of the holy Apostles Peter and Paul, whose feast we celebrate today, We, with full certainty, and as Supreme Pontiff and Bishop of the Roman diocese, by this Our Constitution, promulgate these laws of the First Roman Synod, as they are written in the authentic Latin version, published by the Vatican Polyglott Press, ordering and commanding that they begin to have force and effect this year, from the first day of next November, in the entire Roman diocese, in the Basilica of St. Peter, and in the Vatican City. Notwithstanding any ordinances, constitutions, privileges, even those of special and individual merit, and customs, even those of long standing, and any other contrary provisions whatsoever. Given in Rome, at St. Peter's, on the feast of the holy Apostles Peter and Paul, in the year nineteen hundred and sixty, in the second year of Our pontificate. JOHN PP. XXIII.

[*Latin ed. p. 555*]

Acta Ioannis PP. XXIII 555 APOSTOLIC LETTERS: The Curial Church of Saint Charles Borromeo, located in (Carmel), in the Diocese of Monterey-Fresno, is raised to the dignity and privileges of a Minor Basilica.

IOANNES PP. XXIII. For the perpetual memory of the matter.

— The azure sea, which washes the Californian shore, draws the minds of men to the temple dedicated to Saint Charles Borromeo, not only because of the pleasantness of the place, but also, and especially, because it is a seat of outstanding piety. This sacred edifice, located in the place called Carmel, within the boundaries of the Diocese of Monterey-Fresno, was established in those times when the Catholic religion was being suppressed in that region, that is, in the 17th century, and has been restored again and again, so that the divine fire might be rekindled there with new vigor; and the cornerstone of the building that is now seen was laid on the 7th day of July in the year 1793. In the same temple is the tomb of Juniper Serra, a Franciscan friar, who is called the Apostle of California because of his

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outstanding merits for the Christian cause, and who is numbered among the most distinguished men who have been publicly honored by the United States of North America. Furthermore, this sanctuary is renowned throughout California for its monuments, due to the excellence of its structure; to which frequent access is made by the faithful, so that they may participate in the Holy Mass, venerate the Most Holy Virgin, known as "Our Lady of Bethlehem," whose excellent image is displayed there, and often celebrate the ceremonies of marriage according to the rites of the Church. Moved by these praises, and wishing to strengthen and increase the devotion that arises from this temple, the Most Reverend Brother Aloysius Joseph Willinger, Bishop of Monterey-Fresno, requested that We grant this church the title and privileges of a Minor Basilica. These requests, which have been most strongly supported by Our beloved son, Hamlet, Prefect of the Sacred Congregation, formerly Apostolic Delegate to the United States of North America, We gladly accept. Therefore, after consulting with the Congregation for Sacred Rites, and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We decree that, by these Letters, the church of Saint Charles Borromeo, located in Carmel, within the boundaries of the Diocese of Monterey-Fresno, is raised to the dignity and honor of a Minor Basilica, perpetually.

[*Latin ed. p. 556*]

556 Acta Apostolicae Sedis - We erect the official commentary of the Minor Basilica, with all the rights and privileges that rightfully belong to sacred buildings of the same name. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall fully and completely produce their effects; and that they shall fully suffice for those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment forward, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of the month of February, in the year 1960, in the second year of Our Pontificate. D. Card. TARDINI, Prefect of the Congregation for Public Affairs of the Church.

SAINT LOUIS DE MARILLAC, VIRGIN, IS DECLARED THE CELESTIAL PATRONESS OF ALL CHRISTIAN SOCIAL WORKS.

IOANNES PP. XXIII.

For the perpetual memory of this matter.

— "All is charity," as Saint Augustine says (De cat. rud., 15; P.L., 40, 328), which in the Catholic Church, by the divine inspiration of God, has never ceased to flourish and does not cease to flourish, encompassing the

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entire human society, especially those who are in domestic difficulties, who suffer from illness, or are burdened by other hardships. Therefore, the most merciful Redeemer, through His Church, repeatedly repeats these words, full of comfort and encouragement: "I have compassion on the multitude, for behold they have now been with me three days and have nothing to eat." (Mark 8:2). This is most clearly demonstrated in these times, in which, with the remarkable increase in the inventions of technical arts, miseries have increased, and, by the impulse of the Bride of Christ, more and more remedies and assistance are provided. It has seemed to Us fitting to bestow a special heavenly protection upon those who are engaged in such social works, so that they may better be able to carry out these salutary works, and that, while others may consider the provision of aid to the afflicted to pertain only to human concerns.

[*Latin ed. p. 557*]

From the Acts of Pope John XXIII, 557, these matters are recalled for the sake of true charity. Among those who have distinguished themselves through the practice of this virtue, Saint Ludovica de Marillac deserves singular praise, a renowned woman, together with Saint Vincent de Paul, of the Daughters of Charity. For, inflamed by a certain heavenly fire, she devoted herself to assisting those utterly destitute, the sick, whether in hospitals or at home, abandoned infants, neglected children, those seeking instruction, the elderly lacking comfort, men condemned to forced labor, those afflicted in mind, and indeed, all who were in distress, offering herself as the most compassionate mother. To bear such a burden of so many and such great works, Saint Ludovica employed the help of married women associated with the Vincentians, and especially the labor of the Daughters of Charity, whom she properly established for performing such services. This was a foretaste, and, as was fitting for that time, she was already the author of those works which we have said have flourished admirably in our time, those called "Christian social works." For this reason, the esteemed son, the Superior General of the Missionaries, humbly requested that we declare Saint Ludovica de Marillac, whose pious death will soon mark the completion of three centuries, the heavenly patroness of all those who also engage in Christian social works. These requests were most strongly supported by many Cardinals, Archbishops, and Bishops of the Holy Roman Church, as well as by the Generals of religious congregations, and even from almost all parts of the world, illustrious men and women added their supplications. We, with a benevolent heart towards those who, moved by Christian charity, strive to wipe away the tears of the afflicted, are pleased to grant our approval to such requests. Therefore, after consulting with our Venerable Brother, Cardinal Cicognani of the Holy Roman Church, Bishop of Tusculum, Prefect of the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the

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fullness of our Apostolic power, by these letters, perpetually and forever, we establish and declare Saint Ludovica de Marillac, of Culmore, as the heavenly patroness of all those devoted to Christian social works, with all the honors and liturgical privileges that properly belong to patrons of such groups. Notwithstanding any contrary provisions. These things we decree, establish, and ordain, and declare that these present letters shall always remain firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that anything to the contrary shall be null and void from this time forward.

[*Latin ed. p. 558*]

558 Acta Apostolicae Sedis - Official Commentary, concerning which, should anyone, with any authority, knowingly or unknowingly, attempt to interfere. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of February, in the year 1960, in the second year of Our Pontificate. D. Card. TARDINI, Prefect of the Public Affairs of the Church. SAINT JOHN BOSCO, CONFESSOR, PATRON SAINT, IS PROCLAIMED FOR THE DIOCESE OF RIVADAVIA. JOHN PP. XXIII. For the perpetual memory of this event. — It is indeed fitting that dioceses which have recently been established under the provident care of the Apostolic See should be especially favored by heavenly protection, so that they may receive greater growth, and so that the faithful people contained within their boundaries may be strengthened in the pursuit of higher things, and everywhere be protected from the snares of evil. Therefore, also, according to Our own sentiments, the Ordinary of the Diocese of Rivadavia, founded in the year 1957, requested that We declare Saint John Bosco the heavenly Patron of his jurisdiction. For this illustrious man, inflamed with apostolic zeal, had sent evangelizers to the inhabitants of that region, who diligently led them to the truth and the freedom of the children of God. Therefore, the memory of this great man is religiously cherished by the people we have mentioned, and is celebrated with gratitude in their hearts. And We are confident that, with John Bosco as their protector, the Catholic faith will flourish greatly in that diocese; therefore, We gladly grant this request. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, We hereby confirm and establish, and declare, in perpetual form, Saint John Bosco, Confessor, as the principal Patron of the entire Diocese of Rivadavia, before God, with all the honors and liturgical privileges that properly belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, that these present Letters shall forever remain valid and effective; and that

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those who...

[*Latin ed. p. 559*]

The acts of Pope John XXIII, 559, shall have full and complete effects and shall obtain them; and those to whom they pertain, or who may pertain to them, shall fully support them now and forever; and thus they shall be duly judged and defined; and shall be null and void from now on, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given at Rome, near Saint Peter, under the Fisherman's ring, on the tenth day of the month of February, in the year 1960, in the second year of Our pontificate.

His Eminence, Cardinal TARDINI, establishes an APOSTOLIC DELEGATION FOR SCANDINAVIA for Norway, Sweden, Denmark, Finland, and Iceland.

POPE JOHN XXIII.

For the perpetual memory of this matter.

The burden of the apostolic office, entrusted to Our shoulders, demands that We take care to spread or maintain the Christian name in all places, especially in those regions which are deprived of the true religion and which are distant from the Chair of Peter, that is, the Catholic seat of unity. Apostolic Legations contribute greatly to this, which, following the custom of the Roman Pontiffs, are established in various parts of the world, according to the circumstances of affairs and times. Moved by this pastoral concern, We have deemed it fitting to establish an Apostolic Delegation for the Northern European countries, namely, for Norway, Sweden, Denmark, Finland, and Iceland; from whose seat, as We earnestly hope, spiritual benefits and growth will proceed to those regions. Therefore, after carefully considering all the circumstances, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic power, by the force of these letters, We establish the Apostolic Delegation in Scandinavia, to whose jurisdiction We subject Norway, Sweden, Denmark, Finland, and Iceland, and We establish its seat in Copenhagen, the capital city of the Kingdom of Denmark.

These things We have decided, decreeing that these present letters shall always remain firm, valid, and effective; and shall have their full and complete effects and shall obtain them; and those to whom they pertain, or who may pertain to them, shall fully support them now and forever; and thus they shall be duly judged and defined; and shall be null and void from now on, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted.

[*Latin ed. p. 560*]

560 Acta Apostolicae Sedis - This Commentary is now and forever to be

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considered valid, should anything contrary to these matters be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the first day of March, in the year 1960, in the second year of Our Pontificate.

His Eminence, Cardinal TARDINI, Archbishop of Milan, is appointed, for the time being, Patron of the Ambrosian Library.

JOHN PP. XXIII

For the perpetual memory of this event.

That religion and the liberal arts might be held in esteem, the illustrious light of the Church, Cardinal Frederick Borromeo, Archbishop of Milan, founded, developed, and enriched the Ambrosian Library; this work has grown greatly with the passage of time and has been adorned with the highest distinction, becoming, as it were, a vast academy, where men devoted to learning, especially those who administer the sacred rites, exercise their talents. Therefore, from this center of learning, many fruits have been derived by those who cultivate truth, and many benefits have been brought to Christian society and to the republic of letters.

The Apostolic See, a nurturer of noble minds and a supporter of the liberal arts, has always regarded this workshop of learning with particular benevolence and has confirmed it with suitable support.

Therefore, when prayers were presented to Us, that We might appoint a Patron for this center of higher learning, We, following the example of Our Predecessors, who have always been eager to turn Our minds to the cause of learning, gladly decided to grant these requests.

This office was pleasing to be entrusted to him who, for the time being, held the position of Archbishop of Milan, all the more so because Our Predecessor, Pope Paul V, wishing to commend the distinguished curators of this Library to the study, authority, and grace of the Archbishop of Milan, established that he should visit it in person every two years, as far as possible.

Therefore, with certain knowledge and mature deliberation, We, by the force of these Letters and by Our authority, establish and decree perpetually that the Archbishop of Milan, for the time being, shall be the Patron of the Ambrosian Library.

Con-

[*Latin ed. p. 561*]

Acta of Pope John XXIII, 561, notwithstanding any obstacles whatsoever. We decree these present Letters to be firm, valid, and efficacious, and to remain and endure perpetually; to produce and obtain their full and complete effects; and to be fully efficacious for those to whom they pertain,

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now and in the future; and thus to be rightly judged and defined; and to be declared null and void from this moment, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the sixteenth day of the month of March, in the year 1960, in the second year of Our Pontificate.

D. Card. TARDINI, Prefect of the Public Affairs of the Church.

LETTER TO THE MOST REVEREND FATHER, MONSIGNOR ERNEST, TITULAR BISHOP OF SABINA, IN THE HOLY ROMAN CHURCH, CARDINAL RUPPINI, ARCHBISHOP OF PALERMO, UPON THE COMPLETION OF FIFTY YEARS SINCE HIS ORDINATION TO THE PRIESTHOOD.

JOHN PP. XXIII

Beloved Son, greetings and the Apostolic Blessing.

Soon the fiftieth anniversary will arrive for you, Beloved Son, from which time, in the bloom of your youth, you received the priesthood, and a just and fitting occasion will present itself for you to offer more abundant thanks to God, for the path of life which you have thus far traversed—a long span of years for mortals—having been adorned with a wealth of heavenly blessings. In the chorus of congratulations, in which many will offer prayers on this happy occasion, Our voice adds a garland of pious joy to you and to the group entrusted to your care, a clear sign and announcement of Our esteem and regard for you. We know that you have exercised your talents and will with manifold diligence and labor, and that, moved by a fervent love for the Church, you have striven for its greater good and glory. Above all, it is fitting that you should be commended for having long taught Holy Scripture in the Lateran Athenaeum and in the Congregation for the Propagation of the Faith, and for having, while serving as Prefect of the Seminaries and Universities of the Sacred Council, rendered outstanding service to the proper upbringing of the youth who are the hope of the growing Church, and to the maintenance of the high standards of ecclesiastical schools. Furthermore, having been appointed to govern the Archdiocese of Palermo, and shortly thereafter admitted to the College of Cardinals, you have devoted yourself with zeal and constant effort to...

[*Latin ed. p. 562*]

562 Acta Apostolicae Sedis – Having fulfilled a grave pastoral office, and still fulfilling it, you have been dedicated to it. Especially, your zeal and diligence in promoting sacred matters are clearly demonstrated by the two seminaries which you have founded, the ecclesiastical Institute named after Saint Arsenius, many sacred buildings raised from the ground, the embellishment added to the principal church, and the manifold works of

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solicitude undertaken to alleviate the needs and miseries of the poor. It is also worthy of singular remembrance that you presided over the Sicilian Plenary Council, and that you celebrated the Marian Convention and the Diocesan Synod with abundant fruit. Relying on the help of God, may you ensure that this noble flame of religion, far from diminishing, may be rekindled by other useful undertakings and beneficial plans. Continue to devote yourself diligently to divine matters, continue to cherish and revere the Sacred Scriptures profoundly. For this purpose, we pray to heaven for your celestial consolations and assistance, and we also greatly desire that, with your strength of body and mind, you may add new merits to your already venerable ones. In order that the fiftieth anniversary of your priestly ordination may be a more blessed occasion, we grant you the faculty that, after having performed the sacred rites in a solemn manner, you may, in Our name and with Our authority, bless the faithful who are present, granting them a plenary Indulgence, which they may obtain according to the established prescriptions of the Church. Finally, to you, our beloved Son, and to your diligent Auxiliary Bishop, and to the entire flock to whom you are a guiding pastor, we impart the Apostolic Blessing, a pledge of Our supreme charity, cordially. Given at Rome, at Saint Peter's, on the eleventh day of the month of June, in the year 1960, in the second year of Our Pontificate. IOANNES PP. XXIII.

[*Latin ed. p. 563*]

Acts of Pope John XXIII, 563. ADDRESS given in the Vatican Basilica, after the first Vespers of the feast of the Holy Apostles Peter and Paul, after the Apostolic Constitution had been publicly read, by which the first Roman Synod was promulgated, and after His Eminence, Cardinal Clemens Micara, the Archbishop of the city with vicariate power, had, in the name of the clergy and the people of Rome, expressed gratitude to the Most Blessed Father.

"Your Eminence, when the living sense of our primary pastoral responsibility as Bishop of Rome suggested to us that we personally undertake the immediate and complete task of convening, according to the sacred canons, the Diocesan Synod, of directing its preparation, of establishing its Constitutions, we were deeply edified to know that you would withdraw from your ordinary functions, in this regard, as our General Vicar, while still following us in a fitting manner with the kindness of your presence and your advice, which are always so dear and valuable to us.

Now, with the synodal action completed, and with the celebration of the promulgation of the new diocesan legislation, the noble reappearance of your person in the act of receiving from our hands the volume of the Sacred Constitutions, and the happy resumption of the fullness of your ordinary functions: and your so precious and esteemed expressions, representing the voices of the clergy and the voices of the faithful people, add a crown

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of rejoicing to all that the Lord has deigned to accomplish in us, and in our diocesan family, during these first twenty months of great blessing of our humble episcopate.

Moreover, the reminder that your words give us of the reasons and interests of the great work that is solemnly concluded here could not be more fitting. "A work truly intended to ensure that Rome, through its spiritual fervor, through its attachment to the faith of the Apostles, may always live more in harmony with its sacred character, with its mission, and with its responsibility – as you rightly said – as the center of the Christian world, *civitas sacerdotalis et regia per sacram beati Petri sedem, caput orbis effecta.*"

And also, the testimony that you renew to us, Your Eminence, of the joyful and edifying gratitude of the entire Roman people for..."

[*Latin ed. p. 564*]

564 Acta Apostolicae Sedis - The official commentary on the first decree of the Holy Synod, which the grace of Our Lord permitted us to offer to all Our diocesans, is certainly a cause of humble but sincere satisfaction; a satisfaction, and also an encouragement, to dare with confidence to multiply the solicitudes that the *caritas Christi* urges us, even with some effort, if you will, but day by day, according to Our strength, which tirelessly inflames Our heart in service to souls and families, to the joy of eyes and hearts. Even more pleasing – allow us to say it – is the testimony, Most Reverend Cardinal, of the solemn commitment that all the children of Rome are taking together, through your words, to heed the invitations of the Holy Mother Church to be faithful to divine and ecclesiastical laws, with promptness of obedience, with generosity of action, and, when necessary, even with nobility of sacrifice.

The articles of Our Roman Synod are certainly numerous; and they concern a multitude of titles and arguments arranged along a spectrum of the most varied relationships, although all stemming from the same fundamental principle of order, discipline, and spiritual and religious elevation. However, to those who read them, one by one, and also all together in their entirety with respect and attention, they provide clarity and unexpected insights regarding the direction to be given to one's conduct in the service of God, in the ministry of souls, and, for the laity, in the cooperation of their energies with the action of the priesthood, which is to say, to the life and complete sanctification of the Church, considered in its social structure until the perfection of the Mystical Body of Christ. At times, in seeking out their beauty and intimate connection, rather than anything arid or burdensome, they reveal touches of such elevation that they appear as an unexpected psalm, which clarifies the spirit, and brings peace and sweetness to the heart. Moreover, the excellent Latin in which the articles are written contributes to the immediate and persuasive perception of their content.

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Among the psalms of the Davidic Psalter that spread, in the soul of the one reciting the Divine Office, so much rest and abandonment, the Psalm 118 is most famous: "Blessed are the undefiled in the way, who walk in the law of the Lord." St. Ambrose gave us an exposition of it that is enchanting, a grand poem of harmony between the law of the Lord and the perfect Christian. To read and reread the various titles of Our Synod, and to let ourselves be guided, as it were, by the notes that vaguely intertwine in the long Davidic psalm of Sunday morning or of liturgical days.

[*Latin ed. p. 565*]

Acta Ioannis P.P. XXIII, 565, concerning the most solemn days of the ecclesiastical year, believe – as We like to say not only to those who belong to the priestly order, but to all Our beloved faithful – that, according to the words of St. Peter, this means truly experiencing one's belonging to the family, to the Church, to the mystical Body of Christ.

The Synodus [of Bishops] speaks of order, harmony, peace, and true enjoyment, because it is the true spiritual beauty of this world, a reflection of the ineffable beauties that await us in the heavenly regions. And in this light of truth, of discipline, of perfect order, returns the concord of the beloved Trinity which We often recall: *lex credendi, lex supplicandi, lex agendi* – the law of believing, the law of praying, the law of acting. This is the golden rule of Catholic life, both individual and collective; this is the source of all consolation; it is the sure path along which the faithful always reach their goals.

The Church of Christ is a material temple, which multiplies wherever four stones are joined together to form an altar. The Church is, above all, a spiritual temple, where every Christian knows he has his place; he knows he has it, and is conscious of his duty to maintain it with honor, with dignity, with grace. Blessed is he who understands these things, and who, by respecting them, secures for himself eternal goods.

Beloved sons, priests and laymen, we are Christians and Catholics. Let us honor our sacred origins, and our religious history and tradition. Let us renounce certain subtleties of our own little self, in which we like to hide the deficiencies of our religious culture, to certain eccentricities of our own personal taste, in our presumptuous desire to judge everything, which the Authority of the Holy Church, rich in centuries of experience and maternal wisdom, deems it fitting to arrange in the relationships of material and external structures, sacred buildings, rites, devotions, but above all, in the interpretation of the law of the Lord, marked in the two Testaments, and in the living magisterium and ministry of the Universal Pastor – however humble his person may be – vivified by the reality and the grace of a divine promise and assistance, which in the order of doctrine of faith and morals cannot fail.

The lofty words of the great Christian poet remain always true, sufficient

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for the universal salvation. *Cf. 1 Peter 2, 9.*

[*Latin ed. p. 566*]

566 Acta Apostolicae Sedis - An Official Commentary, filled with countless errors that spread throughout the world and seduce the unwary: 8 And insatiable greed cries out to you: Be men, and not senseless sheep. 41 The exhortation: be men, and not senseless sheep, fed with wind, becomes an admonition for general correction. Unfortunately, in every age, temptation tests even righteous souls, but those who are easily captivated by error and evil. Therefore, the Church approaches its children at all times, in forms suitable for correction, admonition, and encouragement. Thus, the long Psalm 118 concludes. It is a summary of the ordinary human experience that spans the centuries. Blessed are our souls, also exposed to temptation, but ready to return to the right path. Behold, O Lord, — the Psalmist concludes his song — my ways are before You. I long for my salvation from You, O Lord, for Your law is my meditation and my delight. Let my soul live and praise You; Your judgments help me. And if I wander like a lost sheep, seek Your servant, for I do not want to forget Your commandments. Let my soul live and praise You, and Your decrees help me. 5 Venerable Brothers; beloved sons! This celebration of the first Roman Synod was certainly a praiseworthy act. May the Lord bless all those who contributed to its success. The implementation of the synodal constitutions obliges all members of the Roman clergy: it is intended to be a prelude to a celebration of a much broader scope, with reference to the universal Church, that is, the Second Vatican Council, whose anticipation is a trembling and anxious desire of many righteous hearts, eager for the triumph of the peaceful kingdom of Christ in the world. Current canon law grants us ten years of faithful execution of the current regulations, before imposing another Roman Synod upon us. In the joy of the present fervor, accept the wish that We like to send forth for these ten years of good religious activity, so that all the children of Rome may enjoy the great dignity conferred upon them. 6 « Par. V, 79-80. s Ps. 118, 175. 8 O. I. O. Lib. I I , p. I, c. I I I : De Synodo Dioecesana.

[*Latin ed. p. 567*]

From the Acts of Pope John XXIII, 567: From the tradition of the two Princes of the apostolate, Peter and Paul, whose name is grace, power, and glory of the universal Church. For this is what constitutes the greatness of the children of Rome, more than the artistic splendor of the basilicas and monuments of past centuries: the fidelity to the evangelical tradition, to the teaching of its Popes, to the example of its Saints, which makes this city the meeting place and the source of religious exaltation for all those who here enjoy gathering from the borders of the universe. Mary, Queen of the Apostles, and salvation of the Roman people, may she be a gracious

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and powerful Mother and Queen for the exaltation and sanctification of the clergy, for the defense and protection of the Christian people of Rome, and of the world. And now, let us open our lips and hearts to the solemn Te Deum of thanksgiving for the Roman Synod completed, and for the will of the clergy and the people opened to new horizons of fervor and of good religious apostolate, in light of truth, holiness, and peace. "Save thy people, O Lord, and bless thine inheritance: and govern them, and exalt them forever." "For every day we bless thee."

TO THE SACRED PRELATES AND CHRISTIANS, GREETINGS, AND MAY THIS MESSAGE REACH YOU IN YOUR REGION.

From the State of the Congo: Welcoming with paternal benevolence the request of your Bishops, We are deeply pleased to address this Radio Message to you on the occasion of your political independence and the accession of your noble Country to sovereignty. Indeed, whenever events give Us the opportunity to turn to Our Sons of Africa, Our heart is filled with a sweet joy. But today, on this 30th of June, 1960, it is especially for your sake that We speak to you, dear Congolese, proud of your young independence. We wish to thus perfect the pledge of benevolence that We have given you by sending you, for Us... *Die 30 Iunii mensis a. 1960.*

[*Latin ed. p. 568*]

The *Acta Apostolicae Sedis* – Official Commentary 568 represents the person, very dear to Our heart and justly esteemed by you all, of Our Venerable Brother Peter Sigismondi, Archbishop of Neapolis and Secretary of the Sacred Congregation for the Propagation of the Faith. All that We affirmed a short time ago concerning the African continent, We now apply to the Congolese people: "We desire only to express to you... Our great satisfaction in seeing, step by step, the progress towards sovereignty realized: the Church rejoices and trusts in the will of these young states to take the place that is due to them in the concert of nations." His joy and confidence find a particular reason in the vitality of the Congolese Catholic community. For nearly five centuries, the Congo has received the gift, most precious of all, of the Christian faith; shortly thereafter, its king Alphonse requested baptism and was eager to send to Our Predecessor Leo X, newly elected, a mission of homage led by his own son, Prince Henry, whom the Pope consecrated as a Bishop and who returned to his country, accompanied by zealous missionaries. After vicissitudes, the seed, sown then and again generously in the last century, produces today flowers rich in promise and fruits very sweet to the heart of the Supreme Pontiff: thus, We were able, six months ago, to transform mission territories into dioceses; the number and quality of the local clergy have allowed Us to appoint three first bishops from their ranks; the seminaries are numerous and full; the members of the various Movements of the Catholic Action rise up everywhere like a promising harvest. The divine worship is celebrated, We know, in all the

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beauty of its liturgical rites and the majesty of its chants; the educational, hospital, and charitable works are very flourishing. And in the field of higher religious culture, Our immediate Predecessor had the consolation of proceeding with the canonical erection of the "Lovanium" university, which responds to the urgent need for the formation of the Congolese elite. These are for the Father of all the faithful so many reasons for confidence. Now, a new stage begins for the Congo: on an equal footing and with mutual honor, esteem, and good faith, a fruitful dialogue will begin between your people and the generous nation that, by the circumstances of a recent past, has been linked to your destiny. Your representatives have manifested a firm desire for this, and We observe it with satisfaction. A gracious custom of yours is to...

[*Latin ed. p. 569*]

Acts of Pope John XXIII, 569: Exchange gifts as a sign of agreement; to those who have brought you the Catholic faith or transmitted the benefits of civilization, you will be eager to give in return your friendship, and to manifest it through loyal and fruitful collaboration. In doing so, you will demonstrate both the greatness of your soul, a just sense of reality, and you will secure a good future for your Fatherland. But We know all the difficulties of the path. "If the Lord does not build the house, in vain do the builders labor," says Holy Scripture. Therefore, We earnestly implore you to unite your prayers with Ours, and to beseech God, the Almighty Master of peoples, to protect the Congo. Let the faithful, the families, the parishes, raise fervent supplications to Heaven! Let the children in the schools, the sick in the hospitals, the souls consecrated in their monasteries, pray generously for the Congo, for the establishment of a true civic and political life, for the unity and fruitfulness of families, for the happiness of each, and for the removal of all evil! May God ever more extend the faith in the hearts of the Congolese, so that the one and only Savior, Jesus, may be known and loved; this Jesus, "in whom there is no salvation," who continues in the Catholic Church, and who calls all men to eternal life without distinction. 2 3 You will also pray that the union of your people may remain and be strengthened. When We conferred the episcopal consecration with Our own hands upon a most beloved son of the Congo, Our Venerable brother Joseph Busimba, Bishop of Goma, We pronounced upon him the suggestive invocation: "Receive the Holy Spirit"; We say the same to you: receive the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of piety. And now We wish to address Our Brothers the Bishops and Our Sons the priests with a word of encouragement in the traditional language of the Latin Church, before giving Our Blessing to you all. "How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace: of him that sheweth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign!" Ps. 126,

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1. 3 Acts 4, 12. 4 Is. 52, 7.

[*Latin ed. p. 570*]

Acts of the Apostolic See - Official Commentary 570. These words of the sweetest comfort pertain to you, Venerable Brothers and beloved sons, who, moved by the singular charity of Christ, have for many years labored in these regions, so that you may bestow upon them the blessings of peace and the riches of salvation. We address you with a paternal heart, you Antistites and Pastors of this flock, whom "Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his own blood." We also greet the peaceful militias of both clergy, who, with ineffable diligence, perform their sacred duties with a most commendable zeal! And we especially embrace you, the native clergy, countless and joyful shoots, the firmest foundation and future hope of the prosperity of the Church! We honor you all with public and solemn congratulations, inasmuch as, united by fraternal bonds, you deserve the highest praise for the Holy Church, and you safeguard it so that it may remain in perpetual stability. Continue, Venerable Brothers and beloved sons, to associate your efforts in mutual assistance. Continue to pursue your endeavors with courage, so that in this land, so dear to God in so many ways, the law of the Gospel may take deeper roots, which will never be uprooted. May God your King reign! This is demanded by the events of today's joy, this is required by the tranquility of this nation, which will not fail. For where the meek King Christ is worshipped, there domestic concord flourishes, virtuous morals abound, divine and human laws are observed most purely, and the citizens of all orders enjoy great peace. We declare this to you, so that with your people you may always abound in all good and prosperous things. 5. Therefore, may all your intentions be entrusted to God through the intercession of the most sweet and pure Virgin Mary, Mother of God and our Mother, as well as through that of the glorious Apostle Paul, whom we celebrate today. We grant you, with a generous heart, as a pledge of the divine favors that We invoke in a copious outpouring upon your land, a paternal Apostolic Blessing. 3 Acts 20:28.

[*Latin ed. p. 571*]

Sacred Congregational Acts 571. SACRED CONGREGATION CONSISTORIAL. PROVISIONS CONCERNING CHURCHES.

Most Holy Lord Our Pope John, by Divine Providence XXIII, having succeeded, and by successive decrees of the Sacred Congregation Consistorial, has provided for the following churches with new pastors, namely:

On April 30, 1960:

— To the titular episcopal church of Cidrama, the Reverend Doctor Anastasio Granados García, canon of the metropolitan chapter and chancellor

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of the archiepiscopal curia of Toledo, whom He appointed as an Auxiliary to the Most Reverend Father Henry, Cardinal of the Holy Roman Church, Archbishop of Toledo.

On May 5th:

— To the metropolitan church of Saint Joseph in Costa Rica, the Reverend Father Carolus Humbertus Rodríguez et Quirós, from the clergy of the same archdiocese, the office of Urban.

On May 6th:

— To the cathedral church of Bucaramanga, the Reverend Doctor Hector Rueda Hernández, chancellor of the curia of the diocese of Socorro y San Gil.

On May 18th:

— To the titular archiepiscopal church of Philippopolis in Thrace, the Most Reverend Father Aemilius Arsenius Blanchet, hitherto titular bishop of Lerus.

On May 23rd:

— To the titular episcopal church of Garriana, the Reverend Doctor Georgius Giraldo, a member of the Congregation of Jesus and Mary, rector of the seminary of the diocese of Pasto, whom He appointed as an Auxiliary to the Most Reverend Father Aemilius Botero González, Bishop of Pasto.

On June 10th:

— To the cathedral church of Barcelona in Venezuela, the Reverend Doctor Angelus Pérez Cisneros, confidant of the Holy Father, pastor in the town commonly called Los Teques, within the boundaries of the archdiocese of Caracas.

On June 10th:

— To the titular episcopal church of Mustita, the Reverend Vincentius Aducci, pastor of the town commonly called Olavarria in the diocese of Azul, whom He appointed as an Auxiliary to the Most Reverend Father Anunciatus Serafini, Bishop of Merced.

[*Latin ed. p. 572*]

572 Acta Apostolicae Sedis - Official Commentary, dated June 15th. — To the Cathedral Church of Parenzana and Pola, the Most Reverend Father Charles Nezic, formerly the titular Bishop of Pomaria. — To the Cathedral Church of Lavant, the Most Reverend Father Maximilian Drzecnik, formerly the titular Bishop of Abritten. Dated June 23rd. — To the titular episcopal Church of Byblus, the Reverend Father Stephan Désmazières, parish priest of Saint John the Baptist in the city commonly known as Roubaix, in the diocese of Insula, whom the Most Reverend Father Paul Maria Richaud, Archbishop of Burdigala, appointed as an Auxiliary. Dated June 25th. —

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To the Cathedral Church of Altuna-Johnston, the Most Reverend Father Joseph Carroll McCormick, formerly the titular Bishop of Ruspae. — To the Abbey of Saint Peter, "without any diocese," near Muenster, the Reverend Father Hieronymus Ferdinand Weber, from the American Congregation of Monte Cassino, of the Order of Saint Benedict. Dated June 27th. — To the titular archiepiscopal Church of Phullita, the Most Reverend Father William Maria Mutsaerts, formerly the Bishop of Bois-le-Duc. — To the titular archiepiscopal Church of Cypsela, the Most Reverend Father Johannes Petrus Huibers, formerly the Bishop of Harlem. Dated July 2nd. — To the titular episcopal Church of Sita, the Reverend Father James Ward, General Vicar of the archdiocese of Glasgow, whom the Most Reverend Father Donald Alfonsus Campbell, Archbishop of Glasgow, appointed as an Auxiliary. July 1st. DECREE OF THE DIOCESES OF PADERBORN AND MÜNSTER CONCERNING THE ALTERATION OF BORDERS. With the utmost concern for the spiritual well-being of the flock entrusted to them, the Most Reverend Fathers, Lawrence Jaeger, Archbishop of Paderborn, and Michael Keller, Bishop of Muenster, petitioned the Apostolic See that the boundaries of their dioceses might be somewhat altered, so that they might be more suitably arranged. The Sacred Consistorial Congregation, having considered the favorable opinion of the Most Reverend and Venerable Father Aloysius Joseph, of Blessed Memory, Cardinal Muench, formerly the Apostolic Nuncio in Germany, and recognizing that such alterations would contribute to the eternal salvation of souls, and with the special faculties granted to it by Our Holy Father John, by the Divine Providence, Pope John XXIII, having offered prayers, deigned to approve these alterations.

[*Latin ed. p. 573*]

The Sacred Congregational Congregation, 573. Wherefore, supplementing what is necessary, with the consent of those who are concerned or are presumed to be concerned, issues the present Decree: 1. It separates from the archdiocese of Paderborn a portion of the territory of the municipalities commonly called Henrichenburg and Recklinghausen, which is under the jurisdiction of the Archbishop of Paderborn, and permanently attaches it to the diocese of Münster, so that the entire territory of the aforementioned municipalities of Henrichenburg and Recklinghausen, as now defined by civil law, belongs to the diocese of Münster; 2. Conversely, it detaches from the diocese of Münster a portion of the territory of the municipalities commonly called Castrop-Rauxel and Herne, which is under the jurisdiction of the Bishop of Münster, and permanently assigns it to the archdiocese of Paderborn, so that the entire territory of the aforementioned municipalities of Castrop-Rauxel and Herne, as now defined by civil law, belongs to the archdiocese of Paderborn. The same Sacred Congregational Congregation, having thus altered the boundaries of the aforementioned dioceses, orders

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that documents and all acts pertaining to the aforementioned territories be transferred from the curia to which they belonged to the curia of the diocese to which they are now attached; and with regard to the clergy, it decrees that as soon as the present Decree has been carried into effect, the priests of the Church shall be considered to be assigned to that diocese in whose territory they legitimately hold a benefice or ecclesiastical office; and that other clergy of the Church shall remain incardinated in the diocese in whose territory they have a legitimate domicile. For all of these matters, the same Sacred Congregational Congregation has deigned to appoint him who actually governs the Apostolic Nunciature in Germany, granting him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, the task of submitting to the aforementioned Sacred Congregational Congregation, as soon as possible, an authentic copy of the act of execution completed. Concerning the matters above, the present Congregational Decree shall be valid as if Apostolic Letters sealed with the papal seal had been issued. Given at Rome, from the offices of the Sacred Congregational Congregation, on the 7th of March, 1960. MARCELLUS Cardinal MIMMI, Bishop of Sabina and Mondello, Prefect of the Secretariate. L. & S. Joseph Ferretto, Archbishop of Serdica, Assistant.

[*Latin ed. p. 574*]

574 Acta Apostolicae Sedis - Official Commentary III, RALEIGHIENSIS. Decree concerning the alteration of boundaries and the perpetual union of the aforementioned Abbey with the (nullius) jurisdiction.

In the United States of America, there exists an Abbey of the Blessed Virgin Mary, Help of Christians, of Belmont, belonging to the distinguished Order of Saint Benedict, whose territory extends throughout the county commonly known as Gaston. Since the Fathers of the Order of Saint Benedict residing there, through their religious observance, their piety, and their cultivation of sciences and letters, have long been justly esteemed, and in order that they may more effectively and permanently contribute to the good of souls and the advancement of the Catholic cause, and free from any other external concerns, may devote all their energies to the education and instruction of young people, a request has been made to the Apostolic See that the aforementioned territory, with the exception of the monastery grounds, be united with the Abbey of the Blessed Virgin Mary, Help of Christians, of Belmont, and permanently joined to the Diocese of Raleigh.

Furthermore, Our Holy Father John, by the Divine Providence, Pope John XXIII, having considered the favorable opinion of the Most Reverend Father Giles Vagnozzi, titular Archbishop of Myra and Apostolic Delegate in the United States of America, with the consent of the Most Reverend Father Vincent S. Waters, Bishop of Raleigh, and the Chapter of the afore-

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mentioned Abbey of the Blessed Virgin Mary, Help of Christians, of Belmont, and upon the urgent request of the undersigned Cardinal Prefect of the Sacred Consistorial Congregation, having judged that this would be conducive to the good of souls, has benevolently decided to grant this request, and therefore, with the consent of those who have an interest in this matter, or are presumed to have such an interest, and by the fullness of the Apostolic power, by the present Consistorial Decree, which shall be valid as if Apostolic Letters sealed with the papal seal had been issued, the aforementioned territory, namely the county called Gaston, is hereby united, with the exception of all properties located within the monastery grounds, which appear to be intended for religious purposes, including the Cathedral church dedicated to the Blessed Virgin Mary under the title of "Help of Christians," the semi-public oratory in which the Reverend Fathers of the Order of Saint Benedict residing in the Abbey customarily perform the canonical hours in choir, the monastery, and the building called "Belmont."

[*Latin ed. p. 575*]

The Sacred Consistorial Congregation, numbering 575, concerning the education and instruction of young men, withdraws from the Abbey of the Most Holy Mary, Help of Christians, of Belmont, and permanently assigns it to the Diocese of Raleigh, altering, in this way, the boundaries of both ecclesiastical jurisdictions. Regarding secular clergy in particular, it is decreed that, as soon as the present Consistorial Decree is put into effect, the aforementioned clergy shall be considered as belonging to the Diocese of Raleigh, within whose territory they legitimately reside. Furthermore, it is commanded that all acts and documents pertaining to the clergy, the faithful, and the temporal goods of the aforementioned territory, be delivered as soon as possible to the Chancery of the Abbey of the Most Holy Mary, Help of Christians, of Belmont, to the Curia of the Diocese of Raleigh. Moreover, Our Most Holy Lord has deigned to entrust the execution of the aforementioned matters to the Most Reverend Father Giles Vagnozzi, granting him the necessary and appropriate powers, including the power to delegate, for the purpose in question, any man holding an ecclesiastical office, imposing upon him the obligation to promptly send to this Sacred Consistorial Congregation an authentic copy of the completed execution. Contrary decrees notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 26th day of March, in the year 1960. [Signature] Marcel, Cardinal Mimmi, Bishop of Sabina and Mondello, Secretary. [Signature] Joseph Ferretto, Archbishop of Serdica, Assistant.

[*Latin ed. p. 576*]

576 Acta, Apostolicae Sedis - Official Commentary. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. IPAMUENSIS (ID-

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IOFA). DECREE CONCERNING THE CHANGE OF NAME OF THE DIOCESE.

In order that the names of ecclesiastical jurisdictions might more appropriately correspond to the nature of things, petitions were presented to this Sacred Congregation for the Propagation of the Faith, requesting that the Diocese of Ipamu, subject to the Metropolitan Church of Leopoldopolis, in the future be called the Diocese of Idiofa. These petitions were graciously received by the same Sacred Congregation, and, by virtue of the powers specially granted to it by the Most Holy Pope John, by the Divine Providence, Pope XXIII, it was decided that the Diocese of Ipamu should henceforth be called the Diocese of Idiofa. In order to commemorate this event, the present Decree has been issued.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 20th day of the month of June, in the year of Our Lord 1960.

G. P. Card. AGAGIANIAN, Pro-Prefect.

L. S.

Petrus Sigismondi, Secretary.

[*Latin ed. p. 577*]

The Sacred Congregation for Seminaries and Catholic Universities DECREE: The Catholic University of Cattolica, located in Santa Maria de Buenos Aires, in the Republic of Argentina, is established. It has always been the earnest desire of the Catholic people of the Republic of Argentina to promote, with the support of Bishops and priests who have never ceased to instruct succeeding generations in religion and the liberal arts since the sixteenth century, a higher institution for youth, and to safeguard and more widely spread, and more deeply investigate, the Catholic faith. In order that this may be accomplished more fully in the future, all the Bishops of Argentina, through the Most Eminent and Reverend Lord, Dom Anthony Caggiano, Priest, Cardinal, Archbishop of Buenos Aires, earnestly requested in the year of Our Lord 1959 that, in accordance with Catholic tradition and particularly canon 1376 of the Code of Canon Law, that Catholic University, which with a united spirit they had begun two years prior as an experiment, so that it might be evident to all as a home for Catholic truth and the liberal arts, be definitively established, endowed with canonical erection, and maintained for all time with Apostolic authority. These prayers of the Most Eminent Cardinal Archbishop and of all the Bishops of Argentina, having been most graciously received, the Sacred Congregation for Seminaries and Catholic Universities informed the happily reigning Supreme Pontiff of this important matter. When the Most Holy Father John Divine Providence XXIII deigned to readily approve, the same Sacred Congregation for Seminaries and Catholic

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Universities, after reviewing and approving the special statutes presented, decided to canonically erect an Athenaeum, in accordance with the aforementioned canon 1376 of the Code of Canon Law, for this purpose. Therefore, for the glory of God, for the honor and growth of the Holy Catholic Church, and for the salvation of souls, the Catholic University of "Santa Maria de Buenos Aires," located in the metropolis of Buenos Aires, adorned with a pontifical title, with the seven Faculties that it currently comprises, namely Theology (which is presently located in the Metropolitan Seminary), Philosophy, Law, and Political Science (with a section in the city of Rosario), is hereby established.

[*Latin ed. p. 578*]

578 Acta Apostolicae Sedis - Official Commentary on the Documents, concerning the Sciences, Physical and Mathematical Arts, and Engineering, Economics, and the Social Sciences (divided into three sections: Economics, Training of Factory Managers, and Sociology), the Fine Arts, and in particular, the Art of Music, establishes, erects, and declares perpetually established, granting it fully the rights, honors, and privileges pertaining to such a University throughout the Catholic world, according to custom. The same Sacred Congregation further decrees that all that which is defined in the aforementioned Statutes, both concerning the group of curators and managers, and concerning the duties of professors, students, and others, be put into effect, especially that the same Sacred Congregation, at the appointed times, teach and re-examine the aforementioned matters, and that a new Rector be appointed, and that a new Faculty be possibly established, and that any change be made in the approved Statutes. Finally, the same Sacred Dicastery establishes and declares, by law, the Metropolitan Archbishop of Buenos Aires, for the time being, as the Ordinary of the place, the Great Chancellor of the Pontifical University of "Santa Maria de los Buenos Aires," who, in the name of the Holy See, shall duly preside and oversee, according to what circumstances require, in accordance with article 14 of the Apostolic Constitution "Deus scientiarum Dominus," as well as article 5 of the "Ordinances" pertaining to the same Apostolic Constitution, for the proper execution thereof. All other legally binding matters shall be observed; nothing to the contrary shall prevail. Given in Rome, from the offices of the Holy Congregation, on the sixteenth day of the month of June, in the year of Our Lord 1960.

[Signature] I. Card. PIZZARDO, Bishop of Albano, Prefect.

D. Staffa, Secretary.

[*Latin ed. p. 579*]

From the Diary of the Roman Curia 579. DIARY OF THE SECRETARY OF THE ROMAN CURIA. STATUS: CONFIDENTIAL. By Apostolic Briefs dated June 15, 1960, the Most Holy Father, Pope John XXIII, reigning

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happily, deigned to appoint: — His Eminence, the Most Reverend Cardinal Albert of Jorio, to direct the Administrative Secretariat for the preparation of the Second Vatican Ecumenical Council; — His Excellency, the Most Reverend Monsignor Martin John O'Connor, titular Archbishop of Laodicea of Syria, to direct the Secretariat for the Press and for Entertainment for the preparation of the Second Vatican Ecumenical Council. By Apostolic Briefs, the Most Holy Father, Pope John XXIII, reigning happily, deigned to include among the Members of the Pontifical Central Preparatory Commission for the Second Vatican Ecumenical Council: Their Eminences, the Most Reverend Cardinals: Eugene Tisserant, Bishop of Ostia and of Porto and Santa Rufina, Dean of the Sacred College; Giuseppe Ernesto van Roey, Archbishop of Malines; Emanuel Gonçalves Cerejeira, Patriarch of Lisbon; Achille Liénart, Bishop of Lille; Ignatius Gabriel Tappouni, Patriarch of Antioch of the Syrians; James Louis Copello, Chancellor of the Holy Roman Church; James Charles McGuigan, Archbishop of Toronto; Norman Thomas Gilroy, Archbishop of Sydney; Francis Spellman, Archbishop of New York; Theodosius Clement de Gouveia, Archbishop of Lorenzo Marques; James de Barros Cámara, Archbishop of San Sebastiano of Rio de Janeiro; Henry Pia y Deniel, Archbishop of Toledo; Emanuel Arteaga y Betancourt, Archbishop of San Cristoforo of Havana; Joseph Frings, Archbishop of Colonia; Anthony Caggiano, Archbishop of Buenos Aires; Thomas Tienchensin, Archbishop of Peking; Charles Maria de la Torre, Archbishop of Quito; Joseph Siri, Archbishop of Genoa;

[*Latin ed. p. 580*]

Acts of the Apostolic See - Commentary 580. The Most Reverend and Eminent Giovanni d'Alton, Archbishop of Armagh; James Francis L. McIntyre, Archbishop of Los Angeles; Stephen Wyszyński, Archbishop of Gnesen and Warsaw; Paul Émile Léger, Archbishop of Montréal; Valerian Gracias, Archbishop of Bombay; Joseph Wendel, Archbishop of Munich and Freising; Joseph Garibi y Rivera, Archbishop of Guadalajara; Anthony Maria Barbieri, Archbishop of Montevideo; William Godfrey, Archbishop of Westminster; Franz König, Archbishop of Vienna; Luigi Giuseppe Muench; Peter Tatsuo Doi, Archbishop of Tokio; Bernard John Alfrink, Archbishop of Utrecht; Rufino J. Santos, Archbishop of Manila; Laurian Rugambwa, Bishop of Rutabo; Andrea Jullien; Arcadio Larraona; William Theodore Heard. Their Most Reverend and Eminent Lordships: Stephen I Sidarouss, Patriarch of Alexandria of the Copts; Maximus IV Saigh, Patriarch of Antioch of the Melchites; Paul Peter Meouchi, Patriarch of Antioch of the Maronites; Paul II Cheikho, Patriarch of Babylon of the Chaldeans. By Apostolic Briefs, the Holy Father John XXIII, reigning happily, deigned to appoint: March 4, 1960. The Most Eminent and Reverend Cardinal Meyer, Albert G., Protector of the "Dominican

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Sisters of Saint Catherine of Siena" (Kenosha, diocese of Milwaukee, Wisconsin, U.S.A.). April 12. The Most Eminent and Reverend Cardinal Bea, Augustine, Protector of the "Sisters of St. Mary of the Third Order of St. Francis" (St. Louis, Missouri, U.S.A.). June 3. The Most Eminent and Reverend Cardinal Larraona, Arcadio M., Protector of the Institute of the Holy Angels Custos (Bilbao, Spain). July 18. The Most Eminent and Reverend Cardinal Agagianian, Gregory Peter, Prefect of the Sacred Congregation for the Propagation of the Faith.

[*Latin ed. p. 581*]

From the Roman Curia Diary, 581, concerning tickets from the Secretary of State: The Most Holy Father, Pope John XXIII, may He happily reign, has deigned to include among the Members of the Pontifical Central Preparatory Commission for the Second Vatican Ecumenical Council: Their Most Reverend Excellencies, the Monsignors: Acacio Chacón, Archbishop of Mérida; Ottavio Anthony Beras, Coadjutor Archbishop and Apostolic Administrator of Santo Domingo; Giuseppe Ujciè, Archbishop of Belgrade; Patrick Finbar Ryan, Archbishop of Port of Spain; Luigi Chávez y González, Archbishop of San Salvador; Alfred Silva Santiago, Archbishop of Concepción; Giovanni Giuseppe Annibale Mena Porta, Archbishop of Asunción; Giuseppe Grosz, Archbishop of Kalocsa; Abele Isidoro Antezana y Roias, Archbishop of La Paz; Donaldo Alfonso Campbell, Archbishop of Glasgow; Thomas B. Cooray, Archbishop of Colombo in Ceylon; Peter Thomas McKeefry, Archbishop of Wellington; Marcel Lefebvre, Archbishop of Dakar; Charles Joseph Alter, Archbishop of Cincinnati; Lawrence Leo Graner, Archbishop of Dacca; Dionysius Eugene Hurley, Archbishop of Durban; Giovanni Landázuri Ricketts, Archbishop of Lima; Paul Bernier, Archbishop-Bishop of Gaspé; Maurizio Perrin, Archbishop of Carthage; Luigi Concha Córdoba, Archbishop of Bogotá; Victor Bazin, Archbishop of Rangoon; Francis Poirier, Archbishop of Porto Príncipe; Michael Bernard, Archbishop of Brazzaville; Jerome Rakotomalala, Archbishop of Tananarive; Bernard Yago, Archbishop of Abidjan; Alfonso Verwimp, Bishop of Kisantu; Giovanni Theodore Suhr, Bishop of Copenhagen; Angelo Giuseppe Jelmini, Titular Bishop of Terme, Apostolic Administrator of Lugano; Peter Martin Ngô-dinh-Thûc, Titular Bishop of Sesina, Apostolic Vicar of Vinh-Long; Leo Isidore Scharmach, Titular Bishop of Mostene, Apostolic Vicar of Rabaul; Albert Soegijapranata, Titular Bishop of Dañaba, Apostolic Vicar of Semarang; Thomas Quinlan, Titular Bishop of Furnos major, Apostolic Vicar of Chnnchon.

[*Latin ed. p. 582*]

Acts of the Apostolic See - Official Commentary 582. To the Most Reverend Fathers: D. Benno Gut, Abbot Primate of the Confederation of Bene-

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dictines; Agostino Sépinski, Minister General of the Order of Friars Minor; Giovanni Battista Janssens, Prefect General of the Society of Jesus. Michele Browne, Master General of the Order of Preachers. With letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint: July 8th; July 14th; July 19th. 1. The Most Reverend and Venerable Monsignor Carlo Lefebvre, Prelate Auditor of the Tribunal of the Sacred Roman Rota, Consultant of the Sacred Congregation of the Council. His Eminence, the Reverend Cardinal Larraona Arcadio, Member of the Pontifical Commission for the preparation of the Code of Canon Law of the Orient. His Eminence, the Reverend Cardinal Larraona Arcadio, Member of the Sacred Congregation "For the Church of the East." Likewise, with letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint: Extraordinary Secret Chamberlains to His Holiness: April 17th, 1959. Monsignor Settimio Vallorani, of the diocese of Montalto. June 4th, 1959. Monsignor Giuseppe Illuminati, of the diocese of Ripatransone. August 18th, 1959. Monsignor Alfonso Vito, of the diocese of Caltanissetta. Monsignor Giovanni Calamoneri, of the same diocese. Monsignor Agostino Di Franco, of the same diocese. Monsignor Angelo Gennuso, of the same diocese. Monsignor Ignazio Lo Nigro, of the same diocese. Monsignor Salvatore Petix, of the same diocese. Monsignor Biagio Pilato, of the same diocese. Monsignor Giovanni Russo, of the same diocese. Monsignor Leonardo Stella, of the same diocese. Monsignor Giovanni B. Gernat, of the apostolic exarchate of Pittsburgh. Monsignor Giovanni Kallok, of the same apostolic exarchate. Monsignor Giovanni S. Kocisko, of the same apostolic exarchate. Monsignor Giovanni Macko, of the same apostolic exarchate. Monsignor Basilio N. Smocko, of the same apostolic exarchate. Monsignor Giovanni Angelo Abbo, of the diocese of Albenga. Monsignor Eugenio Arnaud, of the diocese of Luçon.

[*Latin ed. p. 583*]

Diarium Romanae Curiae 583, September 19, 1959. Reverend Monsignor Michele Dziob, of the diocese of Providence.

October 3: Reverend Monsignor Michele O'Donnell, of the archdiocese of New York.

Reverend Monsignor Giuseppe T. V. Snee, of the same archdiocese.

Reverend Monsignor Lorenzo J. Cahill, of the same archdiocese.

Reverend Monsignor Stefano J. Kelleher, of the same archdiocese.

Reverend Monsignor Giuseppe W. Hartman, of the archdiocese of Washington.

November 13: Reverend Monsignor Garlo Luigi Bartok, of the diocese of Saint Augustine.

Reverend Monsignor Giovanni P. Burns, of the same diocese.

Reverend Monsignor Harold P. Jordan, of the same diocese.

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November 27: Reverend Monsignor Edoardo Boza Masvidal, of the archdiocese of San Cristoforo dell'Avana.

Reverend Monsignor Angelo Gazitelu Corriti, of the same archdiocese.

Reverend Monsignor Benigno González y Diaz, of the same archdiocese.

Reverend Monsignor Evolio Ramos Díaz, of the same archdiocese.

Reverend Monsignor Giuseppe Couce, of the diocese of Pinar del Rio.

Reverend Monsignor Claudio Ojer y Rodríguez, of the same diocese.

Reverend Monsignor Trinità Mario Torrebaja y Casanovas, of the same diocese.

Reverend Monsignor Angelo Valdés y Valdés, of the same diocese.

December 11: Reverend Monsignor Riccardo B. Curtin, of the archdiocese of New York.

December 18: Reverend Monsignor Giuseppe L. Bernardin, of the diocese of Charleston.

Reverend Monsignor Donald C. Hamburger, of the same diocese.

January 15, 1960: Reverend Monsignor Guglielmo R. Johnson, of the archdiocese of Los Angeles.

Reverend Monsignor Kenneth R. O'Brien, of the same archdiocese.

Reverend Monsignor Giovanni G. Ward, of the same archdiocese.

Reverend Monsignor Giorgio O. Wirz, of the diocese of Madison.

January 22: Reverend Monsignor Alfredo Hernes, of the diocese of Luxembourg.

February 18: Reverend Monsignor Antonio Sarandrea, of the diocese of Alatri.

Reverend Monsignor Robert Campagna, of the diocese of Saint Annedela Pocatière.

Reverend Monsignor Paolo Emilio Besehenes, of the same diocese.

Reverend Monsignor Carlo Enrico Levesque, of the same diocese.

March 4: Reverend Monsignor Giuliano Agresti, of the archdiocese of Florence.

Reverend Monsignor Renzo Bertini, of the same archdiocese.

Reverend Monsignor Giuseppe Lensi, of the same archdiocese.

Reverend Monsignor Giulio Villani, of the same archdiocese.

Reverend Monsignor Sabatino Cottoni, of the diocese of Nocera Umbra and Gualdo Tadino.

Reverend Monsignor Angelo Pani, of the same diocese.

March 10: Reverend Monsignor Emanuele Giuseppe Amador Fidalgo,

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of the diocese of Aveiro.

[*Latin ed. p. 584*]

Acta Apostolicae Sedis - Official Commentary 584, March 10th.

Monsignor Da Silva Pereira, Emanuel Maria, of the diocese of Aveiro.

Monsignor Nunez Monteiro, Honorato Carlo, of the Patriarchate of Lisbon.

Monsignor Bulart Ferrandiz, Joseph Maria, of the diocese of Madrid.

Monsignor Ammirato, Orlando, of the diocese of Bisignano.

Monsignor Perniciaro, Nicholas, of the diocese of Mazzara del Vallo.

Monsignor Contarina, Corrado, of the diocese of Noto.

Monsignor Fiaschitello, Salvatore, of the same diocese.

Monsignor Coseo Gordon, Francis, of the diocese of Ogdensburg.

Monsignor Giroux, Albert, of the same diocese.

Monsignor McCarthy, Robert J., of the same diocese.

Monsignor Pierce, Edward J., of the same diocese.

Monsignor Fago, Louis, of the diocese of St. Mark.

Monsignor Cangi, Dominic, of the diocese of Sansepolcro.

Monsignor Flamini, Anthony, of the Abbey of Subiaco.

Monsignor Roberto, Joseph, of the diocese of Andria.

Monsignor Galimberti, Mario, of the diocese of Cremona.

Monsignor Zayek, Francis, of the diocese of Baalbek.

Monsignor Goupil, John Paul, of the diocese of Gaspé.

Monsignor Balestra, Hugo, of the diocese of Jesi.

Monsignor Ammaniti, Ambrose, of the Archdiocese of L'Aquila.

Monsignor Giannangeli, Vincent, of the same Archdiocese.

Monsignor O'Brien, John Joseph, of the diocese of Calgary.

Monsignor Hogan, Otto, of the diocese of Allahabad.

Monsignor D'Angelo, Lawrence, of the diocese of Andria.

Monsignor Doria, Michael, of the same diocese.

Monsignor Fuzio, Francis, of the same diocese.

Monsignor Zaccagni, Joseph, of the same diocese.

Monsignor Da Piedade Cotta, Sebastian G., of the Archdiocese of Goa.

Monsignor Martins, Francis, of the same Archdiocese.

Monsignor Cantalini, Sebastian, of the Archdiocese of L'Aquila.

Monsignor Caminiti, Anthony, of the diocese of Locri.

Monsignor Minniti, Joseph, of the same diocese.

Monsignor Barenco Coelho, Godfrey, of the diocese of Niterói.

Monsignor De Sousa Gens, Anthony, of the same diocese.

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Monsignor Rodrigues Sobreira, Charles, of the same diocese.

Monsignor Cantuaria De Almeida Souza, Benedict, of the diocese of Parnaiba.

Monsignor Lopez Ribeiro, Robert, of the same diocese.

Monsignor Uchôa, Lindolfo, of the same diocese.

[*Latin ed. p. 585*]

Diarium Romanum, April 1st » 8 » » » » » 14 » 15 » » » » » 28 » » » » » 585, 1960.

Most Reverend Monsignor Pimenta Acelino, of the Archdiocese of São Salvador da Bahia.

Most Reverend Monsignor O'Mara Giovanni, of the Archdiocese of Toronto.

Most Reverend Monsignor Adenauer Paolo, of the Archdiocese of Colonia.

Most Reverend Monsignor Pavoni Nicola, of the Diocese of Osimo.

Most Reverend Monsignor Casale Giuseppe, of the Archdiocese of Trani.

Most Reverend Monsignor Martínez Somalo Edoardo, of the Diocese of Calahorra.

Most Reverend Monsignor Balducci Corrado, of the Diocese of Sarsina.

Most Reverend Monsignor Del Perugia Vinicio, of the Archdiocese of Firenze.

Most Reverend Monsignor Perrone Pietro, of the Diocese of Saluzzo.

Most Reverend Monsignor Bruno Giovanni Battista, of the Diocese of Susa.

Most Reverend Monsignor Cipriani Settimio, of the Diocese of Fiesole.

Most Reverend Monsignor Vallorani Giuseppe, of the Diocese of Montalto.

Most Reverend Monsignor Crivellucci Ippolito, of the Diocese of Bipatran.

» May 6th » » » 13 » » » » » » » » » » » » » 19

Curia:

Most Reverend Monsignor Costantini Giuseppe (Boma).

Most Reverend Monsignor Ponghi Daniele (Rome).

Most Reverend Monsignor Castellano Franco, of the Archdiocese of Sorrento.

Most Reverend Monsignor Baldracco Gastone, of the Diocese of Alba.

Most Reverend Monsignor Bianco Augusto, of the Diocese of Asti.

Most Reverend Monsignor Maggiorano Angelo, of the Diocese of Conversano.

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Most Reverend Monsignor Richiardone Alfredo, of the Diocese of Pinerolo.

Most Reverend Monsignor Corazza Giovanni, of the Diocese of Treviso.

Most Reverend Monsignor Favarin Federico, of the same diocese.

Most Reverend Monsignor Martignon Bruno, of the same diocese.

Most Reverend Monsignor Berardi Guido, of the Diocese of Fano.

Most Reverend Monsignor Laspina Salvatore, of the Archdiocese of Malta.

Most Reverend Monsignor Forino Vincenzo, of the Diocese of Muro Lucano.

Most Reverend Monsignor Bono Francesco, of the Archdiocese of Vercelli.

Most Reverend Monsignor Calvanelli Luigi, of the Diocese of Civita Castellana.

Most Reverend Monsignor Cardarelli Giovanni, of the same diocese.

Secret Chamberlains, extraordinary, of the Holy Father: January 14th, 1960.

Mr. O'Shaughnessy Ignazio, of the Archdiocese of San Paolo del Minnesota.

March 4th: The Count Ceccopieri Maruffi, Piero (Rome).

March 10th: The Noble Don Pietro di Mojana di Cologna, of the Archdiocese of Milano.

April 1st: Mr. Burrus Gerardo, of the Diocese of Basilea.

Honorary Chamberlains, in purple vestments, of the Holy Father: June 4th, 1959.

Most Reverend Monsignor Randazzo Giuseppe, of the Diocese of Caltanissetta.

February 5th, 1960.

Most Reverend Monsignor Beck Luigi, of the Archdiocese of Vienna.

Most Reverend Monsignor Fuchs Carlo, of the same Archdiocese.

[*Latin ed. p. 586*]

Acta Apostolicae Sedis - Official Commentary 586, February 5, 1960. Monsignor Kodeischka Lotario, of the Archdiocese of Vienne.

Monsignor Lentner Leopoldo, of the same Archdiocese.

Monsignor Österreicher Giovanni, of the same Archdiocese.

March 18: Monsignor Gliebe Otto, of the Diocese of Secovia.

March 18: Monsignor Bartolomei Alessandro, of the Diocese of Sansepolcro.

April 1: Monsignor Illwitzer Frederick, of the Diocese of Gurk.

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May 6: Monsignor Palestro Vittorio, of the Archdiocese of Sassari.

Chamberlain of Honour, extra Urbem, to His Holiness: April 1, 1960.

Monsignor Addati Vincenzo, of the Diocese of Andria.

Chamberlains of Honour, supernumerary, with Sword and Cape, to His Holiness: November 27, 1959.

Mr. Basagoiti Ruiz Anthony J., of the Diocese of Madrid.

March 18, 1960: Mr. Pérez de Ayala Mariano, of the Archdiocese of Siviglia.

April 4: Mr. Alessandrini Frederick (Rome).

May 6: Mr. Roncoroni Fausto (Rome).

May 13: Mr. Catanoso-Genoese Pasquale, of the Archdiocese of Reggio-Calabria.

Chaplain Secret of Honour to His Holiness: March 18, 1960.

Monsignor Titi Orlando, of the Diocese of Ferentino.

HONORS

By means of documents from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to bestow:

The Knighthood of the Order of Saint Gregory the Great, a civil honor: September 19, 1959.

Upon Mr. Moore Cornelius C, of the Diocese of Providence.

Upon Mr. Condón Francis B., of the same Diocese.

Upon Mr. Doorley James IL, of the same Diocese.

Upon Mr. Scotti Ciro O., of the same Diocese.

Upon Mr. Noonan Martin F., of the same Diocese.

Upon Mr. Byron Daniel E., of the same Diocese.

Upon Mr. Capuano Pasquale, of the same Diocese.

Upon Mr. McCarthy James F., of the same Diocese.

Upon Mr. McLaughlin Edward A., of the same Diocese.

Upon Mr. Horan William A., of the same Diocese.

Upon Mr. McGarry Joseph A., of the same Diocese.

Upon Mr. Cappelli Louis W., of the same Diocese.

Upon Mr. Coutu Clarence J., of the same Diocese.

[*Latin ed. p. 587*]

Diarium Romanae Curiae 587, 1959. To the Reverend Mr. Sullivan, Daniel, of the diocese of Fall River. To the Reverend Mr. Oowan, Robert, of the same diocese. To the Reverend Mr. Brennan, Russell E., of the same diocese. To the Reverend Mr. Downey, William S., of the same diocese. To the Reverend Mr. Buckley, Arthur F., of the same diocese. To the Reverend Mr. Reilly, Francis, of the same diocese. To the Reverend Mr. Guimond,

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Arthur O., of the same diocese. To the Reverend Mr. Kearns, Louis J., of the same diocese. To the Reverend Mr. Mercier, Des Rochettes, Andrew, of the diocese of Luçon. November 27th. To the Reverend Mr. Vaesen, Kurt, of the diocese of Aix-la-Chapelle. To the Reverend Mr. Paparella, Bruno, of the archdiocese of Ferrara. To the Reverend Mr. Fallani, John, of the archdiocese of Florence. To the Reverend Mr. Langaskens, Roger, of the diocese of Ghent. To the Reverend Mr. Piette, Maurice, of the archdiocese of Malines. To the Reverend Mr. Moreau de Melen, Joseph, of the same archdiocese. To the Reverend Mr. Heemelers, Reynold, of the archdiocese of Malines. To the Reverend Mr. Stevens, John, of the same archdiocese. To the Reverend Mr. Michiels, John, of the same archdiocese. To the Reverend Mr. Boseret-Mali, James, of the same archdiocese. To the Reverend Mr. Pepermans, George, of the same archdiocese. To the Reverend Mr. Stassin, Eugene, of the same archdiocese. To the Reverend Mr. Ronse, Peter, of the same archdiocese. To the Reverend Mr. de Gryse, Andrew, of the same archdiocese. To the Reverend Mr. Janssens, Adelino, of the same archdiocese. To the Reverend Mr. Bastin, Roger, of the diocese of Namur. To the Reverend Mr. Fellner, Anthony, of the archdiocese of Vienna. January 8th, 1960. To the Reverend Mr. Lyddy, John, of the diocese of Bridgeport. To the Reverend Mr. Champoux, Renato, of the diocese of Joliette. To the Reverend Mr. Germain, Paul, of the same diocese. To the Reverend Mr. Harnois, Ernest, of the same diocese. To the Reverend Mr. Lalonde, George, of the same diocese. January 22nd. To the Reverend Mr. Gelinne, Joseph Francis, of the diocese of Namur. To the Reverend Mr. Vervotte, Marcello Daniel, of the same diocese. February 18th. To the Reverend Mr. Donnier, Gaston Firmin, of the archdiocese of Aix. To the Reverend Mr. Polidori, John Baptist, of the same archdiocese. To the Reverend Mr. Belanger, Leo, of the diocese of St. Anne-de-la-Pocatière. To the Reverend Mr. Chabot, Benedict, of the same diocese. To the Reverend Mr. Dumas, Albert, of the same diocese. To the Reverend Mr. Dupere, I. Augustus, of the same diocese. To the Reverend Mr. Gendron, Rosario, of the same diocese. To the Reverend Mr. Hebert, George, of the same diocese. To the Reverend Mr. Marineau, Joseph, of the same diocese. To the Reverend Mr. Ouellet, Ernest, of the same diocese. To the Reverend Mr. Paradis, Anthony, of the same diocese. October 3rd.

[*Latin ed. p. 588*]

Acta Apostolicae Sedis - Official Commentary 588, February 18, 1960. To Mr. Boy, Luigi O., of the diocese of St. Anne-de-la-Pocatière. To Mr. Scott, Augusto, of the same diocese. To Mr. Chesnelong, Peter Mary Charles, of the archdiocese of Toulouse. To Mr. Jammes, Louis Cyprian Germanus, of the same archdiocese. March 18. To Mr. Debouverie, Peter, of the diocese of Amiens. To Mr. Emielot, Leo Albert, of the same diocese. To Mr. Lesteven, Charles, of the same diocese. To Mr. Perin, Peter, of the same diocese. To Mr.

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Petit, Joseph, of the same diocese. To Mr. Waimel, John Francis, of the same diocese. April 8. To Mr. Mentasti, Alexander, of the archdiocese of Milan. To Mr. Hynes, Ronald W., of the diocese of Ogdensburg. To Mr. Faure, John, of the archdiocese of Rheims. To Mr. Martin, Arthur, of the same archdiocese. To Mr. Robert, Emilio, of the same archdiocese. To Mr. Thurel, Andrew Albert A., of the diocese of Saint-Claude. To Mr. Avot, Peter, of the diocese of Arras. To Mr. De Mey, Raymond, of the diocese of Ghent. To Mr. Francia, John, of the archdiocese of Malta. To Mr. Grima, Angelo, of the same archdiocese. To Mr. Gas, Joseph, of the diocese of Fréjus-Toulon. To Mr. Lefebure, Stephen, of the same diocese. To Mr. Swinton, Charles Shrling (Great Britain). To Mr. Van Bogaert, Alphonse Joseph, of the archdiocese of Malines. To Mr. Montanari, Armando, of the archdiocese of Bologna. To Mr. Andreani, Dominic V. (Rome). To Mr. Bettocchi, Silvio (Rome). The Knighthood of the Order of Saint Gregory the Great, military class: March 31, 1960. To Colonel de Venel, Raymond, of the diocese of Fréjus-Toulon. The Grand Cross of the Order of Saint Sylvester the Pope: November 27, 1959. To Mr. Mineur, Maurice A., of the archdiocese of Malines. April 15, 1960. To Mr. Bonomi, Paul (Rome). May 11. To Mr. Van Den Boeynants, Paul, of the archdiocese of Malines. The Commendatorship with Plaque of the Order of Saint Sylvester the Pope: November 27, 1959. To Count Thierry de Limburg-Stirum, Francis Xavier, of the archdiocese of Malines. To Mr. Claeys, Gaston, of the same archdiocese.

[*Latin ed. p. 589*]

From the Roman Curial Diary, 589, May 11, 1959. To Mr. Marcello Van den Abeele, of the Archdiocese of Malines. January 22, 1960. To Mr. Francesco Jaich, of the Archdiocese of Salzburg. The Insignia of the Order of Saint Sylvester the Pope: April 28, 1960. To Mr. Attilio Angelini (Rome). The Cross of the Order of Saint Sylvester the Pope: 1959. To Mr. Dino Lugetti, of the Diocese of Livorno. To Mr. Carlo Pini, of the same diocese. To Mr. Mario Eazzauti, of the same diocese. September 26. To Mr. Joseph Edoardo, of the Diocese of Austin. November 27. To Mr. Alberto L. S. Lockefeer, of the Diocese of Breda. To Mr. Pietro Hecker, of the Archdiocese of KolÃn. To Mr. Pietro de Boeck, of the Archdiocese of Malines. To Mr. Paolo Levie, of the same Archdiocese. To Mr. Paolo Breton, of the same Archdiocese. To Mr. Howard S. Cullman, of the Archdiocese of New York. December 24. To Mr. Enrico Doblhoff-Dier, of the Archdiocese of Vienne. January 15, 1960. To Mr. Giovanni Francesco Blistain, of the Diocese of Liegi. To Mr. Federico Hartmann, of the Diocese of Secovia. To Mr. Massimiliano Jakob, of the Archdiocese of Vienne. February 5. To Mr. Francesco Bernardo M. Verley, of the Apostolic Prefecture of Ketapang. March 18. To Mr. Giovanni Vadon, of the Archdiocese of Parigi. March 4. To Mr. Giuseppe Rondalli, of the Diocese of Bergamo. March 10. To Mr. Antonio Citroni, of the Diocese of Brzesc. To Mr. Amedeo

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Parola, of the same diocese. To Mr. Giuseppe Savi, of the same diocese. To Mr. Pasquale Mirra, of the Diocese of Campagna. To Mr. Stefano Lametti, of the Archdiocese of Lanciano. To Mr. Luigi Scopinaro, of the same Archdiocese. To Mr. Antonio Duarte Martins, of the Patriarchate of Lisbona. To Mr. Giuseppe Ferreira Gomes, of the Diocese of Oporto. To Mr. Cesare Tomasini, of the Archdiocese of Trento. To Mr. Salvatore Accardo (Rome). March 18. To Mr. Giuseppe Maria Lodato, of the Diocese of Acireale. To Mr. Ignazio Abbo, of the Diocese of Albenga. To Mr. Vincenzo Pacelli, of the Diocese of Civita Castellana. To Mr. Torildo Conconi, of the Diocese of Como. To Mr. Leone Linder, of the Diocese of Liegi. To Mr. Erminio Barone, of the Archdiocese of Milano. To Mr. Giulio Cesare Bozzi, of the same Archdiocese. To Mr. Torquato Zagnoli, of the Archdiocese of Modena. To Mr. Roberto Gaspare Di Vita, of the Archdiocese of Palermo. June 5.

[*Latin ed. p. 590*]

590 Acta Apostolicae Sedis - Commentarium Officiale, March 18th, 1960. To Mr. Meini Amperio (Rome). To Mr. Nguyen Van Huyen, of the apostolic vicariate of Saigon. To Mr. Quartuccio Bartolomeo, of the diocese of Castellammare di Stabia. To Mr. Orsoni Angelo, of the patriarchate of Venice. To Mr. Balliana Luigi, of the diocese of Concordia. To Mr. Clerckx Paolo, of the diocese of Liegi. To Mr. Monti Vincenzo, of the diocese of Penne-Pescara. To Mr. Bailador and Mario, of the diocese of Saluzzo. To Mr. Belpaire Andrea, of the archdiocese of Malines. To Mr. Van Itterbeek Agostino, of the same archdiocese. April 8th. To Mr. Conti Giuseppe (Rome). To Mr. Attar Enrico, of the patriarchal vicariate of the Siri in Egypt. To Mr. Guardigli Giulio, of the diocese of Montefeltro. To Mr. Girolami Mario (Rome). To Mr. Cima Giovanni V., of the diocese of Saluzzo. To Mr. Lodi Giovanni, of the archdiocese of Genoa. To Mr. Pinto Achille, of the diocese of Como. To Mr. Kaise Fernando, of the archdiocese of Malines. To Mr. Loncin Luigi, of the same archdiocese. To Mr. Pinsard Pietro, of the archdiocese of Paris. To Mr. Avalle Angelo, of the archdiocese of Turin. To Mr. Cittante Antonio, of the diocese of Adria. Concerning the Knighthood of the Order of Saint Sylvester the Pope: October 16th, 1959. To Mr. García Gil, of the archdiocese of Cebú. To Mr. Peláez Efraín, of the same archdiocese. November 27th. To Mr. Elbern Vittorio, of the archdiocese of Colonia. To Mr. Zwaenepoel Giuseppe, of the diocese of Gand. To Mr. Lagares Bernal Emanuele, of the diocese of Madrid. To Mr. Van Der Heyden Robert, of the archdiocese of Malines. To Mr. De Staercke Giacomo, of the same archdiocese. To Mr. Devendt Marcello, of the same archdiocese. To Mr. Claerhout Adriano, of the same archdiocese. To Mr. de Smedt Uberto, of the same archdiocese. To Mr. Tinchant Vincenzo, of the same archdiocese. To Mr. Stahly Francesco, of the archdiocese of Paris. To Mr. Sciascia Giulio (Rome). To Mr. Van Delft Giuseppe L., of the diocese of 's-Hertogenbosch. To Mr. O'Brien Robert G.

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A., of the archdiocese of Westminster. To Mr. Muirsmith Eric, of the same archdiocese. To Mr. Fritsen Agostino, of the same archdiocese. December 23rd. To Mr. Lenz Francesco, of the archdiocese of Vienna.

[*Latin ed. p. 591*]

Diarium Romanae Curiae 591, 8 Ianuarii, 1960.

To the Reverend Mr. Burke Ernesto Francesco, of the diocese of Des Moines.

15th day [of the month]

To the Reverend Mr. Byrne Francesco W., of the diocese of Madison.

To the Reverend Mr. Teff Lino, of the same diocese.

To the Reverend Mr. Del Hierro Alfonso, of the archdiocese of Quito.

To the Reverend Mr. Hauser Rodolfo, of the diocese of Secovia.

To the Reverend Mr. Cobo Arias Luigi Omero, of the diocese of Ambato.

22nd day [of the month]

To the Reverend Mr. Prohaska Emanuele, of the archdiocese of Vienna.

To the Reverend Mr. Pasquini Mario (Rome).

To the Reverend Mr. Ruggeri Leopoldo (Rome).

5 Februarii

To the Reverend Mr. Gloriani Paolo (Rome).

To the Reverend Mr. Santopadre Raffaele (Rome).

To the Reverend Mr. Spaziani Mario (Rome).

6th day [of the month]

To the Reverend Mr. Di Franco Giacomo, of the diocese of Trivento.

18th day [of the month]

To the Reverend Mr. Alarie Alberto, of the diocese of S. Anne-de-la-Pocatière.

To the Reverend Mr. Belanger Felice, of the same diocese.

To the Reverend Mr. Cote Leopoldo, of the same diocese.

To the Reverend Mr. Fortin Simone, of the same diocese.

To the Reverend Mr. Ledere Roberto, of the same diocese.

To the Reverend Mr. Normand Raimondo, of the same diocese.

To the Reverend Mr. Pelletier Rosario, of the same diocese.

To the Reverend Mr. Perreault Champlain, of the same diocese.

To the Reverend Mr. Rousseau Andrea, of the same diocese.

To the Reverend Mr. Saulnier Alberto, of the same diocese.

To the Reverend Mr. Senechal Alcide, of the same diocese.

To the Reverend Mr. Cereda Antonio, of the diocese of Tortona.

26th day [of the month]

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To the Reverend Mr. González del Rio Arturo, of the apostolic vicariate of Puerto Maldonado.

To the Reverend Mr. Morri Domenico, of the diocese of Teramo.

To the Reverend Mr. Paganucci Lorenzo, of the diocese of Cagli.

To the Reverend Mr. Scarchilli Tommaso (Rome).

To the Reverend Mr. Pappalardo Pietro, of the diocese of San Miniato.

To the Reverend Mr. Ferrari Agostino, of the diocese of Tortona.

4 Martii

To the Reverend Mr. Müller Guglielmo (Germany).

To the Reverend Mr. Ricci Maurizio (Rome).

10th day [of the month]

To the Reverend Mr. Bertulli Italo, of the diocese of Brzesc.

To the Reverend Mr. Papis Giulio, of the same diocese.

18th day [of the month]

To the Reverend Mr. De Pasquale Emilio, of the diocese of Foligno.

To the Reverend Mr. Laurenzi Antonio, of the same diocese.

To the Reverend Mr. Muziarelli Luigi, of the same diocese.

To the Reverend Mr. Raggi Gino, of the same diocese.

To the Reverend Mr. Cusimano Aurelio, of the archdiocese of Palermo.

To the Reverend Mr. Savagnone Guido, of the same archdiocese.

To the Reverend Mr. Lotti Enrico, of the diocese of Pavia.

To the Reverend Mr. Mai Van Ham, of the apostolic vicariate of Saigon.

To the Reverend Mr. Lam Van Hiep, of the same apostolic vicariate.

To the Reverend Mr. Fasanella d'Amore di Ruffiano Rosalbino, of the diocese of S. Marco e Bisignano.

[*Latin ed. p. 592*]

Acta Apostolicae Sedis - Commentarium Offlciale 592, March 18th » » » » » 24th » 31st; April 8th » » » » May 6th, 11th » » » » » » » 13th, 1960.

To the Reverend Mr. Julia Francesco, of the diocese of St. Marco and Bisignano.

To the Reverend Mr. Lucibello Pasquale, of the same diocese.

To the Reverend Mr. Puzzo, Ferdinando, of the same diocese.

To the Reverend Mr. Parodi Giacomo, of the diocese of Acqui.

To the Reverend Mr. Villani Francesco (Rome).

To the Reverend Mr. Lenti Giovanni Battista, of the diocese of Jesi.

To the Reverend Mr. Gasparetti Elio, of the same diocese.

To the Reverend Mr. Blampain Robert, of the archdiocese of Malines.

To the Reverend Mr. Boone Marcello, of the same archdiocese.

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To the Reverend Mr. Chrichx Giovanni, of the same archdiocese.

To the Reverend Mr. De Ruyttere Ruggero, of the same archdiocese.

To the Reverend Mr. Calzolari Mario, of the archdiocese of Ferrara.

To the Reverend Mr. Villanova Gino, of the same archdiocese.

To the Reverend Mr. Braconi Luigi, of the diocese of Sovana-Pitigliano.

To the Reverend Mr. Paltrinieri Carlo, of the archdiocese of Modena.

To the Reverend Mr. Philips Michele, of the archdiocese of Malines.

To the Reverend Mr. Rombauts Lewis, of the same archdiocese.

To the Reverend Mr. Van Ongevalle Guy, of the same archdiocese.

To the Reverend Mr. Verheyden Fiorenzo, of the same archdiocese.

To the Reverend Mr. Roversi Cesare, of the diocese of Mantova.

To the Reverend Mr. Van der Ven Francesco Guglielmo Maria, of the diocese of Rotterdam.

To the Reverend Mr. Cornet Renato, of the diocese of Tournai.

To the Reverend Mr. Dos Santos Anthony Astolfo, of the diocese of Amargosa.

To the Reverend Mr. Beretti Mario (Rome).

To the Reverend Mr. Passetto Felice Anthony, of the archdiocese of Turin.

To the Reverend Mr. Mattea Olimpio, of the same archdiocese.

NECROLOGY:

July 16th, 1960.

Most Reverend Sarié Ivan, Archbishop of Sarajevo.

Most Reverend Lemmens Guglielmo J. H., Archbishop titular of Samosata.

July 25th.

Most Reverend Kujur Nielas, Archbishop of Ranchi.

August 2nd.

Most Reverend Orlando Francesco, Bishop of San Severo.

[*Latin ed. p. 593*]

August 15, 1960, An. and vol. LII (Ser. III, v. II) - N. 10

ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

ACTA IOANNIS PP. XXIII

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LITTERAE APOSTOLICAE

MOTU PROPRIO

NOVUM RUBRICARUM BREVIARII ET MISSALIS ROMANI CORPUS APPROBATUR.

The Apostolic See, especially since the Council of Trent, has constantly striven to define and perfect the order of the public worship of the Church, which is regulated by the rubrics. Therefore, through numerous amendments, variations, and additions introduced over time, the entire system of rubrics has greatly increased; however, not always with systematic order, and not without, at times, diminishing the original clarity and simplicity. Therefore, it is not surprising that Our Predecessor, Pope Pius XII, favorably received, after hearing the prayers of many Bishops, the opinion that the rubrics of the Roman Breviary and Missal should be reduced to a simpler form, which was carried out by a general decree of the Holy Congregation of Rites on March 23, 1955. In the following year, 1956, while preparatory studies for a general liturgical reform were maturing, the same Our Predecessor decreed that the minds of the Bishops should be explored regarding the liturgical amendment of the Roman Breviary. After carefully considering the responses of the Bishops, he judged that the question of a general and systematic amendment of the rubrics of the Breviary and Missal should be addressed, and entrusted this matter to a special commission of learned men, to whom the studies for the general liturgical reform had been entrusted.

38 - ACTA, vol. I I , u. 10. — 15-8-1960.

[*Latin ed. p. 594*]

594 Acta Apostolicae Sedis - Official Commentary. We, however, after, with God's help, having decided to convene an Ecumenical Council, have not once considered what should be done regarding the project of Our Predecessor. After therefore, having examined the matter long and carefully, We have come to the opinion that higher principles, pertaining to a general liturgical reform, should be presented to the Fathers in the forthcoming Ecumenical Council; and that the aforementioned amendment of the rubrics of the Breviary and the Missal should not be postponed any longer. Therefore, the body of the rubrics of the Roman Breviary and Missal, prepared by learned men of the Holy Congregation for Rites and diligently revised by the aforementioned Pontifical Commission for the general liturgical reform, We ourselves, by Our own authority and with certain knowledge, have judged worthy of approval, and We decree the following:

1) The new code of rubrics of the Roman Breviary and Missal, divided

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into three parts, namely: General Rubrics, General Rubrics of the Roman Breviary, and General Rubrics of the Roman Missal, which the Holy Congregation for Rites will soon publish, We command that it be observed by all who follow the Roman rite, beginning on January 1st of the coming year, 1961. Those, however, who observe another Latin rite, are to conform to it, either to the new code of rubrics or to the Calendar, in all matters which are not strictly proper to that rite.

2) On the same day, January 1st of the year 1961, the General Rubrics of the Breviary and Missal of Rome, as well as the Additions and Variations in the rubrics of the Breviary and Missal of Rome, according to the norm of the Bull *Divino afflatu* of Our Predecessor, Pope St. Pius X, which have hitherto been included in these books, shall cease to be in force. Likewise, the general decree of the Holy Congregation of Rites of March 23rd of the year 1955, concerning the reduction of rubrics to a simpler form, which was adopted in this new redaction of the rubrics, shall cease to be in force. Finally, decrees and responses to questions of the same Holy Congregation, which do not agree with this new form of the rubrics, are abrogated.

3) Furthermore, all statutes, privileges, indults, and customs of any kind, even secular and memorable, indeed, especially those that are individually worthy of mention, which are contrary to these rubrics, are revoked.

4) Editors of liturgical books, duly approved and admitted by the Holy See, may prepare new editions of the Breviary and Missal.

[*Latin ed. p. 595*]

The Acts of Pope John XXIII, 595, concerning Rome, arranged according to the new code of rubrics; and in order to ensure the necessary uniformity of new editions, the Congregation of Holy Rites shall provide special instructions.

5) In new editions of the Roman Breviary or the Roman Missal, the texts of the rubrics concerning which [section] 2 speaks, being omitted, the texts of the new rubrics shall be placed first, in the Breviary, the General Rubrics and the General Rubrics of the Roman Breviary; in the Missal, likewise, the General Rubrics and the General Rubrics of the Roman Missal.

6) Finally, all those to whom it pertains should ensure that the Calendars and Proper of Time, whether diocesan or religious, are conformed to the norm and spirit of the new redaction of the rubrics and the Calendar, with the approval of the Congregation of Holy Rites. With these things firmly established, we deem it fitting to add some exhortations consonant with Our Apostolic office. Indeed, with this new arrangement of the rubrics, while on the one hand the entire body of rubrics of the Roman Breviary and Missal has been revised into a better form, arranged with clearer order, and contracted into a single text, on the other hand, certain specific modifications have also been introduced, by which the Divine Office is some-

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what shortened. This is what many bishops desired, especially considering the many priests who are increasingly burdened with pastoral duties. We therefore exhort these, and all who are bound to perform the Divine Office, with paternal affection, that if anything is shortened in the same Divine Office, it should be compensated for with greater diligence and devotion. Furthermore, since the readings from the holy Fathers are also sometimes shortened, we earnestly exhort all clerics to keep the writings of the Fathers, so full of wisdom and piety, constantly before their eyes for reading and meditation. These things, which We have decreed and established by Our own initiative in these Letters, are to be held valid and firm, notwithstanding any contrary provisions, and are also worthy of special and individual mention.

Given at Rome, at St. Peter's, on the 25th day of the month of July, in the year 1960, in the second year of Our pontificate.

JOHN PP. XXIII

[*Latin ed. p. 596*]

596 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE RITUAL

GENERAL DECREE

WHEREBY A NEW CODE OF RUBRICS FOR THE ROMAN BREVIARY AND ROMAN MISSAL IS PROMULGATED.

The new code of rubrics for the Roman Breviary and Roman Missal, which the Most Holy Pope John XXIII, through Apostolic Letters containing the rubrics, approved on July 25th of this year by his own initiative, and ordered to be promulgated to this Sacred Congregation, is hereby promulgated by this Sacred Congregation, and declared to be promulgated, to be inserted into the new editions of the Roman Breviary and Roman Missal, and to be observed by all to whom it pertains, from January 1st of the coming year, 1961.

In order that the liturgical books which are currently in use may still be employed, "Variations" are added to the code of rubrics, for adapting to the Breviaries and Missals, as well as the Martyrology.

From the offices of the Sacred Congregation for the Ritual, on July 26th of the year 1960.

OAIETANUS, Cardinal CICOGNANI,

Episcopus Tusculanus,

Prefect.

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HENRICUS Dante,
Secretarius.

[*Latin ed. p. 597*]

The Sacred Congregation of Rites.

597. RULES OF THE ROMAN BREVIARY AND MISSAL.

FIRST PART. GENERAL RULES.

I. CHAPTER. GENERAL NORMS.

1. The following rules pertain to the Roman rite.

2. Under the heading "Calendar" are found first the calendar for the use of the entire Church, and then the particular calendars.

3. The general rules that follow are valid both for the Breviary and for the Missal. However, exceptions are made by the particular rules, which sometimes occur in the Breviary and in the Missal, in accordance with these general rules.

I. CHAPTER. OF THE LITURGICAL DAY IN GENERAL.

4. A liturgical day is a day sanctified by liturgical actions, especially the Eucharistic Sacrifice and the public prayer of the Church, that is, the Divine Office; and it extends from midnight to midnight.

5. The celebration of a liturgical day takes place, by its very nature, from Matins to Compline. However, there are more solemn days, whose Office begins with the Vespers of the preceding day. Finally, a liturgical celebration may be incomplete or merely a commemoration in the Office and in the Mass of the current liturgical day.

6. Each day is either a Sunday, or a weekday, or a vigil, or a feast, or an octave, according to the calendar and the precedence of liturgical days.

7. The precedence among the individual liturgical days is determined solely by a special table (n. 91).

8. Liturgical days are of the first, second, third, or fourth class.

[*Latin ed. p. 598*]

Acta Apostolicae Sedis - Official Commentary 598

CHAPTER ON THE THREE SUNDAYS

9. By the term "Sunday" is understood the Lord's Day, occurring at the beginning of each week.

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10. Sundays are either of the First Class or the Second Class.

11. Sundays of the First Class are: a) From the First to the Fourth of Advent; d) From the First to the First of Quadragesima; c) From the First to the Second of the Passion; d) The Sunday of the Resurrection, or Easter; e) The Sunday in Albis; f) The Sunday of Pentecost. The Sundays of Easter and Pentecost are also of the First Class, together with their octaves.

12. All other Sundays are of the Second Class.

13. The Office of the Sunday begins with the First Vespers on the Saturday preceding, and concludes after the Completion of the Sunday.

14. The Sunday is celebrated on its proper day, according to the rubrics. The Office and Mass of a Sunday that falls on a day when they are impeded are neither anticipated nor resumed.

15. A Sunday of the First Class, when it occurs, takes precedence over any other feast. However, the feast of the Immaculate Conception of the Blessed Virgin Mary takes precedence over a Sunday of Advent that occurs on the same day. Regarding concurrences, the rule given in paragraphs 101-105 must be observed.

16. A Sunday of the Second Class, when it occurs, takes precedence over feasts of the Second Class. However: a) A feast of the Lord, either of the First or Second Class, occurring on a Sunday of the Second Class, takes the place of the Sunday itself, with all its rights and privileges; therefore, no mention is made of the Sunday; b) A Sunday of the Second Class takes precedence over the Commemoration of All the Faithful Departed. Regarding concurrences, the rule given in paragraphs 101-105 must be observed.

17. A Sunday, by its very nature, excludes the permanent assignment of feasts.

[*Latin ed. p. 599*]

The Sacred Congregation of Rites, 599: The following are excepted: a) The feast of the Most Holy Name of Jesus, to be celebrated on the Sunday that occurs between January 2nd and 5th (specifically on January 2nd); b) The feast of the Holy Family of Jesus, Mary, and Joseph, to be celebrated on the first Sunday after Epiphany; c) The feast of the Most Holy Trinity, to be celebrated on the first Sunday after Pentecost; d) The feast of the Lord Jesus Christ, King, to be celebrated on the last Sunday of October; e) Feasts of the first class which, in particular calendars, are now assigned to Sundays of the second class. These feasts take precedence over the occurring Sunday, with all rights and privileges; therefore, no commemoration of the Sunday is made.

18. Sundays after Epiphany which, due to the coming of Septuagesima, are impeded, are transferred after the Sunday of the 23rd after Pentecost, in this order: a) If there are 25 Sundays after Pentecost, the 24th Sunday will be that which is designated as the 5th Sunday after Epiphany; b) If

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there are 26 Sundays, the 24th Sunday will be that which is designated as the 5th after Epiphany; and the 25th, which is designated as the 6th; c) If there are 27 Sundays, the 24th Sunday will be that which is designated as the 4th after Epiphany; the 25th, which is designated as the 5th; and the 26th, which is designated as the 6th; d) If there are 28 Sundays, the 24th Sunday will be that which is designated as the 11th after Epiphany; the 25th, which is designated as the 4th; the 26th, which is designated as the 5th; and the 27th, which is designated as the 6th. However, in the last place is always placed that which is in order as the 24th after Pentecost, omitting, if necessary, the others, which at times may not be able to take place.

19. The first Sunday of the month is understood to be that which first occurs in the month, that is, from the 1st to the 7th of the month; and the last Sunday is that which immediately precedes the 1st day of the following month. Furthermore, for the purpose of calculating the first Sunday of the months of August, September, October, and November, according to the readings of the Scriptures that occur, it is said to be the first Sunday of the month that which falls from the 1st to the 7th of the month.

20. The First Sunday of Advent is that which falls on November 30th, or is closest to that date.

[*Latin ed. p. 600*]

Acta Apostolicae Sedis - Commentary. Official. CHAPTER IV ON FERIOUS DAYS. 21. By the term "ferious days" are understood the individual days of the week, excluding Sunday. 22. The ferious days are of the first, second, third, or fourth class. 23. The ferious days of the first class are: a) the feria IV of Ashes; b) all the ferious days of Holy Week. These ferious days are preferred to all feasts, and admit no commemoration, except for one privileged one. 24. The ferious days of the second class are: a) the ferious days of Advent, from December 17th to December 23rd; b) the ferious days of the four seasons, of Lent, and of the month of September. These ferious days are preferred to particular feasts of the second class; if, however, they are impeded, they must be commemorated. 25. The ferious days of the third class are: a) the ferious days of Lent and of the Passion, from the feria V after Ashes until the Saturday before the second Sunday of the Passion, inclusive, which are not mentioned above, and which are preferred to feasts of the third class; b) the ferious days of Advent, up to and including December 16th, which are not mentioned above, and which yield to feasts of the third class. These ferious days, if impeded, must be commemorated. 26. All the ferious days, not mentioned in numbers 23-25, are ferious days of the fourth class; which, if impeded, are never commemorated. 27. The Office of the ferious day begins with Matins and ends with itself after Compline; the Office of the Sabbath, except for the Office of Holy Saturday, ends after

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Prime.

[*Latin ed. p. 601*]

Sacred Congregation of Rites, CHAPTER 601, SECTION V, ON VIGILS, 28. By the term "vigil" is understood a liturgical day which precedes a feast, and which serves for preparation for that feast. The Vigil of Easter, however, since it is not a liturgical day in its own right, is celebrated either in its own proper manner, or by being observed as a "pervigilium." 29. Vigils are of the first, second, or third class. 30. Vigils of the first class are: a) the Vigil of the Nativity of the Lord, which, when it occurs, takes the place of the Fourth Sunday of Advent, concerning which, therefore, mention is made; b) the Vigil of Pentecost. These vigils are preferred to any feast, and admit of no commemoration. 31. Vigils of the second class are: a) the Vigil of the Ascension of the Lord; b) the Vigil of the Assumption of the Blessed Virgin Mary; c) the Vigil of the Nativity of Saint John the Baptist; d) the Vigil of Saints Peter and Paul, Apostles. These vigils are preferred to liturgical days of the first, second, and third class; and, if hindered, they are observed, according to the rubrics. 32. The Vigil of the third class is the Vigil of Saint Lawrence. This vigil is preferred to liturgical days of the fourth class; and, if hindered, it is observed, according to the rubrics. 33. A Vigil of the second or third class is entirely omitted, if it occurs on any Sunday, or on a feast of the first class, or if the feast to which it precedes is transferred to another day, or is reduced to a commemoration. 34. The Office of the vigil begins with Matins and ends when the Office of the following feast begins. CHAPTER VI, ON FEASTS AND THE CALENDAR, A) Concerning the nature and properties of feasts. 35. By the term "feast" is understood a liturgical day on which the public worship of the Church is, in a particular manner, directed to the mysteries of the Lord, or to the Blessed Virgin Mary, or to the Angels, or to the Saints or Blesseds to be venerated.

[*Latin ed. p. 602*]

Acta Apostolicae Sedis - Official Commentary 602 36. Feasts are of the first, second, or third class. 37. The reason for celebrating feasts is as follows: a) Feasts of the first class are counted among the more solemn days, whose Office begins from the First Vespers of the day before; b) Feasts of the second and third class have an Office that runs from Matins to Compline of the same day; c) Feasts of the Lord of the second class acquire the First Vespers, whenever, as the occasion arises, they take the place of a feast of the second class. 38. Feasts are either universal or particular; particular feasts are either proper or granted by special permission. 39. Universal feasts are those which are inscribed in the calendar by the Holy See for the entire Church. These feasts must be celebrated by all who follow the Roman rite, according to the rubrics. 40. Particular feasts are those which are inscribed

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in the particular calendars by right or by a grant of the Holy See. These feasts must be celebrated by all who are bound by that calendar, according to the rubrics, and they can only be removed from the calendar or have their rank changed by a special grant of the Holy See. 41. Particular feasts, which are to be inscribed in the calendar by their own right, are proper feasts: a) of each nation and region, or province, whether ecclesiastical or civil (n. 42); b) of each diocese or ecclesiastical territory to which an "Ordinary of the place" is appointed (n. 43); c) of each place or town or city (n. 44); d) of each church or public or semi-public chapel, which takes the place of a church (n. 45); e) of each Order or Congregation (n. 46). 42. Proper feasts of each nation and region, or province, whether ecclesiastical or civil, are: a) the feast of the principal patron, duly established (first class); b) the feast of the secondary patron, duly established (second class). 43. Proper feasts of each diocese or ecclesiastical territory to which an "Ordinary of the place" is appointed are: a) the feast of the principal patron, duly established (first class);

[*Latin ed. p. 603*]

The Sacred Congregation of Rites, 603 b) the anniversary of the dedication of a cathedral church (Class I); c) the feast of a secondarily instituted patron (Class II); d) the feasts of Saints and Blesseds, who are duly inscribed in the Martyrology or its Appendix, and who have a particular connection to the diocese, such as those of originis, longer residence, or death (Class II or III, or commemoration). 44. The proper feasts of each place, town, or city are: a) the feast of the principally instituted patron (Class I); b) the feast of the secondarily instituted patron (Class II). 45. The proper feasts of each church or public or semi-public oratory, which serves as a church, are: a) the anniversary of the dedication, if it has been consecrated (Class I); b) the feast of the title, if it has been consecrated or at least solemnly blessed (Class I); c) the feast of the Saint, duly described in the Martyrology or its Appendix, whose body is kept there (Class II); d) the feast of the Blessed, also duly described in the Martyrology or its Appendix, whose body is kept there (Class III). 46. The proper feasts of each Order or Congregation are: a) the feast of the title (Class I); b) the feast of the canonized Founder (Class I) or the Blessed Founder (Class II); c) the feast of the principally instituted patron duly established for the entire Order or Congregation, throughout the entire Order or Congregation; or the principally instituted patron also duly established for each religious province, in each province (Class I); d) the feast of the secondarily instituted patron, as above (Class II); e) the feasts of Saints and Blesseds who were members of that Order or Congregation (Class II or III, or commemoration). 47. Particular feasts are those which, by grant of the Holy See, are inscribed in the particular calendars. B) Concerning the calendar and the feasts inscribed therein. 48. The calendar is either universal or particular,

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or proper. 49. The universal calendar is the calendar for the use of the entire Church, which is prefixed to the Breviary and the Roman Missal. 50. The particular or proper calendar is either diocesan or religious; and it is compiled by inserting particular feasts into the universal calendar.

[*Latin ed. p. 604*]

604 Acta Apostolicae Sedis. – A particular and perpetual calendar of this nature must be prepared by the local Ordinary, or by the supreme Superior of a Religious Order, in consultation with its Chapter or general Council, and must be approved by the Holy Congregation of Rites.

51. Every diocese, and every other ecclesiastical territory to which a "local Ordinary" is appointed, has its own calendar.

52. In the diocesan calendar, in addition to the universal feasts, the following must be included:

a) Proper feasts (n. 42) and those granted to the entire nation and region, or province, whether ecclesiastical or civil;

b) Proper feasts (n. 43) and those granted to the entire diocese.

53. The following calendars are prepared based on the diocesan calendar:

a) The calendar of each place, adding the proper feasts (n. 44) and those granted;

b) The calendar of each church or oratory, also adding the proper feasts of the place (n. 44) and those granted, as well as the proper feasts (n. 45) and those granted to the church itself;

c) The calendar of Religious Congregations or Institutes of pontifical right, which are not bound to the recitation of the Divine Office; and of diocesan right Congregations, adding the proper feasts of the place (n. 44) and those granted; as well as those proper to them (nn. 45 and 46) and those granted.

54. The following have a religious calendar:

a) Regular Orders, and the nuns and sisters of the same Order, as well as tertiaries associated with the same Order who live in common and have taken simple vows;

b) Religious Congregations or Institutes of both sexes, of pontifical right, and established under the governance of a single general superior, if they are bound, in any way, to the recitation of the Divine Office.

55. In the religious calendar, in addition to the universal feasts, the proper feasts (n. 46) and those granted to the Order or Congregation itself must be included.

56. The following calendars are prepared based on the religious calendar:

a) The calendar of each religious province, adding the proper feasts (n.

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46) and those granted;

b) The calendar of each church or oratory, also adding the proper feasts (n. 45) and those granted, as well as others, as indicated in the following number: this calendar is also called the house calendar.

[*Latin ed. p. 605*]

Sacred Congregation of Rites, 605, 57. In each diocese and locality, Religious, even those who follow a rite other than the Roman rite, are obligated to celebrate, together with the diocesan clergy: a) the feast of the principal patron of the nation, region, or province, whether ecclesiastical or civil, of the diocese, locality, or town, or of the city (Class I); b) the anniversary of the dedication of the cathedral church (Class I); c) any other feasts that are actually holidays, to the same degree as they are inscribed in the diocesan calendar.

58. Religious, when celebrating the feasts of the Saints of their Order or Congregation, must conform to the diocesan clergy regarding the day and the Office, especially when those Saints are considered as principal patrons (n. 57 a). Furthermore, if the feasts of Saints or Blesseds of a particular Order or Congregation are celebrated by the clergy of a diocese or locality at a higher degree or with a more proper Office, they may also be celebrated by Religious of the same Order or Congregation at the same higher degree or with the same more proper Office, provided that the same feast is inscribed on the same day in both calendars.

c) Regarding the proper day of feasts:

59. Feasts already included in the calendars shall be celebrated on the day on which they are currently inscribed in the calendars.

60. For the introduction of new universal feasts, the following shall be observed: a) The feasts of Saints shall ordinarily be assigned to their birthday, that is, the day on which the Saint was born into eternal life; if this day is for any reason impeded, the same feast shall be assigned to a day determined by the Holy See, which shall then be considered as a quasi-natal day; b) For other feasts, a day shall be assigned by the Holy See.

61. For the introduction of new particular feasts, the following shall be observed: a) The feasts of Saints or Blesseds shall ordinarily be assigned to their birthday, unless it is impeded or otherwise determined by the Holy See. However, feasts proper to a particular place or church, which are also inscribed in the universal, diocesan, or religious calendar at a lower degree, shall be celebrated on the same day as in the universal, diocesan, or religious calendar; b) If the birthday is unknown, the feast shall be assigned, with the approval of the Holy See, to the day which, in the permanent diocesan or religious calendar, is of Class IV;

[*Latin ed. p. 606*]

Acts of the Apostolic See - Official Commentary 606 c) If, however, the

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feast day is perpetually impeded for the entire diocese or religious order or proper church, the feasts in such a particular calendar, if they are of the first or second class, shall be assigned to the next day that is not of the first or second class; if they are of the third class, they shall be assigned to the nearest day that is free from other feasts and offices of equal or higher rank; d) Particular feasts granted permission shall be inscribed in the calendar on the day assigned by the Holy See in the grant. 62. Saints or Blesseds who, for any reason, are inscribed in the calendar with a single feast day, are always celebrated together, as is stated in the Breviary, whenever they are to be venerated with the same rank, even if one or some of them are more proper. Therefore: a) if one or some of these Saints were to be venerated with a feast of the first class, the Office is performed for them alone, omitting the companions; b) if one or some of these Saints or Blesseds are more proper and are to be venerated with a higher rank, the complete Office is performed for the more proper ones, with the commemoration of the companions. CHAPTER VII OF OCTAVES A) Concerning Octaves in General 63. An octave is the celebration of the highest feasts extended over eight continuous days. 64. Only the Octaves of the Nativity of the Lord, Easter, and Pentecost are celebrated, excluding all others, whether in the universal calendar or in particular calendars. 65. Octaves are of the first or second class. B) Concerning Octaves of the First Class 66. The Octaves of the first class are the Octaves of Easter and Pentecost. The days within these octaves are of the first class. C) Concerning Octaves of the Second Class 67. The Octave of the second class is the Octave of the Nativity of the Lord. The days within the octave are of the second class; the eighth day, however, is of the first class.

[*Latin ed. p. 607*]

The Sacred Congregation of Rites, 607, 68. The Octave of the Nativity of the Lord is ordered in a particular manner, namely: a) on December 26th, the feast of St. Stephen, the Protomartyr, is celebrated (of the II class); b) on December 27th, the feast of St. John the Apostle and Evangelist is celebrated (of the II class); c) on December 28th, the feast of the Holy Innocents, Martyrs, is celebrated (of the II class); d) on December 29th, the commemoration of St. Thomas, Bishop and Martyr, is observed; e) on December 31st, the commemoration of St. Sylvester I, Pope, and Confessor, is observed; f) of the particular feasts, only those of the I class are permitted, and those in honor of the Saints who are inscribed in the universal calendar on these days, even if only as a commemoration; the others are transferred after the Octave. 69. Concerning the Sunday that falls within the Octave of the Nativity of the Lord, which, namely, occurs from December 26th to December 31st, the Office is always celebrated with the commemoration of the feast that happens to occur, according to the rubrics, unless the Sunday falls on a feast of the I class: in which case, the Office is celebrated according to

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the feast, with the commemoration of the Sunday. 70. The particular norms for ordering the Office and the Mass within the Octave of the Nativity of the Lord are found in the rubrics of the Breviary and the Missal.

CHAPTER VIII: CONCERNING THE TIMES OF THE YEAR.

A) Concerning the Time of Advent.

71. The sacred Time of Advent runs from the First Vespers of the Sunday of the First Advent until the Ninth, inclusive, of the vigil of the Nativity of the Lord.

B) Concerning the Nativity Time.

72. The Nativity Time runs from the First Vespers of the Nativity of the Lord until January 13th, inclusive. This period of time includes: a) the Time of the Nativity, which runs from the First Vespers of the Nativity of the Lord until the Ninth, inclusive, of January 5th; b) the Time of the Epiphany, which runs from the First Vespers of the Epiphany of the Lord until January 13th, inclusive.

C) Concerning the Time of Septuagesima.

73. The Time of Septuagesima runs from the First Vespers of the Sunday in Septuagesima until after the Compline of the feast of the Third Week of Quinquagesima.

[*Latin ed. p. 608*]

Acts of the Apostolic See - Official Commentary 608 D) Concerning the Time of Lent 74. The time of Lent extends from the Matins of the fourth day of Lent, known as Ash Wednesday, until the Mass of the Easter Vigil, exclusively. This period of time comprises: a) the time of Lent proper, which extends from the Matins of the fourth day of Lent until the Nones inclusive of the Saturday before the First Sunday of Passion Week; b) the time of Passion Week, which extends from the First Vespers of the First Sunday of Passion Week until the Mass of the Easter Vigil, exclusively. 75. The week from the Second Sunday of Passion Week, also known as Palm Sunday, until Holy Saturday inclusive, is called Holy Week; and the three last days of that same week are designated by the name of the Sacred Triduum. E) Concerning the Time of Easter 76. The time of Easter extends from the beginning of the Mass of the Easter Vigil until the Nones inclusive of the Saturday in the Octave of Pentecost. This period of time comprises: a) the time of Easter proper, which extends from the beginning of the Mass of the Easter Vigil until the Nones inclusive of the vigil of the Ascension of the Lord; b) the time of the Ascension, which extends from the First Vespers of the Ascension of the Lord until the Nones inclusive of the vigil of Pentecost; c) the Octave of Pentecost, which extends from the Mass of the vigil of Pentecost until the Nones inclusive of the following Saturday. F) Concerning the "Through the Year" Time 77. The "through the year" time

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extends from the 14th of January until the Nones of the Saturday before the Sunday in Septuagesima, and from the First Vespers of the Feast of the Most Holy Trinity, that is, the First Sunday after Pentecost, until the Nones inclusive of the Saturday before the First Sunday of Advent. CHAPTER IX CONCERNING SAINT MARY ON SATURDAYS 78. On Saturdays, when the Office of the feria of the fourth class is observed, the Office of Saint Mary is recited. 79. The Office of Saint Mary on Saturdays begins at Matins and concludes after Nones.

[*Latin ed. p. 609*]

Sacred Congregation of Rites, CHAPTER 609 X, CONCERNING THE MAJOR AND MINOR LITANIES.

A) Concerning the Major Litanies.

80. The Major Litanies are assigned to the 25th of April; if, however, that day coincides with Easter Sunday or the second day after Easter, they are transferred to the following Wednesday.

81. Nothing is performed concerning the Major Litanies in the Office, but only in the Mass. However, their commemoration is not to be considered a "commemoration of time."

82. According to the conditions and customs of churches and places, of which the Ordinary of the place is the judge, a procession is held on this day, in which the Litanies of the Saints are recited (which, however, are not repeated), together with their prayers.

83. If, however, a procession cannot be held, the Ordinaries of the places shall institute special supplications, in which the Litanies of the Saints and other prayers customarily recited in a procession are said.

84. All those who are obligated to recite the Divine Office, and who are not present at the procession or other special supplications, as mentioned in the preceding paragraph, are obligated to recite, on this day, the Litanies of the Saints with their prayers, in the Latin language.

85. If the Litanies of the Saints with their prayers, according to the custom of the place, are recited in the vernacular language, together with the faithful, in the procession or other special supplications, those who are obligated to recite the Divine Office, and who duly participate in these supplications, are not obligated to repeat these prayers in the Latin language.

86. The Mass of Supplication is to be regularly celebrated after the procession, according to what is stated in paragraphs 346-347. It is fitting that the Mass of Supplication be celebrated even after the special supplications, which take the place of the procession, even if they are performed in the evening hours.

B) Concerning the Minor Litanies, or Supplications.

87. The Minor Litanies, or Supplications, are, by themselves, assigned to the first, second, and third days before the feast of the Ascension of

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the Lord. However, the Ordinaries of the places are granted the faculty of transferring them to other days.

[*Latin ed. p. 610*]

Acts of the Apostolic See - Official Commentary 610, three consecutive days are more suitable, according to the diversity of regions, or custom, or necessity. 88. Regarding the Minor Litanies, nothing is done in the Office, but only in the Mass which is connected with a procession or other special supplications. 89. Concerning the procession or other special supplications, and the Mass or commemoration, the regulations stated above regarding the Major Litanies are to be observed (nos. 81-83 and 86). 90. The Litany of the Saints, with its prayers, is recited only during the procession or other supplications, on these days (cf. no. 85). Therefore, those who are obligated to recite the Divine Office, but do not attend the procession or other special supplications, are not required to recite the Litany of the Saints with its prayers, on these days. CHAPTER XI CONCERNING THE PRECEDENCE OF LITURGICAL DAYS 91. The precedence of liturgical days, aside from any other titles or norms, is governed solely by the following TABLE, arranged according to the order of the liturgical days, concerning the precedence: Days of the first class 1. The Feast of the Nativity of the Lord, the Sunday of the Resurrection, and the Sunday of Pentecost (first class with its octave). 2. The Sacred Triduum. 3. The Feasts of the Epiphany and the Ascension of the Lord, the Most Holy Trinity, the Body of Christ, the Sacred Heart of Jesus, and Christ the King. 4. The Feasts of the Immaculate Conception and the Assumption of the Blessed Virgin Mary. 5. The Vigil and the eighth day of the Nativity of the Lord. 6. The Sundays of Advent, Lent, and Passion Week, and the Sunday in Albis. 7. Days of the first class not mentioned above, namely: the IVth day of Ashes and the IInd, IIIrd, and IVth days of Holy Week. 8. The Commemoration of all the Faithful Departed, which occurs on the Sunday after, but which...

[*Latin ed. p. 611*]

The Sacred Congregation of Rites, 611, 10. Days within the Octaves of Easter and Pentecost. 11. Feasts of the First Class of the entire Church, not otherwise named. 12. Feasts of the First Class, pertaining to the particular Church, namely: 1) The Feast of the Principal Patron, duly established: a) of a nation, b) of a region or province, whether ecclesiastical or civil, c) of a diocese. 2) The Anniversary of the Dedication of the Cathedral Church. 3) The Feast of the Principal Patron, duly established, of a place, town, or city. 4) The Feast and Anniversary of the Dedication of a particular church, or of a public or semi-public chapel, which takes the place of a church. 5) The Titulus of a particular church. 6) The Feast of the Title of an Order or Congregation. 7) The Feast of the Founder, canonized, of an Order or Congregation. 8) The Feast of the Principal Patron, duly established, of an

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Order or Congregation, and of a religious province. 13. Feasts granted of the First Class, first movable, then fixed. Liturgical Days of the Second Class 14. Feasts of the Lord of the Second Class, first movable, then fixed. 15. Sundays of the Second Class. 16. Feasts of the Second Class of the entire Church, which are not of the Lord. 17. Days within the Octave of the Nativity of Our Lord. 18. Feriae (weekdays) of the Second Class, namely: the Feriae of Advent from the 17th to the 23rd of December, inclusive, and the Feriae of the Four Times (seasons) of Advent, Lent, and the month of September. 19. Feasts pertaining to the particular Church of the Second Class, namely: 1) The Feast of the Secondary Patron, duly established: a) of a nation, b) of a region or province, whether ecclesiastical or civil, c) of a diocese, d) of a place, town, or city. 2) The Feast of Saints or Blesseds, as mentioned in n. 43. 3) The Feast of Saints pertaining to a particular church (n. 45 c). 4) The Feast of the Blessed Founder of an Order or Congregation (n. 46 b). 5) The Feast of the Secondary Patron, duly established, of an Order or Congregation, and of a religious province (n. 46 d). 6) The Feast of Saints or Blesseds, as mentioned in n. 46 e. 20. Feasts granted of the Second Class, first movable, then fixed. 21. Vigiliae (Vespers) of the Second Class.

[*Latin ed. p. 612*]

Acts of the Apostolic See - Official Commentary 612 Liturgical Days of the Third Class 22. Feriae [Days] of Lent and Passion Week, from the fifth feria after Ash Wednesday up to and including the Saturday before the Second Sunday of Passion Week, except for the feriae of the Four Seasons. 23. Feasts of the Third Class, inscribed in the particular calendars, namely: 1) The feast of Saints or Blesseds, as mentioned in n. 43 d. 2) The feast of Blesseds proper to a particular church (n. 45 d). 3) The feast of Saints or Blesseds, as mentioned in n. 46 e; then, indulgenced feasts, first movable, then fixed. 24. Feasts of the Third Class, inscribed in the calendar of the entire Church, first movable, then fixed. 25. Feriae of Advent up to and including December 16th, except for the feriae of the Four Seasons. 26. Vigil of the Third Class. Liturgical Days of the Fourth Class 27. The Office of Santa Maria on Saturday. 28. Feriae of the Fourth Class. CHAPTER XII CONCERNING THE OCCURRENCE OF LITURGICAL DAYS 92. An occurrence is said to be the meeting of two or more Offices on the same day. An occurrence is said to be accidental, when a movable liturgical day and a fixed liturgical day coincide only at certain intervals of years; and perpetual, when two liturgical days coincide every year. 93. The effect of an occurrence is that the Office of the liturgical day of lower rank yields to the Office of the higher rank: which can be accomplished by a less noble omission, or commemoration, or translation, or reposition, as indicated in the following numbers. 94. The commemoration established for a fixed day is not transferred or repositioned when a feast is transferred or repositioned, but is

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observed on its own day or is omitted, according to the rubrics.

[*Latin ed. p. 613*]

Sacred Congregation of Rites, 613, CHAPTER XIII: CONCERNING THE ACCIDENTAL OCCURRENCE OF LITURGICAL DAYS AND THEIR TRANSFER.

05. The right of transferring to another day, due to an accidental occurrence with a liturgical day that holds a higher place in the precedence table, belongs only to feasts of the first class. Other feasts, accidentally hindered by the office of a higher grade, are either commemorated or, that year, entirely omitted, according to the rubrics. If, however, two feasts of the same Divine Person, or two feasts of the same Saint or Blessed, occur simultaneously, the feast that holds the higher place in the precedence table is observed, and the other is omitted.

96. A feast of the first class, hindered by a day that holds a higher place in the precedence table, is transferred to the next following day which is not of the first or second class. However: a) The feast of the Annunciation of the Blessed Virgin Mary, when it is to be transferred after Easter, is transferred, as to its proper seat, to the second feria after the Sunday in albis; b) The Commemoration of all the Faithful Departed, when it occurs with a Sunday, is transferred, as to its proper seat, to the following second feria.

97. If several feasts of the first class occur on the same day, the feast that holds the higher place in the precedence table is celebrated on that day; and the others are transferred according to the order in which they are listed in the same precedence table.

98. Furthermore, if several feasts of the first class are to be transferred, and they occur on subsequent days, the order in which they are listed in the precedence table is observed; in cases of equality, however, the office that was first hindered precedes.

99. Feasts that are transferred are of the same grade as if they were in their proper seat.

[*Latin ed. p. 614*]

Acta Apostolicae Sedis - Official Commentary 614 CHAPTER XIV ON THE PERPETUAL OCCURRENCE OF LITURGICAL DAYS AND THEIR POSTPONEMENT 100. The right of postponement to another day, due to a perpetual occurrence with a liturgical day that holds a higher position in the precedence table, belongs to all feasts of the first and second class, as well as to feasts of the third class, outside of Advent and Lent, which, in the entire diocese or in the entire Order or Congregation, or in a particular church, are impeded. However, feasts of the third class of the universal Church, in some particular calendar, and feasts of the third class of the diocese or Order or Congregation, which in some churches alone are perpetually impeded, are either perpetually observed or entirely omitted,

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according to the rubrics. 101. Feasts that are to be postponed, if they are of the first or second class, shall be assigned to the nearest following day that is not of the first or second class; if they are of the third class, they shall be assigned to the nearest following day that is free from other Offices of equal or higher rank. 102. The day to which a perpetually impeded feast is postponed is considered the proper day, in which the postponed feast is celebrated with the same rank as in its proper place. CHAPTER XV ON THE OCCURRENCE OF LITURGICAL DAYS 103. An occurrence is said to occur when the Vespers of the liturgical day in question coincide with the First Vespers of the liturgical day that follows. 104. In the case of an occurrence, the Vespers of the liturgical day of the higher class are preferred, and the other are observed or not, according to the rubrics. 105. When the liturgical days, whose Vespers coincide, are of the same class, the complete Second Vespers of the Office in question are said, and the commemoration of the following day is observed, according to the rubrics.

[*Latin ed. p. 615*]

Sacred Congregation of Rites, XVI. CHAPTER 615, ON COMMEMORATIONS 106. What is here established concerning commemorations applies both to the Mass and to the Office, whether in solemn or in simple form. 107. Commemorations are either privileged or ordinary. 108. Privileged commemorations are made in Lauds and in Vespers, as well as in all Masses; ordinary commemorations, however, are made only in Lauds, in conventual Masses, and in all sung Masses. 109. Privileged commemorations are commemorations: a) of the Sunday; b) of a liturgical day of the first class; c) of the days within the Octave of the Nativity of the Lord; d) of the feasts of the Four Seasons of the month of September; e) of the feasts of Advent, Lent, and Passion Week; f) of the Major Litany, in the Mass. All other commemorations are ordinary commemorations. 110. In the Office and in the Mass of St. Peter, there is always a commemoration of St. Paul, and vice versa. This commemoration is called inseparable; and indeed, the two prayers are so united that they are considered as one, so that, when counting the number of prayers, they are reckoned as a single prayer. Therefore: a) in the Office of St. Peter or St. Paul, the prayer of the other Apostle is added, in Lauds and in Vespers, under a single conclusion, to the prayer of the day, without antiphon and verse; b) in the Mass of St. Peter or St. Paul, the prayer of the other Apostle is added, under a single conclusion, to the prayer of the day; c) whenever the prayer of one Apostle must be added in the manner of a commemoration, the other prayer is added immediately to it, before all other commemorations. 111. The reason for admitting commemorations is as follows: a) on liturgical days of the first class and in sung Masses that are not conventual, no commemoration is admitted, except for one privileged commemoration; b) on Sundays of the second class, only one commemoration is admitted, namely, of the feast of the second class,

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which, however, is omitted if a privileged commemoration is to be made; c) on other liturgical days of the second class, only one commemoration is admitted, namely, either one privileged or one ordinary.

[*Latin ed. p. 616*]

Acts of the Apostolic See - Official Commentary 616 d) On liturgical days of the third and fourth class, only two commemorations are permitted. 112. With regard to commemorations and prayers, the following must also be observed: a) The Office, Mass, or commemoration of a feast or mystery of one of the Divine Persons excludes the commemoration or prayer of another feast or mystery of the same Divine Person; b) The Office, Mass, or commemoration of the Sunday excludes the commemoration or prayer of the feast or mystery of the Lord, and vice versa; c) The Office, Mass, or commemoration of the Time excludes another commemoration of the Time; d) Likewise, the Office, Mass, or commemoration of the Blessed Virgin Mary, or of some Saint or Blessed, excludes another commemoration or prayer in which the intercession of the same Blessed Virgin Mary, or Saint or Blessed, is requested; this, however, does not apply to the prayer of the Lord's Day or of the weekday, in which the invocation of the same Saint is made. 113. The commemoration of the Time takes precedence. In admitting and arranging other commemorations, the order of the preceding table must be observed. 114. Any commemoration that exceeds the number established for each liturgical day is omitted. CHAPTER XVII CONCERNING THE CONCLUSION OF PRAYERS 115. The conclusion of prayers, both in the Mass and in the Office, is as follows: a) if the prayer is directed to the Father, it is concluded: Through our Lord Jesus Christ, Your Son, who lives and reigns in unity with the Holy Spirit, God, forever and ever. Amen; b) if the prayer is directed to the Father, but in its beginning mention is made of the Son, it is concluded: Through the same our Lord, etc., as above; c) if the prayer is directed to the Father, but in its end mention is made of the Son, it is concluded: Who lives and reigns with You in unity with the Holy Spirit, God, forever and ever. Amen; d) if the prayer is directed to the Son, it is concluded: Who lives and reigns.

[*Latin ed. p. 617*]

The Sacred Congregation of Rites, 617, together with God the Father, in unity with the Holy Spirit, God, for all ages of ages. e) Amen; if mention of the Holy Spirit is made in the prayer, the conclusion says: ...in unity with the same Holy Spirit, etc. 116. Other particular conclusions, sometimes noted in liturgical books, are also to be observed. CHAPTER XVIII ON THE COLORS OF THE CLERGY. A) On the colors of the clergy in general. 117. The vestments of the altar, the celebrant, and the ministers must be of a color appropriate to the Office and Mass of the day, or to another Mass to be celebrated, according to the custom of the Roman Church, which is

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accustomed to use five colors: white, red, green, violet, and black. However, legitimate permissions and customs regarding the use of other colors in their proper place remain. Moreover, in regions of the missions, if, from a proven and original tradition of the indigenous people, the meaning of one or another liturgical color does not correspond to the meaning that is natural to those peoples, the Episcopal Conference of that region, or of a larger territory, if it seems more appropriate, is given the faculty to replace the unsuitable color with another color that is more suitable; however, this must not be done without consulting the Sacred Congregation of Rites. 118. With regard to the color of the vestments in votive Masses, as far as the readings of the fourth class are concerned, those mentioned in n. 323 are to be recalled. B) On the color white. 119. The color white is to be used in the Office and Mass of the Time: a) from the feast of the Nativity of the Lord until the completion of the time of the Epiphany; b) from the Mass of the Vigil of Easter until the Mass of the Vigil of Pentecost, exclusively. 120. The color white is used in the Office and Mass of the feasts: a) of the Lord, except for feasts of mysteries and instruments of the Passion; b) of the Blessed Virgin Mary, also in the blessing and procession of candles on February 2.

[*Latin ed. p. 618*]

618 Acta Apostolicae Sedis - Commentarium Officiale: c) Of Angelorum; d) Of All Saints (November 1st); e) Of the Saints who are not Martyrs; f) Of St. John the Apostle and Evangelist (December 27th); Of the Chair of St. Peter (February 22nd); Of the Conversion of St. Paul (January 25th); Of the Nativity of St. John the Baptist (June 24th). 121. White vestments are required for votive Masses: a) those corresponding to feasts, as mentioned in the preceding section; b) those dedicated to Our Lord Jesus Christ, the supreme and eternal Priest; c) those for the coronation of the Supreme Pontiff, and for the anniversaries of the Supreme Pontiff and the diocesan Bishop; d) "For Spouses." 122. Finally, the color white is used on the Friday of Holy Week, in the Mass of Holy Oils and in the Mass of the Lord's Supper; also, by the deacon, for the singing of the Paschal proclamation, and by the celebrant, for the renewal of the promises of baptism on Holy Saturday. C) Concerning the color red. 123. The color red should be used in the Office and Mass of the Time, from the Mass of Pentecost vigil until the Nones of the following Saturday. 124. Also, the color red is used in the Office and Mass of the feasts: a) of the mysteries and instruments of the Lord's Passion; b) of the Holy Apostles and Evangelists, on the day of their nativity, except for the feast of St. John (December 27th); c) of the Commemoration of St. Paul the Apostle (June 30th); d) of the Commemoration of all the Holy Supreme Pontiffs; e) of the Holy Martyrs, whose martyrdom, or discovery, or translation is celebrated; f) of the Holy Relics. 125. White vestments are required for votive Masses: a) dedicated to the Passion of

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the Lord; b) dedicated to the Holy Spirit; c) dedicated to the Mysteries and Saints, as mentioned in the preceding section; d) for the election of the Supreme Pontiff. 126. Finally, the color red is used on the Second Sunday of Lent, or Palm Sunday, for the blessing and procession of the branches.

[*Latin ed. p. 619*]

The Holy Congregation of Rites, 619 D) Concerning the color green, 127. The color green is used in the Office and Mass of the Temporal Cycle: a) from January 14th until the Saturday before the Seventieth Sunday; b) from the second day after the Sunday after Pentecost, until the Saturday before Advent. The feasts of the Four Seasons of the month of September, and the vigils of the second and third classes, outside of the Paschal season, are excepted. E) Concerning the color violet, 128. The color violet is used in the Office and Mass of the Temporal Cycle: a) from the First Sunday of Advent until the vigil of the Nativity of the Lord, inclusive; b) from the Sunday of the Seventieth Week until the Paschal Vigil, except for: the blessing and procession of branches on the Second Sunday of Passion Week; the Mass of Holy Chrism, or the Mass of the Lord's Supper on the fifth day of Holy Week; the liturgical action on the sixth day, concerning the Passion and Death of the Lord, up to the Communion, exclusively; and also, the chanting of the Paschal proclamation, for the deacon, and the renewal of the promises of baptism, for the celebrant, on the Paschal Vigil; c) on the feasts of the Four Seasons of the month of September; d) on the vigils of the second and third classes, outside of the Paschal season. 129. Masses of Motivation, which require the color violet, are: a) For the propagation of the Faith; b) For the defense of the Church; c) For the unity of the Church; d) During times of war; e) For peace; f) To avoid mortality; g) For the remission of sins; h) For pilgrims and those traveling; i) For the sick; j) To implore the grace of dying well; k) For any necessity. 130. The color violet is also used: a) for the procession and Mass in the Major and Minor Litanies; b) for the blessing of ashes;

[*Latin ed. p. 620*]

Acta Apostolicae Sedis - Official Commentary 620 c) Regarding Communion during the liturgical action on the feast of the Sixth Day of the Passion and Death of the Lord; d) In Masses for the Commemoration of all the Faithful Departed, which are celebrated during the time of the Forty Hours devotion. 131. Vestments of the rose color may be used on the Third Sunday of Easter and on the Fourth Sunday of Lent, but only in the Office and Mass on the aforementioned Sundays. F) Concerning the color black. 132. The color black is to be used: a) during the liturgical action on the feast of the Sixth Day of the Passion and Death of the Lord, up to and excluding the Communion; 1 b) in the Offices and Masses for the dead, except in the case mentioned above, n. 130 d.

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CHAPTER DE ON THE USE AND QUALITY OF VESTMENTS.

133. In the Mass, the celebrating priest always uses the planet or chasuble.

134. The Bishop, and others who enjoy the use of Pontifical vestments, if they celebrate solemnly, wear the planet over the dalmatic and tunic. Also, the Bishop wears the planet over the dalmatic and tunic, even in a Missa lecta: a) in the consecration of a Bishop; b) in the conferral of the sacred Orders; c) in the blessing of an Abbot; d) in the blessing of an Abbess; e) in the blessing and consecration of Virgins; f) in the consecration of a church and altar. However, the Bishop and others mentioned above, may, for a reasonable cause, abstain from wearing the tunic and dalmatic beneath the planet.

135. The pluvial is used: a) in the Office of Lauds and Vespers, when they are said solemnly; b) in blessings, which are performed at the altar; c) in processions.

[*Latin ed. p. 621*]

The Sacred Congregation of Rites (621 d) in the absolution over a corpse or over a tomb; e) in a Pontifical Mass, by a priest assisting; f) during the "solemn prayers" in the liturgical action of the Feast of the Passion and Death of the Lord; g) in the Vigil of Easter.

136. When the celebrant uses the cope, he never uses the maniple; and if the cope cannot be had, in the blessings performed at the altar, the priest stands in the alb with the stole, without the planeta and maniple.

137. The dalmatic and the tunicle are worn by the deacon and subdeacon, respectively, when they minister to the priest: a) in the Mass; b) in the blessings at the altar; c) in processions. However, when the celebrant priest is not wearing the cope, the ministers also stand without the dalmatic and tunicle. The planeta is no longer folded, and the stole is not wider.

[*Latin ed. p. 622*]

Acts of the Apostolic See - Official Commentary 622, SECOND PART, GENERAL RULES OF THE ROMAN BREVIARY, CHAPTER I, GENERAL NORMS.

138. The canonical hours of the Roman Breviary are: Matins, Lauds, Prime, Terce, Sext, None, Vespers, and Compline. Of these, Matins, Lauds, and Vespers are called the "greater hours"; Prime, Terce, Sext, None, and Compline are called the "lesser hours." Compline, however, is usually considered separately by the rubrics.

139. The obligation of reciting the Divine Office includes all the canonical hours of the daily course.

110. The Divine Office is performed either in choir, or in common, or by oneself. It is said in choir if it is performed by a community bound by

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ecclesiastical laws to the choir; it is said in common if the same is done by a community not bound to the choir.

111. The following norms apply both to the performance of the Divine Office in choir or in common (even if performed by only two or three persons) and to the performance by oneself, unless otherwise expressly stated.

CHAPTER II, CONCERNING THE TIME FOR RECITING THE CANONICAL HOURS.

142. The canonical hours of the Divine Office are, by their constitution, ordered to the sanctification of the various hours of the natural day. Therefore, in order that the day may truly be sanctified, or that the hours themselves may be recited with spiritual benefit, it is fitting that, in their performance, the time be observed which is closest to the true time of each canonical hour.

[*Latin ed. p. 623*]

Sacred Congregation of Rites, 623, 143. Nevertheless, to fulfill the obligation of the Divine Office, it suffices that all the canonical hours be recited within the space of twenty-four hours of the day. 144. Matins, for a just cause, may be anticipated to the afternoon hours of the preceding day, but not before the fourteenth hour. 145. Lauds, since they are a morning prayer, are said in the choir and in common at the first hour of the morning: which is suitably observed even in recitation made alone. 146. Vespers, even during the time of Lent and Passion Week, are said in the choir and in common, in the afternoon hours: which is suitably observed even in recitation made alone. 147. Compline, by all who are obligated to recite the Divine Office, and especially in religious families, is very appropriately said as the last prayer at the end of the day, even if, for a just cause, Matins of the following day have already been anticipated. In this case, the Our Father, which is usually said after the verse "Adiutorium nostrum," is omitted, and in its place, in the choir and in common, there is a confession of conscience for a reasonable length of time; then the Confiteor and the rest are said, as usual; which is suitably observed even in recitation made alone.

CHAPTER III: CONCERNING THE CALENDAR TO BE USED IN THE RECITATION OF THE DIVINE OFFICE.

148. The Divine Office is to be recited according to its proper calendar, or, if that is lacking, according to the calendar of the entire Church, as is indicated by the following numbers. 149. Beneficiaries are bound to follow the calendar of their church (n. 53 b). 150. Diocesan clergy must follow the calendar of the church or oratory to which they are permanently attached (n. 53 b); or, if they are not permanently attached to any church or oratory, or if they are staying for a longer time outside their diocese, the calendar of their diocese, with the addition of the feasts of the place where they reside

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(n. 44), or the calendar of the place where they are staying.

[*Latin ed. p. 624*]

624 Acta Apostolicae Sedis - Official Commentary 151. Religious men and women of both sexes, bound to the choir, observe the calendar of their house (n. 56 b); or, if they are present in another house of their Order, they observe the calendar of that house in which they are actually present. 152. Religious who have their own calendar, but are not bound to the choir, observe the calendar of their house (n. 56 b); or, if they recite the Divine Office in common in another house of their Congregation or Institute, they observe the calendar of that house in which they are actually present. 153. Religious who do not have their own calendar, observe the calendar of their church (n. 53 b), with the addition of their own feasts and indulgences (n. 46). 154. In seminaries and colleges for diocesan clergy, where Religious are present, for the recitation of the Divine Office in common, whether by the clergy or by the Religious who recite the Divine Office in common with the clergy, the calendar of the place (n. 53 a) must be used, with the addition of the feasts of the church of the seminary or college (n. 45), and with the further permission to add the feasts of the title and of the founder of the Religious order to whom the administration of the seminary has been entrusted. 155. In interdiocesan, regional, national, and international seminaries and colleges, for the recitation of the Divine Office in common, the calendar of the universal Church must be used, with the addition of the feasts of the principal patron of the nation, region, or province, whether ecclesiastical or civil, of the diocese, town, or city, of the anniversary of the dedication of the cathedral church of the diocese, and of any other feasts actually celebrated, as well as the feasts of the church of the seminary or college (n. 45). If, however, the administration of such seminaries is entrusted to Religious, the calendar of the universal Church must also be used by the Religious who recite the Divine Office in common with the clergy, with the permission to add the feasts of the title of the Order or Congregation, as well as the feast of the founder of the Religious order to whom the administration of the seminary has been entrusted. 156. In interprovincial, national, and international colleges and houses of Religious, for the recitation of the Divine Office in choir or in common, the proper calendar of the entire Order or Congregation must be used (n. 55), with the addition only of the feasts of the proper church (n. 45), as well as the feasts mentioned in n. 57. 157. However, any diocesan cleric, or any Religious of either sex, who is bound to the Divine Office by any title, and who participates in the Divine Office in choir or in common according to a calendar or rite other than his own, fulfills his duty in this regard, as far as

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this part of the Divine Office is concerned.

[*Latin ed. p. 625*]

The Sacred Congregation of Rites, 625. Furthermore, if someone participates in the Vespers of a particular solemnity, fulfilling his duty, insofar as this part of the Office is concerned, provided that the aforementioned Vespers are celebrated completely and according to the rubrics.

CHAPTER IV: CONCERNING THE ORDERING OF THE DIVINE OFFICE.

A. Concerning the Ordering of the Divine Office in General.

158. Concerning the extension of the Divine Office for each liturgical day, it was stated above, specifically in numbers 13, 27, 34, 37.

159. Concerning the quality of reciting the Divine Office, and the manner of taking each part of the Hours, according to the diversity of liturgical days, it will be said below, in numbers 165-rfr.

160. The reason for reciting each Hour is found in the Ordinary of the Divine Office.

161. Matins, with three Nocturns, consisting of nine Psalms with nine readings, are observed on: a) feasts of the first and second class; b) the weekdays of the sacred Triduum; c) the eighth day of the Nativity of the Lord; d) the Commemoration of all the Faithful Departed.

162. Matins, with a single Nocturn, consisting of nine Psalms and three readings, are observed on: a) all Sundays, except for the Sundays of Easter and Pentecost; b) all weekdays, except for the weekdays of the sacred Triduum; c) all vigiliae; d) feasts of the third class; e) the days within the octave of the Nativity of the Lord; f) the Office of Saint Mary on Saturday.

163. Matins, with a single reading, are observed on the Sundays of Easter, Pentecost, and the days within their octaves, consisting of three Psalms.

164. Feasts which do not have First Vespers, and, for whatever reason, acquire them according to the rubrics, take all from Second Vespers, except for those which, by chance, are prescribed for First Vespers.

40 - ACTA, vol. II, n. 10. — 15-8-1960.

[*Latin ed. p. 626*]

626 Acta Apostolicae Sedis - Commentarium Officiale B) De Officio dominicali 165. The Office for Sundays is observed on Sundays, unless a feast day takes precedence over the Sunday. However, certain Sundays have a particular observance: a) Easter Sunday and Pentecost Sunday; b) The Sunday within the Octave of the Nativity of Our Lord. 166. The Office for Sundays is ordered as follows: all according to the Ordinary and the Psalter, with the following exceptions: a) For First Vespers: the preceding,

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except those that are assigned specifically. b) The following Compline: for Saturday. c) For Matins: the invitatory and hymn as in the Ordinary or the Psalter; the antiphons, Psalms, and versicles of the Nocturns, as in the Psalter for Sundays; the absolution "Exaudi," the blessings "Illé nos," "Divinum auxilium," and the readings of the first and second lessons, with their responsories, from Scripture (n. 220 a); the third reading from the homily on the Gospel of the day (n. 220 b); the hymn "Te Deum," which is omitted on Sundays of Advent, and from the Sunday after Septuagesima until the Second Sunday of Lent; in which case, the third responsory is said. d) For Lauds: the antiphons, unless specific ones are assigned, from the Psalter; the Psalms from the Psalter for Sundays, from the I or II scheme, according to the diversity of the seasons (n. 197); the capitulum, hymn, and versicle, read from the Ordinary or the Psalter or the Proper of the Time; the rest as in the Proper of the Time. e) For Prime: the antiphons, unless a specific one is used, and the Psalms from the Psalter for Sundays; the capitulum and the rest as in the Ordinary; a short reading from the Proper of the Time. f) For Terce, Sext, and None: all as in the Ordinary and the Psalter, except those that are assigned specifically. g) For Second Vespers: all as in the Ordinary and the Psalter, except those that are assigned specifically. h) For Compline: for Sunday. O) De Officio festivo 167. The Office for feast days is observed on feast days of the first class; and it is ordered as follows: a) For First Vespers: all from the Proper or the Common; b) The following Compline: for Sunday. c) For Matins: the hymn "Te Deum," all from the Proper or the Common; and it is said.

[*Latin ed. p. 627*]

The Sacred Congregation of Rites, 627 d):

a) For Matins: all from the Proper or Common Office, with the Psalms of the Sunday, in the first place.

b) For Prime: the first antiphon from the Lauds; Psalms 53, 1, 118, 1, and 118; the chapter and the rest, as in the Ordinary; a short reading from the liturgical season.

c) For Terce, Sext, and None: the second, third, and fifth antiphons from the Lauds, in order; the Psalms of the Sunday; the rest from the Proper or Common Office.

d) For Second Vespers: all from the Proper or Common Office.

e) For Compline: according to the Sunday.

D) Concerning the Office for Semi-Festivals, 168.

The Office for semi-festivals is observed on the feasts of the second class; and it is ordered in this manner:

a) For Matins, Lauds, and Vespers: all as in the Office for a feast.

b) For Prime: the antiphon and Psalms from the Psalter, for the day of the current week; the chapter and the rest, as in the Ordinary; a short reading

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from the liturgical season.

c) For Terce, Sext, and None: the antiphons and Psalms from the Psalter for the day of the current week; the rest according to the feast, as in the Proper or Common Office.

d) For Compline: according to the Sunday.

E) Concerning the Ordinary Office, 169.

The Ordinary Office is observed on the feasts of the third class, as well as on the Office of Santa Maria on Saturday; and it is ordered in this manner:

a) For Matins: the invitatory and the hymn from the Proper or Common Office; the antiphons, Psalms, and versicles of the Nocturns from the Psalter for the day of the current week, unless those proper to the feast or to the Common Office are assigned (n. 177); the first and second readings, with their responsories, from Scripture, as indicated in n. 221 a; the third reading from the feast (n. 221 o); and the hymn *Te Deum* is said.

b) For Lauds and for Vespers: the antiphons and Psalms as in the Psalter for the day of the current week, unless those proper to the feast or to the Common Office are assigned (n. 177); the rest as in the Proper or Common Office.

c) For Prime: the antiphon and Psalms from the Psalter for the day of the current week; the chapter and the rest, as in the Ordinary; a short reading from the liturgical season.

[*Latin ed. p. 628*]

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628. Antiphonae et psalmi, ut in d) Ad Tertiam, Sextam et Nonam: Psalterio de currenti hebdomadae die; reliqua de festo, ut in Proprio vel Communi.

e) Completorium: de currenti hebdomadae die.

F) De Officio feriali

170. Officium feriale competit omnibus feriis et vigiliis, exceptis:

a) Triduo sacro;

b) vigilia Nativitatis Domini.

171. Officium feriale ordinatur hoc modo:

a) Ad Matutinum: invitatorium et hymnus e Psalterio vel Ordinario, iuxta diversitatem temporum; antiphonae, psalmi et versus unici Nocturni e Psalterio, de currenti hebdomadae die; in feriis, tres lectiones de Scriptura occurrenti vel de homilia in Evangelium diei cum suis responsoriis; in vigiliis, tres lectiones propriae de homilia cum responsoriis de feria currenti. Hymnus Te Deum dicitur tantum in feriis temporis natalicii et paschalis; aliis temporibus dicitur tertium responsorium.

b) Ad Laudes et ad Vesperas: omnia ut in Psalterio, de currenti hebdomadae die, et in Ordinario, iuxta diversitatem temporum, iis exceptis quae

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propria assignantur. In feriis, sumitur oratio propria si habeatur, secus de dominica praecedenti, nisi alia assignetur; in vigiliis autem dicitur oratio propria.

c) Ad Primam: antiphona, nisi propria assignetur, et psalmi e Psalterio, de currenti hebdomadae die; capitulum et reliqua, ut in Ordinario; lectio brevis de Tempore.

d) Ad Tertiam, Sextam et Nonam: antiphona, nisi propria assignetur, et psalmi e Psalterio de currenti hebdomadae die; capitulum et reliqua, ut in Ordinario, iuxta diversitatem temporum; oratio ut ad Laudes.

e) Completorium: de currenti hebdomadae die.

G) De quibusdam peculiaritatibus in ordinando Officio divino

172. In dominicis Paschatis et Pentecostes, et diebus infra earum octavas, ad Horas minores, dicuntur psalmi de dominica, ad Primam tamen ut in festis, scilicet psalmi 53, 118, 1 et 118, 2.

[*Latin ed. p. 629*]

Sacred Congregation of Rites 629 173. In the sacred Triduum, on the vigil of the Nativity of the Lord, and in the Offices for the Dead, the Office is arranged according to special rubrics which are found in their proper places in the Breviary. 174. On the feasts of the Second Class, which occur on Sundays of Septuagesima, Sexagesima, or Quinquagesima, antiphons are taken from the Psalms and Hymns, as in the festal Office, but the Psalms for Prime are retained, namely Psalms 117, 118:1, and 118:2. 175. On the days within the octave of the Nativity of the Lord, free from the feasts of Saints, the Office is arranged in this manner: a) Matins has nine Psalms with three readings. The Invitatory, hymn, antiphons, and Psalms are said as on the feast of the Nativity; the verses, as in the third Nocturn of the feast; the Scripture passage with its responsories, and three readings, as is indicated for each day. b) For Lauds: all as on the feast of the Nativity of the Lord. c) For the Little Hours, antiphons and Psalms are said from the day in question, as in the Psalter; the rest, as on the feast of the Nativity. d) For Vespers, except on December 31st, the antiphons and Psalms are taken from the Second Vespers of the day of the Nativity; the chapter is taken from the octave, as on the feast, unless it is to be taken from the following Sunday or from the following feast of the First Class. e) Compline: 176. On Sundays within the octave of the Nativity of the Lord, the Office is arranged in the same manner as on other days within the octave (n. 175), with the proper elements retained. With regard to the readings for Matins, the following are observed: a) if the Sunday occurs on December 26th, 27th, or 28th, the first and second readings, with their responsories, are taken from the first Nocturn of the day of the Nativity, as indicated in n. 221; the third reading is from the homily on the Gospel of the day (n. 220 b); b) if it occurs on other days, the first and second readings are said from the

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Scripture passage, and the third is from the homily on the Gospel of the day, as in the Sunday Office (n. 220). 177. On feasts of the Third Class, both universal and particular, which have either antiphons proper and Psalms from the Common, or proper antiphons and Psalms specially assigned, the particular rubrics are observed which are found in their proper places in the Breviary.

[*Latin ed. p. 630*]

Acts of the Apostolic See - Official Commentary 630 CHAPTER ON THE VARIOUS PARTS OF THE OFFICE A) Concerning the Beginning and End of the Hours 178. The canonical hours, whether in the choir, or in common, or privately, are begun in the following manner: a) Matins, with the verse "O Lord, open my lips; b) Lauds, the lesser hours, and Vespers, with the verse "O God, hear my prayer; c) Compline, with the verse "Iubilate, O Lord" (Lord, bless). 179. Likewise, the canonical hours, whether in the choir, or in common, or privately, are concluded in the following manner: a) Matins (if separated from Lauds), Lauds, Tertia, Sexta, Nona, and Vespers: with the verse "May the souls of the faithful rest in peace"; b) Prime, with the blessing "The Lord bless us"; c) Compline, with the blessing "May He bless." 180. In the Office of the Sacred Triduum and of the Dead, the hours are begun and concluded as noted in the Breviary. Furthermore, the Matins of the feast of the Epiphany of the Lord are begun according to the proper form. B) Concerning the Conclusion of the Office 181. The daily course of the Divine Office is concluded, after Compline, with the antiphon "O Mary, Virgin," with its verse and prayer, and with the verse "Divine help," except for the Offices of the Sacred Triduum and of the Dead. C) Concerning the Invitatory 182. The Invitatory, with Psalm 91, "Venite, exsultemus," is said, according to the manner described in the Ordinary, at the beginning of each Matins and of each Office, except for the Offices of the Sacred Triduum, and of the feast of the Epiphany of the Lord. 183. At the end of the Invitatory, during the Paschal season, the word "Alleluia" is added, unless it is already present. 184. The reason for reciting the Invitatory, according to the diversity of liturgical days, is explained above, where the ordering of the Office is discussed (nn. 165-177).

[*Latin ed. p. 631*]

The Sacred Congregation of Rites, 631 D) Concerning Hymns, 185. Hymns are recited at each Hour, in the place indicated in the Ordinary. They are omitted in Matins of the Epiphany of the Lord, from Matins of the feast day of Thursday in the Lord's Supper, until Prime on Saturday in white vestments, and in the Office for the Dead. 186. At the lesser Hours and at Compline, hymns are always recited according to the Ordinary assigned for those Hours, except on the feast of Pentecost and during the octave, at Terce. 187. Hymns specifically assigned to certain Hours are

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never transferred to another Hour. 188. Each hymn is always recited with the concluding verse that is assigned to it in the Breviary, without any alteration of the concluding verse, whether for the sake of a feast or a liturgical season. 189. The Office never introduces a proper doxology at the end of the hymns of the Office of the day. E) Concerning Antiphons, 190. Antiphons are recited at all Hours, before and after the Psalms and canticles, one or more, according to the diversity of the Office and the Hours, as indicated in their respective places. They are omitted at the lesser Hours and at Compline: during the three days, on holy days, on Sundays, and during the octave of Easter, and in the Office for the Dead of the day of November 2. 191. Antiphons are always recited in their entirety, before and after the Psalms and canticles, at all Hours, both major and minor. The asterisk, which is marked after the first words of the antiphon, indicates that the intonation should be made up to that point. 192. Antiphons specifically assigned to certain Hours, if they cannot be recited, are not transferred, but are omitted. 193. The antiphon for the Magnificat at First Vespers on the first day of August, September, October, and November is that which is found in the Breviary before the Sunday of each of those months, and corresponds to the passage from the sacred Scriptures read on that Sunday.

[*Latin ed. p. 632*]

632 Acta Apostolicae Sedis - Commentarium Officiale 194. Ad Vesperas feriae V diei, tempore paschali, pro antiphona ad Magnificat, resumitur antiphona ad Magnificat e II Vesperis dominicae praecedentis. 195. In fine antiphonarum, tempore paschali, additur "Alleluia," nisi iam habeatur. A Septuagesima autem usque ad Sabbatum sanctum, "Alleluia," si forte in antiphonis occurrat, omittitur. F) De psalmis et canticis 196. Psalmi, ad singulas Horas, sumuntur secundum normas de ordinando Officio iuxta diversitatem dierum liturgicorum (nn. 165-177). 197. Ad Matutinum feriae IV et, singulis hebdomadae diebus, ad Laudes, in Psalterio, duplex ponitur schema psalmorum. Alterum schema psalmorum adhibetur: a) in dominicis temporis Septuagesimae, Quadragesimae et Passionis; b) in omnibus feriis temporis Adventus, Septuagesimae, Quadragesimae et Passionis, Quatuor Temporum septembris, et in vigiliis II et III classis extra tempus paschale. Reliquis diebus, sumitur primum schema psalmorum. 198. Quando psalmellus vel canticum incipit per eadem verba quibus constat antiphona, haec verba omittuntur, et psalmellus vel canticum inchoatur ab eo verbo ante quod desinit antiphona, dummodo post antiphonam non sit addendum "Alleluia." 199. Psalmellus, qui in Hora cui specialiter assignatur dici nequit, non transfertur, sed omittitur. 200. Cantica "Benedictus," "Magnificat" et "Nunc dimittis" dicuntur suo loco, ut in Ordinario indicatur. 201. In fine psalmellorum et canticorum, excepto cantico "Benedicite," dicitur "Gloria Patri," quod omittitur per

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Triduum sacrum. In Officio defunctorum tamen, loco versus "Gloria Patri" dicitur versus "Requiem aeternam," ut suo loco notatur. 202. Asteriscus in versibus psalmellorum et canticorum denotat pausam cantus vel recitationis in choro et in communi servandam.

[*Latin ed. p. 633*]

The Sacred Congregation of Rites (633 G) Concerning the Symbol (Balaklawa) and Antiphons (203). The Athanasian Creed is recited only on the feast of the Most Holy Trinity, at Prime, after the Psalms have been completed, before the repetition of the antiphons. H) Concerning the Versicles (204). Versicles are said at Matins after the repeated antiphon of the last Psalm of each Nocturn. For Lauds and Vespers, versicles are said after the hymn; for the lesser Hours and Compline, after the short responsory. 205. During the sacred Triduum, versicles are said only in each Nocturn and at Lauds; on the feast and during the octave of Easter, only at Matins; in the Office for the Dead, at each Nocturn, Lauds, and Vespers, as is noted in its proper place. 206. During the Paschal season, "Alleluia" is added to the versicles, unless it is already present. The versicles which are placed in the Ordinary without "Alleluia" are excepted. 207. The reason for reciting the versicles, according to the diversity of the Offices and Hours, is explained above, where the Divine Office is discussed (nn. 165-177). I) Concerning the Absolutions and Benedictions before the Readings (208). The absolution and benedictions are said at Matins, before the readings of each Nocturn, as indicated in the Ordinary. They are omitted in the Offices of the sacred Triduum and for the Dead. 209. In the Matins of the Office of St. Mary on Saturday, the proper absolution and benedictions are recited; likewise, the proper benedictions are present in the third Nocturn of Matins of the Nativity of Our Lord. 210. The proper benedictions are invariable and are said before the short reading at Prime and at Compline. L) Concerning the Readings at Matins I - Concerning the Readings in General (211). Three readings are said at the end of each Nocturn. Therefore, Offices with three Nocturns have nine readings; Offices with one Nocturn have three.

[*Latin ed. p. 634*]

634 Acta Apostolicae Sedis - Commentarium Officiale 212. The readings designated as "Scripturae occurrentes" are those passages from the sacred Scriptures assigned for the First or Second Nocturn, and arranged in a specific order for each day according to the Proper of Time. 213. If the readings from the Scriptura occurrente cannot be read on the assigned day, they are omitted, even if they concern the beginnings of books, except for the beginning of the First Epistle to the Corinthians, which, since it occurs on January 13th, which is the First Sunday after Epiphany, is read on the preceding Saturday. 214. The Offices mentioned do not have a reading in the Office of the day. 215. The readings from Scripture are read with

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the title of the sacred book from which they are taken, unless otherwise expressly noted; likewise, readings from a sermon, treatise, or papal document are read with the title and the name of the author; similarly, the name of the author is prefixed to readings from a homily on the Gospel of the day. 216. At the end of each reading, it is said: "You, O Lord, have mercy on us," to which the response is: "Thanks be to God"; this conclusion is omitted in the Offices of the Sacred Triduum and for the dead. II - Concerning the Readings of the Office of the Three Nocturns 217. The three readings of the First Nocturn are from Scripture, namely: a) in the Office for a feast and semi-feast, either those proper to the feast, or those specially assigned, or those from the Common; b) in the Offices of the Sacred Triduum, those proper. 218. The three readings of the Second Nocturn are: a) in the Office for a feast and semi-feast, from the life of the Saint, or from a sermon or treatise assigned for the day, as in the Proper or in the Common; if only one or two proper or assigned readings are available, the number three is completed with readings from the Common. b) in the Offices of the Sacred Triduum, from a sermon assigned for the day. 219. The three readings of the Third Nocturn are: a) in the Office for a feast and semi-feast, from a homily on the Gospel of the day; b) in the Offices of the Sacred Triduum, from the Epistles of Saint Paul the Apostle, as in the Proper. III - Concerning the Readings of the Office of the One Nocturn 220. In the Office for Sunday, the order of the three readings is as follows: a) The first and second readings are read from the Scriptura occurrente, as in the Proper.

[*Latin ed. p. 635*]

The Sacred Congregation of Rites, 635. The first reading of the Sacred Scriptures is that which is now noted in the Breviary as the first; the second, however, is derived from the second and third readings, joined together, omitting the intermediate responsory.

221. In the ordinary Office, the order of the three readings is as follows: a) The first and second readings are taken from Scripture; indeed, ordinarily from Scripture that occurs, unless proper or specially assigned readings are to be used. The first reading of the Sacred Scriptures is that which is noted in the Breviary as the first; the second, however, is derived from the second and third readings, joined together, omitting the intermediate responsory. b) The third reading is taken from the feast, that is, the proper one, which was formerly commonly called "contracted"; if this is lacking, the proper readings (formerly of the second Nocturn) are recited together. If the feast lacks proper readings, the fourth reading from the Common is taken as the third reading.

222. In the ferial Office, the order of the three readings is as follows: a) if it concerns the Office of a vigil or a feast day with a homily, three readings are taken from the homilies on the Gospel of the day; b) if it concerns the Office of a feria without a homily, three readings are read from the Scripture

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that occurs, as they are presented in the Breviary.

IV. Concerning certain peculiarities regarding the readings.

223. The readings of the Office for the Dead are arranged in their own proper order, as noted in their places.

224. During the octaves of Easter and Pentecost, three readings are recited from the homily on the Gospel of the day.

225. If a Sunday occurs during Septuagesima, the readings assigned for Sundays and weekdays after Epiphany, which cannot take place, are entirely omitted that year. The same applies to the readings of Sundays after Pentecost, and to the readings of the weekdays following those Sundays, which are prevented by the occurrence of the first Sunday of August; as well as to the readings of the months of August, September, October, and November, which are prevented by the occurrence of the first Sunday of the following month, or the first Sunday of Advent.

[*Latin ed. p. 636*]

Acta Apostolicae Sedis - Commentarium Officiale 636 M) Concerning the responses after the Matins readings I - Concerning responses in general 226. After each reading, a response is said, except after the last, when the hymn "Te Deum" is to be said. 227. Responses are therefore connected with the readings, so that they should be treated in the same manner as the readings, unless otherwise expressly stated. 228. Responses which cannot be said on their appointed day are not transferred, but are omitted. 229. During the Paschal season, at the end of each response, before the verse, the word "Alleluia" is added, unless it is already present; but the word "Alleluia" is never added after the verse. 230. At the end of the last response of each Nocturn, after the repeated final part of the response, the words "Gloria Patri" are said, and then the same final part of the response is repeated again, unless otherwise noted in its place. However, in the Office of the time of the Passion, in the last response of each Nocturn, the words "Gloria Patri" are omitted, and in its place, the entire response is repeated from the beginning up to the verse, exclusively. In the Office for the Dead, in place of "Gloria Patri," in the last response of each Nocturn, the words "Requiem aeternam" are said. 231. Particularities that may occur in reciting the responses are indicated in their respective places. II - Concerning the responses in the Offices of the three Nocturns 232. The responses of the three Nocturns are arranged in this manner: a) in the festive and semi-festive Office, proper or common responses are said; b) in the Offices of the sacred Triduum, proper responses are said. III - Concerning the responses in the Offices of one Nocturn 233. In the Sunday Office, the responses are arranged in this manner: a) first, there is the response that is placed after the first reading; b) second, there is the response that was formerly found after the third reading. At the end of this response, the words "Gloria Patri" and the repetition of the final part of the response are omitted, when the

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third response is to be said.

[*Latin ed. p. 637*]

The Sacred Congregation of Rites, in paragraph 637, section c), states that the third item refers to the response which follows the third reading from the homily.

234. In the ordinary Office, when Scriptural readings are present, the responses are arranged in this manner: a) the first is the response placed after the first reading; b) the second is the response found after the third reading.

235. In the ordinary Office, when Scriptural readings are proper or specially assigned, the responses are either proper or from the Common, in the same order as above (n. 234).

236. In the ferial Office, whether it be for a weekday or a vigil, the responses of the current weekday are recited, as they are found in the Proper of the Time.

N) Concerning the hymn *Te Deum*.

237. The hymn *Te Deum* is recited at Matins, after the last reading, in place of the ninth or third response: a) on the Sunday in Albis, on the Sunday of Pentecost, and at Matins of the Sunday of the Resurrection, for those who were not present at the Paschal Vigil; b) on Sundays of the II class, except for the Sundays in Septuagesima, Sexagesima, and Quinquagesima; c) on all feasts; d) throughout the octaves of the Nativity of the Lord, Easter, and Pentecost; e) in the ferial Office of the Christmas and Easter seasons; f) on the vigils of Ascension and Pentecost; g) in the Office of *sanctae Mariae* on Saturday.

238. The hymn *Te Deum* is omitted: a) in the Offices from the Sunday of the First Advent until the vigil of the Nativity of the Lord, inclusive; and from the Sunday of Septuagesima until Holy Saturday, inclusive; b) on the vigils of the II and III class, except for the vigil of the Ascension of the Lord; c) on all weekdays throughout the year; d) in the Office for the Dead.

239. When the hymn *Te Deum* is omitted, the ninth or third response is recited in its place.

[*Latin ed. p. 638*]

638 Acta Apostolicae Sedis - Commentarium Officiale O) Concerning the chapters and the short readings for Prime: 240. A chapter is recited at all Hours, except for Matins, after the Psalms with their antiphons; at Compline, after the hymn. It is omitted from the Feast of the Lord's Supper on Thursday until the None of Saturday in White Week, and in the Office for the Dead. 241. For Prime, the chapter "Ad Regem saeculorum" is always recited; and for Compline, "Tu autem in nobis." For the other Hours, a selection is taken from the Ordinary or the Psalter, either Proper or

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Common, according to the diversity of the Offices (nn. 165-177). 242. The short reading for Prime is always taken from the Proper texts, as indicated in the Ordinary. P) Concerning the short responsories of the lesser Hours: 243. Short responsories are recited at the lesser Hours and at Compline after the chapter; they are omitted from the Feast of the Lord's Supper on Thursday until the None of Saturday in White Week, and in the Office for the Dead. 244. For Prime, in the responsory "Christe, Fili Dei vivi," the words "Qui sedes" are changed in the Offices and in the seasons for which a Proper selection is assigned; however, the Proper verse of the feast being commemorated is never recited. The short responsory of Compline is never changed. For the Third, Sixth, and Ninth Hours, the short responsories are taken from the same place as the chapters. 245. How the short responsories are to be recited, whether outside the Paschal season or during the Paschal season, or in the Office of the feria of the Passiontide, is indicated in the Ordinary. Outside the Paschal season, although two Alleluias may be added at the end of the short responsory before the verse for the Third, Sixth, and Ninth Hours, they are not therefore added to Prime and Compline. Q) Concerning the prayers: 246. A prayer is recited at the end of each Hour, in the place indicated in the Ordinary. Matins is excepted, when it is recited together with the Lauds. 247. Before the prayer, when recited in choir or in common, the words "Dominus vobiscum" are said, to which the response is "Et cum spiritu tuo." When recited by a single person, and by those who are not ordained to the diaconate, the words "Domine, exaudi orationem meam" are said, unless they have already preceded.

[*Latin ed. p. 639*]

The Holy Congregation of Rites 639: "And let my prayer come before you. Then it is said, 'Let us pray,' and the prayer is added. And thus, in the recitation of the Divine Office, instead of 'Dominus vobiscum,' it is always said, 'Lord, hear my prayer,' as above." 248. In the Prime and Compline hours, the prayer is never changed, except in the Office of Commemoration of all the Faithful Departed and, during the Triduum Sacrum, in Prime. For the other hours, the prayer which is prescribed for Lauds is used; however, during the weekdays of Lent and Passion Week, a proper prayer is used in Vespers. 249. The prayer of the Office is always said at the end of its recitation, except as prescribed in rule number 110 a. The prayers, however, which pertain to commemorations, are concluded only at the very end; nevertheless, "Oremus" is said before any prayer.

R) Concerning Commemorations.

250. Commemorations are performed according to the norms given in the general rubrics, numbers 106-114.

251. Commemorations are placed after the prayer of the Office of the day; and they are performed through the antiphon which is prescribed for either Benedict or Magnificat in the Office being celebrated, through the

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verse which precedes it, and through the prayer, except as prescribed in rule 110 c.

252. To perform a commemoration in the Office of Sunday, of the feast day, or of the vigil of Ascension, the antiphon and verse are taken from the Proper of the Time, the Psalter, or the Ordinary, while the prayer is taken from the Proper of the Time; to perform a commemoration of the octave of the Nativity or of the feast of Saints, the antiphon, verse, and prayer are taken from the Proper or the Common; to perform, finally, a commemoration of the vigil of the II and III class, the antiphon and verse are taken from the Psalter, while the prayer is taken from the Proper.

253. In performing commemorations, the following should be noted: a) in the same hour, the same antiphon should never be repeated twice; b) in the same commemoration, the antiphon and verse should never consist of the same words.

254. If only one commemoration is to be performed in Lauds, and the antiphon and verse are to be taken from the same Common from which they are taken in the Office of the day, then for the commemoration, the antiphon and verse are taken from the verse "In te speravi."

[*Latin ed. p. 640*]

640 Acta Apostolicae Sedis - Commentarium Officiale 255. Si in Laudes duae commemorationes fieri debent, et antiphona et versus sumendi sunt ex eodem Hymno: a) pro prima commemoratione, antiphona et versus sumuntur ex Laudes; b) pro altera, antiphona et versus sumuntur ex I Vesperis. 256. Si in Laudes duae commemorationes fieri debent, et antiphona et versus sumendi sunt ex eodem Hymno unde sumpti sunt in Officio diei: a) pro prima commemoratione, antiphona et versus sumuntur ex I Vesperis; b) pro altera, antiphona et versus sumuntur ex II Vesperis. 257. Ad ea quae in numeris 253-256 continentur, addeatur hoc: a) si antiphona eadem sit in I et II Vesperis, pro altera commemoratione sumitur antiphona ex Laudes, vel, si non, prima antiphona tertii Nocturni; b) textus antiphonae adhiberi potest, in eadem Hora, tamquam versus pro altera commemoratione, sumenda ex eodem Hymno; c) antiphona *Euge, serve bone*, quae ponitur ad Laudes de Hymno Confessoris Pontificis, censetur identica cum simili antiphona, quae habetur ad Laudes de Hymno Confessoris non Pontificis. 258. Item, si eadem sit oratio festi de quo fit Officium et eius de quo fit commemoratio, oratio pro commemoratione mutatur in alteram de eodem vel simili Hymno. 259. Antiphonae et versus proprii, si in una Hora pro commemoratione adhiberi non possunt, non transferuntur, sed omittuntur. S) De precibus 260. Preces dicuntur tantum in Officiis de Tempore, et quidem: a) in Laudes et Vesperis feriae IV et VI temporis Adventus, Quadragesimae et Passionis; b) in Laudes et Vesperis feriae IV et VI Quatuor Temporum mensis septembris; c) in Laudes sabbatorum Quatuor

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Temporum, excepto sabbato infra octavam Pentecostes.

[*Latin ed. p. 641*]

Sacred Congregation of Rites, CHAPTER 641, SECTION VI, CONCERNING THE MANNER OF MAKING THE SIGN OF THE CROSS, STANDING, KNEELING, AND SITTING DURING THE RECITATION OF THE DIVINE OFFICE. 261. What is said here concerning the sign of the cross and the posture of the body during the recitation of the Divine Office, applies to the recitation in choir or in common; it is fitting, however, that those who recite the Divine Office alone conform themselves to what is said concerning the sign of the cross. 262. Special norms pertaining to the hebdomadaries and singers are found in the books of ceremonies; therefore, here only those things which generally concern the "chorales" are indicated. 263. All make the sign of the cross upon themselves from the forehead to the chest and from the left shoulder to the right: a) at the beginning of all Hours, when the words "Deus, in adiutorium" are said; b) at the verse "Adiutorium nostrum"; c) at the absolution of the Indulgence after the "Confiteor" in the Compline; d) at the beginning of the canticles "Benedictus," "Magnificat," and "Nunc dimittis"; e) at the blessing at the end of Prime and Compline; f) at the verse "Divinum auxilium," at the end of the Divine Office. 261. At the beginning of Matins, the mouth is signed with the cross at the words "Domine, labia mea aperies." 265. The chest is signed with the cross at the words "Converte nos" in the Compline. 266. All stand: a) at the beginning of each Hour, until the first verse of the first Psalm has begun; b) while the hymns and evangelical canticles are being said; c) at Matins, also at the invitatory with its Psalm, and from the completion of the last antiphon of each Nocturn up to the first blessing before the readings, inclusive; and while the text of the Gospel is being read before the homily; d) at Lauds and at Vespers, also from the completion of the antiphon after the last.

[*Latin ed. p. 642*]

Acts of the Apostolic See - Commentary 642: The official psalm is sung until the end, unless a genuflection is required for prayers or the recitation of the Divine Office, according to the rubrics; e) At Prime, from the completion of the antiphon until the end, except for the reading of the Martyrology, unless a genuflection is required for prayers; f) At Terce, Sext, and None, from the completion of the antiphon until the end, unless a genuflection is required for prayer; g) At Compline, from the completion of the antiphon after the psalms until the end, unless a genuflection is required for prayer; h) At the intonation of the antiphons in Matins, Lauds, and Vespers, according to custom; i) At the antiphon final to the Blessed Virgin Mary, after Compline, on Saturdays and Sundays, even if the Office for Sunday is not being celebrated, and throughout the entire Paschal season. 267. All

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genuflect: a) At the words "Venite, adoremus, et procidamus," etc., in the psalm "Venite," and at the beginning of Matins; b) At the verse "Te ergo quaesumus" in the hymn "Te Deum"; c) At prayers, when they are to be said; d) In the daily Office of Advent, Lent, and Passion Week, as well as in the Offices of the Four Seasons of the month of September, and in the Vigils of the Second and Third Class, except for the Vigil of Ascension, in all Hours, for prayer and for any subsequent commemorations; the hebdomadarius, however, remains standing; e) At the antiphon final to the Blessed Virgin Mary, after Compline, except on Saturdays and Sundays and throughout the entire Paschal season; the hebdomadarius, however, remains standing while he says the prayer; f) In certain other particular additions, which are noted in their proper places. 268. All sit: a) In every Hour, from the beginning of the first verse of the first psalm, until the last antiphon of the psalm is repeated; b) At the readings with their responses in Matins, except when the text of the Gospel is being read before the homily; c) While the Martyrology is being read at Prime, unless otherwise determined.

[*Latin ed. p. 643*]

Sacred Congregation of Rites, 643, THIRD PART, GENERAL RULES OF THE ROMAN MISSAL, CHAPTER: NOTIONS AND GENERAL NORMS, 269. The Holy Sacrifice of the Mass, celebrated according to the canons and rubrics, is an act of public worship, offered in the name of Christ and the Church to God. Therefore, the denomination "private Mass" ought to be avoided.

270. The Mass, together with the Divine Office, constitutes the highest form of all Christian worship; therefore, the Mass itself ought to be in harmony with the Office of the day. However, there are also Masses celebrated outside the order of the Office, namely, votive Masses or Masses for the dead.

271. There are two kinds of Masses: the Sung Mass and the Low Mass. The Mass is said to be sung when the priest celebrating pronounces, according to the rubrics, the parts that are to be sung actually in song; otherwise, it is said to be a Low Mass. The Sung Mass, moreover, if celebrated with the assistance of sacred ministers, is called a Solemn Mass; if celebrated without sacred ministers, it is called a Sung Mass. Finally, the Solemn Mass, which is celebrated by a Bishop or by those who have the faculty, with the solemnities prescribed in the liturgical books, is called a Pontifical Mass.

272. The nature of the Mass demands that all those present, according to their own ability, participate in it. However, the various ways in which the faithful can actively participate in the Holy Sacrifice of the Mass ought to be regulated so that the danger of any abuse is removed, and the principal purpose of such participation is attained, namely, a fuller worship of God and the edification of the faithful. This active participation of the faithful

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is discussed more fully in the Instruction on Sacred Music and the Sacred Liturgy, issued by the Sacred Congregation on September 3, 1958.

273. The rubrics that follow are valid both for Sung Masses and for Low Masses, unless otherwise expressly stated.

[*Latin ed. p. 644*]

Acta Apostolicae Sedis - Official Commentary 644 ON THE CALENDAR TO BE USED IN THE CELEBRATION OF THE MASS, CHAPTER II

274. Mass is to be celebrated according to the calendar of the church or chapel in which the Mass is celebrated, or of the place, or of the priest celebrating, or of the entire Church, as will be explained below.

275. In a public church or chapel, any priest, whether diocesan or religious, is obliged to celebrate Mass according to the calendar of that public church or chapel. The same applies to the main chapel of a seminary, a religious house, a college, a hospital, a prison, and similar institutions.

276. In secondary chapels of a seminary, a religious house, a college, a hospital, a prison, and similar institutions, any priest may follow either the calendar of that chapel or his own.

277. In private chapels, and when celebrating over a portable altar outside of a sacred place, any priest may follow either the calendar of the place (n. 53 a) or his own.

278. On the feasts of the principal patron of a nation, region, or province, whether ecclesiastical or civil, of a diocese, town, or city, and also on the anniversary of the dedication of a cathedral church and on other actual feasts, if any, any priest must celebrate Mass, even if he could otherwise follow his own calendar.

279. A permanently established chapel on ships is a public chapel; and the calendar of the entire Church must be used in it. However, when someone celebrates outside of such a chapel, over a portable altar, he may use either the calendar of the entire Church or his own. The same applies to those who legitimately celebrate during travel by air, river, or railway.

280. In seminaries and colleges for diocesan clergy, and in seminaries and colleges for clergy that are interdiocesan, regional, national, and international, whether religious or not, the same calendar is used as is prescribed for the recitation of the Divine Office in common (nn. 154-155).

[*Latin ed. p. 645*]

Sacred Congregation of Rites, 281. In colleges and houses of religious orders, both interprovincial, national, and international, the proper calendar of the Order or Congregation must be used (n. 55), with the addition of only those feasts mentioned in n. 57. 282. The diocesan calendar, with the addition of the feasts of the place and of the church or chapel itself, must be used: a) in cathedral churches, even if they are entrusted

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to religious; b) in churches and chapels belonging to the diocesan clergy, even if they have a choir of religious attached, which communicates with the church only through the choir; c) in churches and chapels of both religious orders, which do not have a proper calendar, with the addition of their own proper feasts and indulgences; d) in churches and chapels of religious orders which are entrusted to the diocesan clergy, or which have a choir of Canons; but not if the church or chapel is entrusted to a particular priest; e) in the principal church and chapel of a seminary, even if it is entrusted to religious, with the provision that the feasts mentioned in n. 154 may be added. 283. The religious calendar, with the addition of the feasts mentioned in n. 57 and the feasts of the church or chapel itself, must be used: a) in the principal churches and chapels of religious orders which have a proper calendar, even if they are parish churches; b) in churches and chapels of the diocesan clergy which are entrusted to religious, or which serve the religious for the public recitation of the Divine Office, even if they are parish churches; but not if the church or chapel is entrusted to a particular religious; c) in churches and chapels of both religious orders, even if they only recite the Little Office of the Blessed Virgin Mary; d) in secondary chapels of a seminary entrusted to religious, if these chapels serve only the religious themselves. 284. The priest who celebrates in a church or chapel where a different rite is observed must follow the calendar of that church or chapel with regard to the feasts, their rank, commemorations, and the prescribed collect. However, in ordering the Mass, he must take the variable parts proper to that rite, retaining the ceremonies and the Ordinary proper to his own rite.

[*Latin ed. p. 646*]

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CHAPTER ON THE CONVENTUAL MASS

III

285. By the name "conventual Mass" is understood the Mass which is to be celebrated daily in choir by those who, according to the laws of the Church, are bound to the choir, in conjunction with the Divine Office.

286. Only one conventual Mass is to be said each day, which must correspond with the Divine Office recited in choir, except on those days mentioned below, paragraphs 289-294. However, the obligation to celebrate other Masses in choir, from pious foundations or for other legitimate reasons, remains.

287. The conventual Mass is to be said after Terce, unless the moderator of the community, for a grave reason, has judged it necessary to say it after Sext or None. On the vigil of Pentecost, the conventual Mass is said after None.

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288. The conventual Mass ought to be solemn, or at least sung. Where, however, by particular laws or by special indulgences, dispensation has been granted from the solemnity of the Mass in choir, it is fitting that the choral parts should directly contribute to the liturgical participation of the conventual Mass, at least by reciting the parts of the Ordinary of the Mass. Furthermore, these choral parts are prohibited from reciting the canonical hours in choir during the conventual Mass.

289. On all weekdays of the fourth class, unless otherwise prescribed, in place of the conventual Mass conforming to the Office, the following may be said, with the commemoration of the feast occurring: a) either the Mass which corresponds to the commemoration in the Office of the day in question; b) or a Mass of the Mystery, Saint, or Blessed, whose praises are held on that day in the Martyrology or in its approved Appendix for the respective Churches; c) or one of the votive Masses which are arranged in the Missal for the conventual Mass throughout the week; d) or any other Mass, which is permitted to be celebrated as a votive Mass.

290. The conventual Mass for deceased priests, and others, except during the Christmas and Easter seasons: benefactors.

[*Latin ed. p. 647*]

The Sacred Congregation of Rites decrees: a) That, with the exception of the month of November, the conventual Mass shall be said every month on the first day of the week of the First Class; b) That it may be said every week on the first day of the week of the Fourth Class. The "daily" Mass is said with the prayer "Deus, largitor veniae."

291. On the days of the Litany, both the Greater and the Lesser, when there is a procession, or when other special supplications are made, the conventual Mass shall be said of Supplications (nn. 346-347).

292. On the day of the coronation of the Supreme Pontiff, and on the anniversaries of the same Supreme Pontiff and of the diocesan Bishop, in the cathedral and collegiate churches, the conventual Mass shall be replaced by a Mass said for those anniversaries, according to nn. 362-363.

293. On the anniversary of a Bishop recently deceased, and also on the anniversary which is celebrated within the octave of All Souls' for the souls of all Bishops, and for the deceased members of the cathedral chapter, in the same cathedral church, the conventual Mass shall be replaced by a Mass said for those anniversaries.

294. On the anniversaries of all the deceased members of a Chapter or Order or Congregation bound to the choir, the conventual Mass shall be replaced by a Mass said for those anniversaries.

295. On the Commemoration of All Faithful Departed, for the conventual Mass, the Mass which is first listed for that day shall be used; and the choir members are obliged to attend only that Mass.

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296. On the feast of the Nativity of the Lord, two conventual Masses shall be said in the choir, namely one at night and the other during the day.

297. When the Bishop solemnly celebrates Mass, or attends the same; or when a Mass is sung in the choir which is not in conformity with the Office, because of some external solemnity, the choir members are obliged to attend only that Mass, although another Mass may be offered for the benefit of those for whom it is intended, provided that the law regarding the offering of another Mass by him to whom it pertains is observed.

CHAPTER IV: OF MASS ON SUNDAYS AND FEAST DAYS

298. All Sundays, whether of the First or Second Class, have their own proper Mass. However, the Sundays after Epiphany, which are transferred between the twenty-third and twenty-fourth Sundays after Pentecost, take the antiphons for the Introit...

[*Latin ed. p. 648*]

648 *Acta Apostolicae Sedis* – Official Commentary, concerning the Offertory and the Communion, as well as the Gradual and Alleluia with its verse, from the Sunday twenty-third after Pentecost, with the proper prayers, Epistle, and Gospel. 299. Furthermore, all weekdays of the seasons of Lent and Passion Week, as well as the four seasons of Advent and September, have their own Mass. In the remaining weekdays, the Mass of the preceding Sunday is said, from which, likewise, the prayers are taken, whenever the weekday is to be commemorated, unless otherwise provided by the rubrics. 300. On the Saturdays of the four seasons, and on the Saturday "Sitientes," the Mass in which the sacred Orders are conferred must be said of the Saturday itself, even if a feast of the first or second class should occur.

CHAPTER . ON FESTIVE MASSES

301. A Mass of a feast, in the proper sense, is understood to be the Mass of a mystery, a saint, or a blessed, which is celebrated according to the order of the Office.

302. However, in a broader sense, the following are also considered Masses of a feast: a) The Mass of the first class, hindered by another feast of the same rank; b) The Mass of commemoration occurring in the Office of the day; c) The Mass of a mystery, a saint, or a blessed, whose praises are held on that day in the Martyrology or its Appendix for the respective churches, as approved.

303. Festive Masses, as previously enumerated, enjoy all liturgical rights, as if the feast were celebrated in its entirety with the proper Office. However: a) The Mass of the first class, hindered, can be said on its own day,

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only if the hindering feast is also of the first class; b) The Mass of commemoration occurring in the Office of the day, and the Mass of a mystery, a saint, or a blessed, whose praises are held on that day in the Martyrology or its Appendix for the respective churches, approved, can only be said if a liturgical day of the fourth class occurs.

304. Masses which are said as festive in the broader sense are prohibited in churches that have only one Mass: a) Whenever the burden of a conventual Mass arises, which cannot be fulfilled by another priest, unless the Mass, according to n. 289, can be said as conventual;

[*Latin ed. p. 649*]

The Sacred Congregation of Rites 649* b) specifies how often the Mass of Supplication should be said during the days of the Litany, according to the rubrics. 305. For choosing the formula for a festive Mass, outside of the conventual Mass, the following should be observed: a) for feasts which are found in the Proper of Saints, the Mass which is indicated for that day in the Missal is chosen. However, in place of the Mass of the Common, the priest celebrating may, at his discretion, choose the proper Mass for the same feast, if it is found among the Masses for certain places; b) for feasts which are not found in the Proper of Saints, the Mass of the Common is chosen. When several formulas exist within the same Common, the choice is left to the discretion of the priest celebrating. In each Common, the Epistles and Gospels, whether they are found within the Masses themselves or at the end of the entire Common, may be used in any Mass of that Common. CHAPTER VI: CONCERNING VOTIVE MASSES A) Concerning Votive Masses in General 306. By the name "votive Mass" is understood the Mass which is said outside the order of the Office or the commemorations of the day, or which is not about the Mystery, or the Saint whose praises are sung that day in the Martyrology. 307. A votive Mass may be: a) concerning the mysteries of the Lord; b) concerning the Blessed Virgin Mary; c) concerning the Angels; d) concerning the Saints; e) for various purposes. 308. As votive Masses, concerning the mysteries of the Lord, the following may be celebrated: a) throughout the Church: 1) for the Most Holy Trinity; 2) for the Most Holy Name of Jesus; 3) for the Most Holy Heart of Jesus; 4) for the Precious Blood of Our Lord Jesus Christ; 5) for Christ the King;

[*Latin ed. p. 650*]

650 Acta Apostolicae Sedis - Official Commentary 6) concerning the Most Holy Sacrament of the Eucharist; 7) concerning Our Lord Jesus Christ, the supreme and eternal Priest; 8) concerning the Holy Cross; 9) concerning the Passion of the Lord; 10) concerning the Holy Family of Jesus, Mary, and Joseph; 11) concerning the Holy Spirit; b) in each church, besides the Masses mentioned above, all Masses of the feasts of the Lord which are inscribed in the particular calendars, and other votive Masses specially

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granted. However, Masses which pertain to the mysteries of the life of the Lord cannot be celebrated as votive Masses.

309. Masses can be celebrated in honor of the Blessed Virgin Mary as votive Masses: a) in the entire Church, the Masses which are assigned in the Missal for the observance of the feast of the Holy Mary on Saturdays, according to the diversity of times, as well as all Masses of the feasts of the Blessed Virgin Mary which are inscribed in the universal calendar; b) in each church, besides the Masses mentioned above, all Masses of the feasts of the Blessed Virgin Mary which are inscribed in the particular calendars, and other votive Masses specially granted. The parts which are lacking in these Masses, according to the different times of the year, are taken from the Common of the Feasts of the Blessed Virgin Mary. However, Masses which pertain to the mysteries of the life of the same Blessed Virgin Mary cannot be celebrated as votive Masses, except for the Mass of her Immaculate Conception.

310. Masses can be celebrated in honor of the Angels as votive Masses: a) Masses for each of the feasts of the Holy Angels; b) the votive Mass of the Holy Angels on the feria [weekday] III, as assigned.

311. Masses can be celebrated as votive Masses for the Saints, for any Saint canonized, whose praise is found in the Roman Martyrology, or in its Appendix approved for the respective Churches.

312. Votive Masses for the Blesseds are permitted, according to the Apostolic Indult, only during the three days which are celebrated in their honor within the year from their beatification.

313. Votive Masses "ad diversa" [for various purposes] are found in the Missal, or in its Appendix approved for a particular church, for special circumstances or needs to be celebrated.

[*Latin ed. p. 651*]

The Sacred Congregation of Rites, 661, 314. For a votive Mass for the mysteries of the Lord, the Mass of the corresponding feast is celebrated, unless otherwise indicated; or a special votive Mass. 315. For a votive Mass for the Blessed Virgin Mary, for the Angels, and for the Saints, the Mass of the corresponding feast is celebrated, if it is found in the Missal, either in the Proper of the Saints or among the Masses for certain places, unless a different Mass is expressly indicated in the Missal as a votive Mass. If the feast is not found in the Missal, the Mass of the Common is celebrated. Whenever there are several formulas in the same Common, the choice is left to the discretion of the celebrating priest. In each Common, the Epistles and Gospels, whether found in the Masses themselves or at the end of the entire Common, may be used in any Mass of the same Common. However, the rubrics regarding the changing of certain parts or words, according to the time of the year and according to the purely votive nature of this

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Mass, must be observed. 316. For a particular necessity, a special votive Mass is celebrated, if it is found in the Missal; if it is not, the "Mass for any necessity" is celebrated, using, in place of the prayers of this Mass, prayers suitable to the necessity, if they are found among the "Various Prayers." 317. Any votive Mass for the mysteries of the Lord, for the Blessed Virgin Mary, or for a Saint is prohibited whenever it occurs that a liturgical day of the first or second class falls on which the Office is celebrated for the same person. In such a case, instead of the votive Mass, the Mass of the Office is said. If a liturgical day of the third or fourth class occurs, either the Mass of the Office of the day or the votive Mass may be chosen, excluding the other's commemoration. 318. The prayer of the impeded votive Mass is added, with a single conclusion, to the prayer of the Mass of the day, only if the votive Mass is of the first or second class, and only if it does not occur on a day listed under numbers 1, 2, 3, and 8 in the aforementioned table. Nothing is done in the Mass of the Office when an impeded votive Mass of the third class occurs. 319. In admitting and arranging the prayers in votive Masses, the regulations that are established below for each class of votive Masses are observed (numbers 330 b, 343 b, 386 b, 389 b). 320. Regarding the angelic hymn and the Creed in votive Masses, what is said in connection with each class of votive Masses is found in the following sections, numbers 431-432, and 475-476.

[*Latin ed. p. 652*]

652 Acta Apostolicae Sedis - Commentarium Officiale 321. Quae sequuntur, si quae sunt, in Missis votivis omittuntur. 322. Praefatio dicitur quae cuique Missae votivae propria est; qua deficiente, dicitur praefatio de Tempore aut communis, iuxta normas generales. 323. Color paramentorum, in Missis votivis, debet esse cuique Missae conveniens; sed in Missis votivis lectis IV classis non conventualibus, adhiberi potest etiam color Officii diei, servato tamen colore violaceo et nigro unice pro Missis quibus per se competit. 324. Nisi in rubricis particularibus aliud statuetur, Missa votiva potest esse aut in cantu aut lecta. 325. Missae votivae sunt I, I I , I I I aut IV classis; de singulis agitur numeris sequentibus. 326. Quaevis Missa votiva prohibetur in ecclesiis unam tantum Missam habentibus: a) quoties urgeat onus Missae conventualis, cui per alium sacerdotem satisfieri nequeat, exceptis Missis votivis, quae certis diebus pro Missa conventuali dici possunt (n. 289) aut debent (nn. 290-294); b) die 2 februarii, si fiat benedictio candelarum; c) in Litaniis maioribus et minoribus, si dicenda sit Missa de Rogationibus (n. 346). 327. Quoties, in rubricis aut in peculiari indulto, aliqua Missa indicatur tamquam votiva alicuius classis, ordinanda est iuxta normas et privilegia, quae pro eadem classe Missarum votivarum statuuntur. B) De Missis votivis I classis I - De Missis votivis I classis in genere 328. Nomine Missae votivae I classis intellegitur Missa votiva quae celebrari permittitur omnibus diebus liturgicis, iis tantum exceptis qui sub nn. 1-8

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in tabella praecedentiae recensentur, salvo praescripto n. 332. 329. Missae votivae I classis a rubricis generalibus praevisae, sunt: a) Missae de Dedicatione, in actu consecrationis ecclesiae (nn. 331-334); b) Missae in cantu de SSmmo Eucharistiae Sacramento, in solemnioribus celebrationibus Congressus eucharistici (n. 335);

[*Latin ed. p. 653*]

The Sacred Congregation of Rites, 653 c) Masses sung concerning the mysteries of the Lord, of the Blessed Virgin Mary, of a Saint or Blessed, on the occasion of an extraordinary celebration (n. 340 a). 330. The privileges of votive Masses of the first class are: a) they are said with the *Gloria* and *Credo*; b) they exclude all non-privileged commemorations, and the collection ordered by the local Ordinary; c) the prayer of the impeded votive Mass is added, under a single conclusion, to the prayer of the Mass of the day, provided that the day does not occur under the numbers 1, 2, 3, and S in the aforementioned table of precedence; d) if they are celebrated in song, the solemn tone is used. II - Concerning Masses of Dedication, during the actual consecration of a church. 331. The consecration of a church, although it can, by law, be performed on any day, is more appropriately done on Sundays and feast days. It is, however, prohibited on the vigil and feast of the Nativity of the Lord, on the feasts of the Epiphany and the Ascension of the Lord, of the Body of Christ, on the days from the second Sunday of Passion Week, or Palm Sunday, up to and including the Sunday of the Resurrection, on the feast of Pentecost, and on the Commemoration of All the Faithful Departed. 332. The Mass of Dedication, during the actual consecration of a church or oratory, is part of the entire rite of consecration; therefore, it must be celebrated whenever a church or oratory is consecrated, even on days when other votive Masses of the first class are prohibited. 333. In the Mass of Dedication, during the actual consecration of a church, the prayer concerning the Mystery or Saint in whose honor the church or oratory is consecrated is added, under a single conclusion, and no other commemoration is admitted, not even a privileged one. 334. Other Masses which are celebrated in the church or oratory, on the day of consecration, after the rite has been completed, may be said of Dedication, as if they were votive Masses of the first class. III - Concerning Masses at Eucharistic Congresses. 335. On each day of a diocesan, regional, national, and international Eucharistic Congress, the principal Mass, provided it is sung, may be celebrated of the Most Holy Eucharist, first class, as a votive Mass.

[*Latin ed. p. 654*]

654 Acta Apostolicae Sedis - Commentarium Officiale 336. In aliis celebrationibus publicis eorumdem Congressuum, Missa de SSmmo Eucharistiae Sacramento potest celebrari tamquam votiva Classis I. 337.

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Singuli sacerdotes qui Congressui eucharistico intersunt, possunt Missam de SSmmo Eucharistiae Sacramento celebrare, tamquam votivam Classis III. IV - De Missis votivis in quibusdam celebrationibus extraordinariis 338. Privilegia hic paragrapho indicata spectant ad Missas: a) in triduo vel octiduo quod in honorem alicuius Sancti vel Beati, intra annum a canonizatione vel beatificatione, celebratur; b) in quibusdam celebrationibus extraordinariis, per triduum vel octiduum perductis, occasione, exempli gratia, saecularis recurrentiae. Excluduntur tamen celebrationes extraordinariae in honorem Beatorum. 339. Ad celebrationes peragendas, de quibus numero praecedenti, requiritur peculiare indultum Sanctae Sedis. 340. Singulis diebus harum celebrationum permittitur: a) unica Missa in cantu de mysterio Domini, B. Maria Virg., Sancto vel Beato in cuius honorem celebrationes peraguntur, tamquam votiva Classis I; b) omnes Missae lectae, ut supra, tamquam votivae Classis II. C) De Missis votivis Classis II I - De Missis votivis Classis II in genere 341. Nomine Missae votivae Classis II intellegitur Missa votiva quae celebrari permittitur omnibus diebus liturgicis Classis II, III et IV. Missa tamen pro Sponsis et Missa pro gratiarum actione in 25° vel 50° anniversario a celebratione matrimonii prohibentur omnibus diebus dominicis. 342. Missae votivae Classis II, a rubricis generalibus praevisae, sunt: a) Missa in solemni benedictione ecclesiae vel oratorii, et in consecratione altaris (n. 345); b) Missa Rogationum in Litaniis tam maioribus quam minoribus (nn. 346-347); c) Missae votivae occasione orationis Quadraginta Horarum aut alterius expositionis Ssmi Sacramenti (nn. 348-355).

[*Latin ed. p. 655*]

The Sacred Congregation of Rites 655 d) Masses for the external solemnity of feasts (nn. 356-361); e) Mass on the day of the coronation of the Supreme Pontiff and on the anniversaries of the Pope and the diocesan Bishop (nn. 362-365); f) Mass for a grave and public cause (nn. 366-368); g) Mass "For the Propagation of the Faith" (n. 369); h) Masses on certain special occasions (nn. 370-372); i) Votive Masses in sanctuaries (nn. 373-377); I) Votive Mass for Spouses and Mass of thanksgiving on the 25th and 50th anniversaries of the celebration of marriage (nn. 378-382). 313. The privileges of votive Masses of the second class are: a) they are said with the "Gloria," unless the color violet is used for the vestments; but without the Creed, unless a Sunday or octave occurs; b) they admit only one commemoration, and exclude the collection ordered by the local Ordinary; c) the votive Mass prayer is added, under a single conclusion, to the Mass prayer of the day, provided that it does not occur on a day listed under nn. 1, 2, 3, and 8 in the precedence table, saving the provision of n. 380; d) if they are sung, the solemn tone is used. 344. Votive Masses of the second class are governed by the general norms mentioned in n. 343; those which are proper to each Mass are indicated below. II - Concerning the Votive

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Mass in the solemn blessing of a church or oratory, and in the consecration of an altar 345. In the solemn blessing of a church or oratory, and in the consecration of an altar, after the rite is completed, a Mass of the Mystery or of the Saint in whose honor the church or oratory is blessed, or the altar is consecrated, is said, as a votive Mass of the second class. III - Concerning the Mass of Supplication in the Major and Minor Litanies 346. In the Major and Minor Litanies (nn. 80-90), in churches where a procession takes place or, by order of the local Ordinary, special supplications are celebrated (n. 83), a Mass of Supplication is said, as a votive Mass of the second class (cf. n. 86). 347. The Mass of Supplication, or the Mass of the day which takes the place of the votive Mass, is celebrated as part of the entire liturgical action; and

[*Latin ed. p. 656*]

€56 Acta Apostolicae Sedis - Commentarium Officiale statuit quod processio adhibetur regulariter, vel aliae supplicationes particulares.

IV - De Missis votivis occasione orationis Quadraginta Horarum aut alterius expositionis Ssmi Sacramenti

348. Ad exponendum et reponendum Ssmum Sacramentum pro oratione Quadraginta Horarum, sive continua sive interrupta, in ipso altari expositionis celebratur, in cantu, tamquam votiva II classis, Missa de Ssmo Eucharistiae Sacramento.

349. Die medio expositionis, in altari ubi Ssmum Sacramentum non est expositum, celebrari potest in cantu, tamquam votiva II classis, aut Missa de Ssmo Eucharistiae Sacramento, aut alia Missa votiva peculiaribus necessitatibus loci accommodata.

350. Diebus quibus Missae votivae IV classis a rubricis permittuntur, convenit ut Missae quae celebrantur in ecclesia in qua habetur oratio Quadraginta Horarum, sint de Ssmo Eucharistiae Sacramento.

351. In Commemoratione omnium Fidelium defunctorum: a) expositio Ssmi Sacramenti sequatur, repositio vero praecedat Missam in cantu, vel principalem; b) tempore expositionis, Missae de Officio diei dicuntur cum paramentis violaceis, et extra altare expositionis.

352. Die 2 februarii, feria IV cinerum et in dominica II Passionis seu in palmis, si fit benedictio candelarum, aut respective cinerum vel palmarum, Ssmum Sacramentum, pro adoratione Quadraginta Horarum expositum, tempore benedictionis et processionis vel impositionis cinerum, aut transfertur ad aliud altare in quo adoratio continuari possit absque detrimento pietatis fidelium, aut deponitur, et adoratio resumitur, expleta benedictione et processione vel cinerum impositione cum Missa. Quod convenienter servatur etiam in Commemoratione omnium Fidelium defunctorum, pro Missa principali diei et sequenti absolutione ad tumulum.

353. Ad exponendum Ssnium Sacramentum pro publica adoratione,

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quae per unum diem protrahitur, dici potest, tamquam votiva II classis, Missa de Ssiho Eucharistiae Sacramento.

354. Ad exponendum vero Ssmum Sacramentum pro publica adoratione, quae per aliquas tantum horas protrahitur, dicitur Missa de die, sine commemoratione Ssnìi Sacramenti.

[*Latin ed. p. 657*]

The Sacred Congregation of Rites. 657. However, on those days on which votive Masses of the fourth class are permitted, it is more fitting to say the Mass of the Most Holy Eucharist. 355. In Masses celebrated at the altar of exposition during adoration, by special permission, the prayer of the Most Holy Eucharist is added, under a single conclusion, provided that it does not occur on a Sunday, nor is the Office, Mass, or commemoration performed concerning Christ the Lord. V - Concerning Votive Masses on the External Solemnity of Feasts. 356. By the term "external solemnity" of a feast is understood the celebration of the feast itself without the Office, for the benefit of the faithful, either on the day on which the feast is impeded, or on a Sunday when the feast occurs within the week, or on another designated day. 357. The external solemnity of a feast either belongs by its own right, or is granted by a special indult. 358. The external solemnity belongs by its own right only in the following cases: a) the feast of the Most Sacred Heart of Jesus, on the third Sunday after Pentecost; b) the feast of the Blessed Virgin Mary of the Rosary, on the first day of October; c) in feasts of the first or second class, which are connected with a particular liturgical action, if that same liturgical action is transferred to a Sunday with the approval of the Holy See, only that Mass which is celebrated in conjunction with the aforementioned liturgical action is permitted; d) the feast of the principal patron, duly established; e) the anniversary of the dedication of the church; f) the feast of the title of the church; g) the feast of the title of the Order or Congregation; h) the feast of the saintly Founder of the Order or Congregation; i) in feasts of the first and second class, which are celebrated with a particular gathering of the people: the judgment of this matter belongs to the local Ordinary. 359. The external solemnity, if it belongs by its own right, and unless otherwise stated for certain external solemnities in the aforementioned paragraph 358, may be celebrated either on the day on which the feast is impeded, or on the immediately preceding or immediately following Sunday, according to the rubrics. If, however, it is granted by a special indult, the external solemnity is assigned to a specific day. 360. Concerning the feast for which an external solemnity is celebrated, one Mass may be sung and another said, or two Masses may be said, as if they were votive Masses of the second class, except in the case mentioned

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in n. 358 c. 42 - ACTA, vol. I I , n. 10. — 15-8-1960.

[*Latin ed. p. 658*]

658 Acta Apostolicae Sedis - Commentarium. Officiale 361. Sollemnitates externae per peculiare indultum quibusdam dioecesibus, ecclesiis vel familiis religiosis iam antea concessae, in vigore manent, ea tamen restrictione quod diebus liturgicis I classis prohibeantur, et numquam plures quam duae Missae de eadem solemnitate celebrari possint. VI - De Missa votiva in die coronationis Summi Pontificis et in anniversariis Papae et Episcopi dioecesani 362. In die coronationis Summi Pontificis; in anniversario coronationis Summi Pontificis; in anniversario aut electionis aut consecrationis aut translationis Episcopi dioecesani (semel scilicet, die ab ipso Episcopo eligendo), pro Missa conventuali, in ecclesiis cathedralibus et collegiatis, dicitur Missa votiva propria, ad modum Missae votivae II classis. 363. Si autem haec Missa votiva impeditur, haec serventur: a) si anniversarium coronationis Summi Pontificis perpetuo impeditur pro universa Ecclesia; aut si anniversarium Episcopi perpetuo impeditur pro universa dioecesi, fixe reponitur in proximiorem diem similiter non impeditum. Pariter reponitur anniversarium Episcopi dioecesani, si eodem die occurrat dies coronationis Summi Pontificis vel eiusdem anniversarium; b) si accidentaliter tantum impediuntur a die sub n. 1, 2, 3, et 8 in tabella praecedentiae recensito, transferuntur in proximum diem qui non sit I classis. 364. Iisdem diebus, supra n. 362, recensitis, in omnibus ecclesiis et in omnibus Missis, praeter quam defunctorum, additur oratio pro Papa aut proEpiscopo, prout infra, n. 449, indicatur. Attamen haec oratio transfertur, quoties transfertur Missa votiva in ecclesiis cathedralibus et collegiatis. 365. Una Missa « In anniversario coronationis Papae » permittitur, de consensu Ordinarii loci, tamquam votiva II classis, in singulis ecclesiis, die quo peculiares aguntur celebrationes in honorem Summi Pontificis. VII - De Missa votiva pro re gravi et publica simul causa 366. Nomine Missae votivae pro re gravi et publica simul causa intellegitur Missa quae, de mandato vel consensu Ordinarii loci, cum populi concursu celebratur, pro aliqua gravi necessitate vel utili-

[*Latin ed. p. 659*]

The Sacred Congregation of Rites, 659, concerning spiritual or temporal benefits, which affect the community or a notable part thereof. 367. A votive Mass for a grave matter is permitted only once in any church; and the Mass that is suitable for the necessity is celebrated, or, if one is lacking, "a Mass for any necessity," according to what is indicated above, n. 316. 368. When a grave necessity or public calamity arises, and there is not time to consult the Ordinary of the place, the parish priest can establish a votive Mass, as mentioned above, n. 366, in his parish. VIII - Concerning the Mass "For the

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Propagation of the Faith." 369. One Mass "For the Propagation of the Faith" is permitted to be celebrated, as a votive Mass of the second class, in each church, on the days when special celebrations for the Missions are held, and on the occasion of a missionary congress. IX - Concerning Votive Masses on Certain Particular Occasions. 370. The Masses referred to in this paragraph concern special celebrations, proper to certain particular groups or only a part of the faithful. Such special celebrations are: a) for parishes: the beginning and end of a sacred mission to the people; major anniversaries of the parish, or of the pastor, or of another priest residing in the parish; solemn extraordinary celebrations, and the like; b) for schools, colleges, seminaries, and other institutions of this kind: the beginning and end of the school year; extraordinary anniversaries, such as the fiftieth or hundredth anniversary from their founding; c) for religious houses: the solemnities of the habit or profession; the beginning and end of a general or provincial chapter; major anniversaries of the religious order, province, or house; the twenty-fifth or fiftieth anniversary of the profession or priestly ordination of members; d) for various groups, such as confraternities, pious societies, professional unions, and the like: annual general meetings; extraordinary meetings of several groups of the same kind; major anniversaries, and the like; e) for houses of retreat: the beginning and end of a retreat course or an extraordinary meeting; f) for hospitals, *castris*, prisons, and similar institutions: cele-

[*Latin ed. p. 660*]

Acts of the Apostolic See - Official Commentary 660: Extraordinary religious celebrations, and other feasts to be celebrated in an extraordinary manner or at an extraordinary time. 371. Such a Mass, celebrated only for each particular occasion, is of the second class and is celebrated either by order or with the consent of the respective Ordinary. 372. The Mass, to be celebrated on these occasions, is chosen appropriately, according to the diversity of the occasion, for example, for the Holy Spirit, for the offering of thanks, for some mystery of the Lord, for the Blessed Virgin Mary, or for a Saint, or among the votive Masses for various purposes. X - Concerning Votive Masses in Shrines 373. A shrine is a church or sacred building dedicated to public divine worship, which, for a particular reason of piety (for example, because of a sacred image venerated there, because of a relic buried there, because of a miracle that God has worked there, because of a particular indulgence to be obtained there), is established by the faithful as a goal of pilgrimage to obtain graces or to fulfill vows. 374. Votive Masses, granted or to be granted in shrines or other pious places by the Holy See, are votive Masses of the second class. 375. At all altars in a shrine, a votive Mass may be celebrated on each day on which votive Masses of the second class are permitted, but only by visiting priests, or whenever a Mass is said in favor of those visiting. 376. Similarly, in pious places, a votive Mass may

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be celebrated, as a votive Mass of the second class, by priests visiting the pious place itself. 377. Besides the cases mentioned in nos. 375 and 376, a votive Mass may be celebrated only as a votive Mass of the fourth class. XI - Concerning the Votive Mass "For Spouses" and the Mass for the offering of thanks on the 25th and 50th anniversaries of the celebration of marriage." 378. The votive Mass "For Spouses," or at least its prayer in the Mass of the day, is permitted whenever marriages are celebrated, whether outside the prohibited time, or even during the prohibited time, if the local Ordinary has permitted the solemn blessing of marriages, for a just cause.

[*Latin ed. p. 661*]

The Sacred Congregation of Rites, 661, 379. Besides the days on which votive Masses of the second class are prohibited, the "For Spouses" Mass is also prohibited on Sundays, and whenever, according to n. 381 c, the nuptial blessing cannot be given. 380. Whenever the "For Spouses" Mass is prohibited, but the nuptial blessing is not, a Mass of the Office of the day is said, to which, under a single conclusion, the prayer of the prohibited votive Mass is added, even on those days when, according to n. 343 c, the commemoration of the prohibited votive Mass of the second class is prohibited; and the nuptial blessing is given in the usual manner. However, when both the "For Spouses" Mass and the nuptial blessing are prohibited, the Mass, together with the blessing, can be transferred to a more suitable day that is not prohibited, after the marriage has been celebrated. 381. With regard to the "For Spouses" Mass and the nuptial blessing, the following must also be observed: a) The nuptial blessing is inseparable from the Mass. Therefore, it cannot be given outside of Mass, unless by an Apostolic Indult; in which case, it must be given according to the formula found in the Rituale Romanum, title VIII, chapter III; b) The nuptial blessing must be given by the priest who celebrates the Mass, even if another priest is present at the marriage; c) The nuptial blessing is omitted if the spouses are not present; and if either or both have already received the blessing, the custom of giving the blessing, if it is still in force, should nevertheless be observed, provided that the man has received it alone; d) On the Commemoration of All Faithful Departed and on the Sacred Triduum, both the votive Mass and its commemoration in the Mass of the day, and the nuptial blessing within the Mass, are prohibited. 382. For the offering of thanks on the 25th or 50th anniversary of the celebration of the marriage, a Mass can be said, either as a votive Mass of the second class, or a Mass of the Most Holy Trinity or of the Blessed Virgin Mary, with the prayer for offering of thanks added under a single conclusion with the first. After the Mass is finished, prayers are said over the spouses, which are found in the Rituale Romanum, title VIII, chapter VII, XII. On Other Votive Masses of the Second Class 383. In addition to the votive Masses of the second class, listed above, it should be noted that the so-called "lectionary" votive Masses are permitted, as votive

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Masses of the second class, in celebrations of the Eucharistic Congress (n. 336), and in certain extraordinary celebrations (n. 340, 6).

[*Latin ed. p. 662*]

662 Acta Apostolicae Sedis - Commentarium Officiale

D) De Missis votivis classis III

384. Per nomen Missae votivae classis III intelligitur Missa votiva quae potest celebrari diebus liturgicis classis III et IV.

385. Missae votivae classis III, quae praescriptae sunt per rubricas generales, sunt:

a) una Missa de D. N. Iesu Christo, summo atque aeterno Sacerdote, prima feria V vel primo sabbato cuiusque mensis, in ecclesiis et oratoriis in quibus peculiaria pietatis exercitia pro cleri sanctificatione, eo die, peraguntur;

b) duae Missae de Ss.mo Corde Iesu, prima feria sexta cuiusque mensis, in ecclesiis et oratoriis in quibus peculiaria pietatis exercitia in honorem eiusdem Ss.mi Cordis, eo die, peraguntur;

c) una Missa de Immaculato Corde B. Mariae Virginis, primo sabbato cuiusque mensis, in ecclesiis et oratoriis, in quibus peculiaria pietatis exercitia in honorem eiusdem Immaculati Cordis B. Mariae Virginis, eo die, peraguntur.

His addi debet Missa de Ss.mo Eucharistiae Sacramento, quae singulis sacerdotibus permittitur, diebus Congressus eucharistici (n. 337).

386. Ratio ordinandi Missas votivas classis III haec est:

a) dicuntur cum Gloria; sed semper sine Credo;

b) admittunt duas commemorationes, aut unam commemorationem et collectam ab Ordinario loci imperatam;

c) si in cantu celebrantur, adhibetur tonus solemnis;

d) quoties prohibentur, non commemorantur in Missa diei.

E) De Missis votivis classis IV.

387. Missa votiva classis IV est Missa votiva quae celebrari potest tantum diebus liturgicis classis IV.

388. Pro Missa votiva classis IV sumi potest quaelibet Missa, quae a rubricis tamquam votiva permittitur. Requiritur tamen iusta causa, scilicet sacerdotis celebrantis vel fidelium necessitas, utilitas aut devotio.

389. In ordinanda Missa votiva classis IV, haec serventur:

a) non dicitur Gloria, nisi in Missis de Angelis, quocumque die, et in Missis de B. Maria Virg., in sabbato;

b) praeter orationem Missae, dici possunt duae aliae orationes, inter

[*Latin ed. p. 663*]

Sacred Congregation of Rites: 663, which are to be included, or com-

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memorations occurring on the day or within the Office of the day, or a collection ordered by the local Ordinary, or a votive prayer; c) The Creed is always omitted; d) if celebrated in song, the feria tone is used. CHAPTER VII: CONCERNING MISSES FOR THE DEAD. A) Concerning Misses for the Dead in general. 390. Masses for the dead, which are celebrated in the Commemoration of All Faithful Departed, are according to the order of the Office; all other Masses for the dead are outside the order of the Office. 391. In Masses for the dead, no commemoration of the Office of the current day is made. 392. Masses for the dead are of the I, II, III, or IV class; each of these is treated in the following numbers. 393. Every Mass for the dead, even a funeral Mass, is prohibited: a) in churches and chapels where, in any way, the Blessed Sacrament is exposed, for the entire time of the exposition. Exceptions are made for Masses celebrated on the day of the Commemoration of All Faithful Departed (n. 352); b) in churches having only one Mass, whenever the burden of the conventual Mass requires it, which cannot be fulfilled by another priest; unless the conventual Mass itself must or can be said for the dead; c) in churches having only one Mass, on February 2nd, and on the fourth day of ashes, if the blessing of candles or ashes is respectively performed; and in the Major and Minor Litanies, if a Mass of Supplication is to be said. 394. The first Mass among those celebrated in the Commemoration of All Faithful Departed, using the proper prayers in the Missal among the various prayers for the dead assigned, is offered: a) for the departed Supreme Pontiff, Cardinals, Bishops, and Priests, in all Masses of the I, II, and III class; b) on the anniversaries of all the departed of a certain Order or clerical Congregation.

[*Latin ed. p. 664*]

Acta Apostolicae Sedis - Commentary. Official 664 .395. The Mass entitled "In die obitus seu depositionis defuncti" is said for deceased persons who are not priests: a) in the funeral Mass; b) in Masses for the day of Mass; c) in Masses after the announcement of death has been received; d) at the final burial of the deceased; e) on the third, seventh, and thirtieth days, provided that proper prayers are added. 396. The Mass entitled "In anniversario defunctorum" is said on the anniversaries of the deceased who are not priests. 397. The "daily" Mass is said for all deceased persons of each order or grade, except on the days mentioned above. 398. Regarding the prayers in Masses for the dead, the following should be observed: a) all Masses for the dead, whether sung or said, are said by themselves with a single prayer, unless the obligatory prayer for the dead, according to n. 458, must be added, or a votive prayer for the dead, according to n. 464, may be added; b) in Masses for the dead of the fourth class, if they are said for specific deceased persons, the appropriate prayer is said, as in the Missal among the various prayers for the dead; if they are said for the dead in general, or the designation is unknown, the Prayer of the Faithful is said;

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c) in Masses for the dead, any prayer that is not for the dead is prohibited. 399. The sequence *Dies irae*: a) it must be said only in Masses for the dead of the first class. However, in the Commemoration of all the Faithful Departed, when someone celebrates three Masses without interruption, it must be said only in the principal Mass, otherwise in the first Mass; in the other Masses, unless they are sung, it may be omitted; b) it may be omitted in Masses for the dead of the second, third, and fourth classes. 400. Any Mass for the dead can be either sung or said. 401. Absolution over the body or over the tomb: a) it must be performed after the funeral Mass; b) it can be performed after other Masses for the dead; c) it can be performed, for a reasonable cause, even after Masses that are not for the dead.

[*Latin ed. p. 665*]

Sacred Congregation of Rites 666 B) Concerning Masses for the Dead, Class I. I. Concerning Masses for the Dead, Class I, in general. 402. Masses for the Dead, Class I, are: a) Masses celebrated on the day of the Commemoration of All Faithful Departed; b) The Funeral Mass. II. Concerning Masses celebrated on the day of the Commemoration of All Faithful Departed. 403. On the day of the Commemoration of All Faithful Departed, any priest may celebrate three Masses, as indicated in this Missal for that day. 404. In celebrating the Masses of this day, the following should be observed: a) He who celebrates only one Mass uses the First; he who celebrates two, the First and the Second; b) He who celebrates a Mass in song or solemnly, uses the First, having the faculty of anticipating the Second and Third; c) He who celebrates more Masses in song, in different churches, must always use the First; d) If more Masses are celebrated in song in the same church, the First should be used first, then the Second, and finally the Third. III. Concerning the Funeral Mass. 405. By the name "Funeral Mass" is understood the single Mass for the dead, which is directly connected with the funeral rites of a deceased person. This Mass, by its very nature, should be celebrated in the presence of the body; however, it can also be celebrated, for a reasonable cause, in the absence of the body or after it has already been buried. 406. The Funeral Mass is prohibited: a) on the days listed under nos. 1, 2, 3, 4, 5, and 6 in the preceding table; b) on Holy Days of Obligation, including the feasts listed under no. 11 in the preceding table; c) on the anniversary of the Dedication and on the feast of the Titulus of the church in which the funeral is held; d) on the feast of the principal Patron of the town or city; e) on the feast of the Titulus and of the Saint Founder of the Order or Congregation to which the church in which the funeral is held belongs. 407. If the Office of a feast, as mentioned in no. 406, is accidentally transferred to another day according to the rubrics, the Funeral Mass is prohibited on

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that day.

[*Latin ed. p. 666*]

Acts of the Apostolic See - Official Commentary 666 concerning the feast day which is impeded and the day to which it is transferred; if, however, the external solemnity of a feast falls on a Sunday, the funeral Mass is prohibited on the day the external solemnity is celebrated, but not on the feast day itself. 408. Whenever the funeral Mass is prohibited, or, for a reasonable cause, cannot be celebrated on the very day of the funeral, it can be transferred to the nearest day that is not impeded. 409. In the Commemoration of All the Faithful Departed, for the funeral Mass, the First Mass of the day is offered, with prayers for the deceased being said in the funeral Mass. If, however, the First Mass is celebrated for the Office of the day, the Second Mass, or finally the Third Mass, is offered for the funeral Mass. C) Concerning Masses for the Dead, Second Class I - Concerning Masses for the Dead, Second Class, in general 410. Masses for the Dead, Second Class, are: a) Masses for the day of death; b) The Mass after the announcement of death is received; c) The Mass at the final burial of the deceased. 411. All Masses for the Dead, Second Class, are said as if on the day of death; they are permitted, provided that: a) they are offered for the deceased himself; b) it does not coincide with a liturgical day of the First Class or any Sunday whatsoever. If a Mass is said on the day of death beyond the octave from the day of the deceased's death or burial, the adverb "today" is omitted in the prayer and after communion. II - Concerning Masses for the Day of Death 412. By the name "Masses for the day of death" are understood the Masses which are celebrated for a deceased person from the day of death until the day of burial: a) either in the private oratory of the deceased himself, provided that the body is physically present in the house; b) either in the church or oratory of the place where the deceased died, was buried, or had his residence; c) either in the church or oratory in which the funeral Mass is celebrated, even if it is separate from the funeral.

[*Latin ed. p. 667*]

Sacred Congregation of Rites 667 I I I - Concerning the Mass offered after the announcement of death 413. By the term "Mass offered after the announcement of death," is understood the single Mass which can be offered for a deceased person in any church or oratory, on the most suitable day after the announcement of death. IV - Concerning the Mass offered at the final burial of the deceased 414. By the term "Mass offered at the final burial of the deceased," is understood the single Mass, which can be offered in the church or oratory of that place, where the body of the deceased is carried for its definitive burial, on the very day of that definitive burial. D) Concerning Masses for the Dead, Third Class I - Concerning Masses for the Dead, Third Class, in general 415. Masses for the Dead,

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Third Class, are: a) The Mass offered on the third, seventh, and thirtieth day after the death or burial of the deceased; b) The "anniversary" Mass; c) Masses for the Dead offered in churches and chapels of cemeteries; d) Masses for the Dead offered within the octave of the Commemoration of All Faithful Departed. 416. Masses for the Dead, Third Class, are prohibited on liturgical days of the First and Second Class, and the formula which is indicated below for each Mass is to be used, unless, according to n. 394, the first Mass among those offered in the Commemoration of All Faithful Departed is to be celebrated. II - Concerning the Mass offered on the third, seventh, and thirtieth day after death or burial 417. On the third, seventh, and thirtieth day after the death or burial of the deceased, calculating, a single Mass can be offered for the deceased person in any church or oratory, as on the day of death, using the proper prayers, which are found at the end of this Mass. Whenever this Mass is prohibited by the rubrics, it can be transferred to the nearest day which is not prohibited. Several such Masses may be offered on days when Masses for the Dead, Fourth Class, are permitted.

[*Latin ed. p. 668*]

668 Acta Apostolicae Sedis - Official Commentary I III - Concerning the "Anniversary" Mass 418. The term "anniversary" strictly understood refers to the annual recurrence of the day of death or burial of a deceased person; broadly understood, it refers either to an anniversary to be celebrated once a year outside the day of death or burial, or to a celebration held for all the deceased of a particular group, also once a year, on a day established by the group or by custom, or determined by the group or the celebrating priest. 419. On these days, in any church or oratory, one Mass is permitted to be said as an anniversary Mass; and, unless prohibited by the rubrics, it can be transferred to the nearest day that is also not prohibited. Several such Masses may be celebrated on days when Masses for the dead of the fourth class are permitted. IV - Concerning Masses in churches and chapels of cemeteries 420. By the term "church or chapel of a cemetery" is understood: a) the principal public church or oratory of the cemetery, in which bodies are actually buried, provided that such a church or oratory does not have the burden of choral services or the care of souls; b) a chapel of a particular burial ground properly erected within the boundaries of the cemetery. 421. Masses celebrated in these places, provided they are offered for the deceased, can be said *de requie*, using the "daily Mass" with the appropriate prayer. V - Concerning Masses for the Dead within the Octave of the Commemoration of All Faithful Departed 422. Within the octave from the day of the Commemoration of All Faithful Departed, inclusive, all Masses, which are offered for all or some of the deceased, can be said

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de requie, using the "daily Mass" with the appropriate prayer.

[*Latin ed. p. 669*]

The Sacred Congregation of Rites, 669 E), Regarding Masses for the Dead, Class IV, or "Daily" Masses, 423. Masses for the Dead, Class IV, are other "daily" Masses which may be celebrated, in place of the Office of the day, on weekdays of Class IV only, outside of the Nativity season. It is most fitting that these Masses for the Dead, Class IV, be said only when prayers are truly offered for the deceased, either in general or for specifically designated individuals.

CHAPTER VIII, ON THE VARIOUS PARTS OF THE MASS

A) Concerning the Psalm "Lūdica me, Deus," the Confession, and the Incensing of the Altar, 424. The Psalm "Lūdica me, Deus" with its antiphon, and the Confession with its absolution, are said before the altar steps, in every Mass, whether sung or recited; they are omitted in: a) The Mass of the Feast of the Purification of the Blessed Virgin Mary; b) The Mass of the weekday of Ashes; c) The Mass of the Second Sunday of the Passion, or Palm Sunday; d) The Vigil of Easter; e) The Mass of the Rogation Days, which follows the procession of Litanies, both major and minor; f) Certain Masses, which follow certain consecrations, as found in the rubrics of the Roman Pontifical.

425. The Psalm "Lūdica me, Deus" is omitted in: a) Masses of the Temporal Cycle, from the First Sunday of the Passion until the fifth weekday of the Octave of the Lord's Supper; b) Masses for the Dead.

426. The incensings which are to be performed in a solemn Mass may also be performed in all sung Masses.

B) Concerning the Antiphon for the Introit, and the "Kyrie, eleison," 427. For the Introit, the antiphon is said with the verse of the Psalm, and the "Gloria Patri"; and after these, the antiphon is repeated.

[*Latin ed. p. 670*]

Acts of the Apostolic See - Official Commentary 670. The antiphon for the Introit, with the psalm and the "Gloria Patri," is omitted in the Mass of the Vigil of Easter. 428. The "Gloria Patri" for the Introit is omitted in Masses of the Temporal cycle, from the First Sunday of Lent up to the fifth feria in the Octave of the Lord's Supper, and in Masses for the dead. 429. During the Paschal season, the antiphon for the Introit is doubled with "Alleluia," unless it already contains it. Conversely, in any antiphon for the Introit, "Alleluia" is omitted whenever the Mass is celebrated outside of the Paschal season, unless otherwise indicated in certain Masses. 430. "Kyrie, eleison" is said nine times after the repeated antiphon for the Introit, that is, three times "Kyrie, eleison," three times "Christe, eleison," and three

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times "Kyrie, eleison." C) Concerning the hymn "Gloria in excelsis." 431. The hymn "Gloria in excelsis" is sung: a) in Masses that correspond to the Office of the day, whenever the hymn "Te Deum" is sung at Matins; b) in festive Masses, as mentioned in number 302; c) in Masses on the fifth feria in the Octave of the Lord's Supper, and in the Mass of the Vigil of Easter; d) in votive Masses of the I, II, and III class, unless the color violet is used for the vestments; e) in votive Masses of the IV class, concerning the Angels, on any day, and concerning the Blessed Virgin Mary, which are celebrated on Saturdays. 432. The hymn "Gloria in excelsis" is omitted: a) in Masses that correspond to the Office of the day, when the hymn "Te Deum" is omitted at Matins; b) in all Masses in which the color violet is used for the vestments; c) in votive Masses of the IV class, except those mentioned in number 431 e; d) in Masses for the dead. D) Concerning the prayers I - Concerning prayers in general. 433. By the term "prayers," in the Mass, are understood: a) the Mass prayer that is celebrated; b) the prayers of the Office and any commemoration that occurs.

[*Latin ed. p. 671*]

The Sacred Congregation of Rites, 671 c) other prayers prescribed by the rubrics (nos. 447-453); d) the prayer ordered by the local Ordinary (nos. 454-460); e) the votive prayer, which may be recited at the priest's discretion on certain liturgical days (nos. 461-465). 434. The number of prayers prescribed for each liturgical day includes both the Mass prayer and the commemorations, as well as other prayers, whether prescribed by the rubrics, ordered by the Ordinary, or votive. Therefore, after the Mass prayer: a) on liturgical days of the first class, in Masses of the first class, and in Masses sung non-conventionally, no other prayer is permitted, except for the prayer to be said under the single conclusion and one privileged commemoration, saving the prescription no. 333; b) on Sundays of the second class, no other prayer is permitted, except for the commemoration of the feast of the second class, which, however, is omitted if a privileged commemoration is to be performed; c) on other liturgical days of the second class and in Masses of the second class, only one other prayer is permitted, namely either one privileged prayer or one ordinary prayer; d) on liturgical days of the third and fourth class, and in Masses of the third and fourth class, only two prayers are permitted. 435. Any prayer that exceeds the number prescribed for each liturgical day is to be omitted; indeed, it is not permitted under any pretext to exceed the number of three prayers. 436. The proper prayer of the Mass is always said under its own conclusion, unless another prayer, under the same conclusion, is to be said, as will be explained below in nos. 444-445. 437. Under the second conclusion are always said: a) the commemorations to be performed; b) the prayer ordered by the local Ordinary; c) the votive prayer. 438. If two prayers are composed with almost the same words in either the first or the second part,

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the subsequent prayer: a) if it is about the Time, is changed to another about the following Sunday or weekday; b) if it is about a Saint, it is changed to another about the same or a similar Common; c) if it is about a prayer ordered, it is omitted.

[*Latin ed. p. 672*]

Acta Apostolicae Sedis - Commentarium 672 Officiale 439. In orationibus Officii, verba quae translati vel repositi sunt, ut "hanc vel hodiernam vel praesentem diem," aut similia, non sunt mutanda. 440. Quoties in Missali dicenda occurrunt verba "Flectamus genua," "Levate," in Missa solemni a diacono, in ceteris Missis a celebrante proferenda sunt; et post "Flectamus genua," omnes, una cum celebrante, flexis genibus, per aliquod temporis spatium in silentio orant; dicto "Levate," omnes surgunt, et celebrans dicit orationem. 441. Ad qualitatem et numerum orationum in Missis defunctorum, observantur ea quae n. 398 tradita sunt. II - De orationibus in Missis cum pluribus lectionibus 442. In Missis cum pluribus lectionibus (nn. 467-468), commemorationes et aliae orationes ponuntur post orationem quae praecedit ultimam lectionem seu epistolam; et haec tantum oratio computatur ad numerum orationum definiendum. 443. Ad commemorandam feriam cuius Missa plures habet lectiones, sumitur prima oratio, scilicet ea quae est in Laudibus. III - De orationibus sub unica conclusione cum oratione Missae dicendis 444. Orationi Missae additur, sub unica conclusione, altera oratio, solummodo si agitur: a) de oratione rituali (n. 447); b) de oratione Missae votivae I aut II classis impeditae (nn. 330 c, 343 c); c) de alia oratione a rubricis expresse indicata aut concessa uti dicenda sub unica conclusione cum oratione Missae (nn. 110, 350, 449, 451, 453). 445. Sub unica conclusione cum oratione Missae, una tantum dici potest alia oratio. Si vero plures orationes, iuxta rubricas, sub unica conclusione cum oratione Missae essent dicendae, una tantum retinetur, secundum ordinem supra, n. 444, descriptum; reliquae omittuntur. 446. Oratio dicenda sub unica conclusione cum oratione Missae, una cum illa computatur; et dicenda est etiam in Missis in cantu.

[*Latin ed. p. 673*]

Sacra Congregatio Rituum 673 IV - De Orationibus Ritualibus 447. Per locutionem "oratio ritualis" intelligitur oratio quae recitatur in Missa et quae est coniuncta cum benedictionibus vel consecrationibus sequentes: a) consecratio Episcopi; b) collatio sacrorum Ordinum; c) benedictio Abbatis; d) benedictio Abbatissae; e) benedictio et consecratio Virginum; f) benedictio coemeterii; g) reconciliatione ecclesiae; h) reconciliatione coemeterii. Hae orationes, quae supersunt inter Missas votivas ad diversa, semper addendae sunt, sub unica conclusione, ad orationem Missae. 448. In Missis in quibus additur oratio ritualis, omnes aliae orationes sunt excludendae, praeter commemorationes privilegiatas. V - De Orationibus in die

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coronationis Summi Pontificis et in anniversariis Papae et Episcopi dioecesani 449. In die coronationis Summi Pontificis et in anniversario eiusdem, necnon in anniversario aut electionis aut consecrationis aut translationis Episcopi dioecesani (semel scilicet, die ab ipso Episcopo eligendo), in omnibus Missis, praeterquam defunctorum, additur, sub unica conclusione cum oratione Missae, oratio pro Papa aut pro Episcopo, modo ne occurrat dies liturgicus sub n. 1, 2, 3 et 8 in tabella praecedentiae recensitus (cfr. n. 363). 450. Quoties impeditur, oratio pro Papa aut pro Episcopo transfertur in proximiorem diem similiter non impeditum, eodem modo ac transfertur Missa conventualis pro iisdem anniversariis, in ecclesiis cathedralibus et collegiatis (n. 364). VI - De Oratione pro seipso sacerdote in anniversario propriae Ordinationis sacerdotalis 451. In anniversario propriae Ordinationis sacerdotalis, quilibet sacerdos ad orationem Missae, sub unica conclusione, orationem pro seipso addere potest, modo ne occurrat dies liturgicus sub nn. 1, 2, 3 et 8 in tabella praecedentiae recensitus. 43 - ACTA, vol. I I , n. 10. — 15-8-1960.

[*Latin ed. p. 674*]

Acta Apostolicae Sedis - Commentarium Officiale 674 452. Quotiens impeditur, oratio pro seipso sacerdote transferri potest in proximiorem diem similiter non impeditum. V I I - De oratione ((Pro Fidei propagatione») 453. Paenultima dominica mensis octobris, aut alia ab Ordinario loci statuta «pro Missionibus», in omnibus Missis, orationi Missae additur, sub unica conclusione, oratio pro Fidei propagatione, exceptis diebus sub n. 1, 2, 3 et 8 in tabella praecedentiae recensitis. VIII - De oratione imperata 454. Nomine orationis imperatae intellegitur oratio, quam Ordinarius loci imperare potest, occurrente gravi et publica necessitate aut calamitate. 455. Tamquam imperata, ab Ordinario loci praescribi potest quaelibet oratio e Missis, quae tamquam votivae celebrari permittuntur, aut ex orationibus ad diversa, aut ex Missis et orationibus pro defunctis. 456. Maxime convenit ut Ordinarius loci orationem imperatam non modo stabili imponat, sed tantum ex causa revera gravi et per spatium quod tempus verae necessitatis non excedat. 457. Oratio imperata: a) una tantum esse potest; b) dici debet ab omnibus sacerdotibus Sacrum facientibus in ecclesiis et oratoriis, etiam exemptis, dioecesis; c) numquam dicitur sub unica conclusione cum oratione Missae, sed post commemorationes privilegiatae; d) prohibetur omnibus diebus liturgicis I et II classis, in Missis votivis I et II classis, in Missis in cantu et quoties commemorationes privilegiatae numerum pro singulis diebus liturgicis statutum compleverint. 458. Oratio imperata pro defunctis dicitur tantum in feriis IV classis, et in Missis votivis aut defunctorum lectis IV classis. 459. In publica calamitate aut necessitate, natura sua per longius tempus persistente (v. gr. bello, pestilentia et similius), Ordinarius loci imponere quidem potest orationem imperatam convenientem pro toto tempore infausti eventus; sed haec oratio: a) dicitur tantummodo

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feriis secunda, quarta et sexta; b) prohibetur iisdem diebus et in Missis de quibus supra, n. 457 d.

[*Latin ed. p. 675*]

The Sacred Congregation of Rites, 675, 460. In the presence of a more urgent, grave, and public necessity or calamity, when time does not permit consulting the Ordinary of the place, the parish priest, within the boundaries of his parish, even for churches and chapels that are exempt, may determine that a suitable prayer be recited for three continuous days. This prayer is prohibited on the same days and in the same Masses as the prayer ordered by the Ordinary of the place (n. 457 d); and if it were to be recited, it is omitted.

IX - Concerning the Votive Prayer, 461. Any priest may add one prayer at his discretion to all Masses celebrated on non-festive liturgical days of the Fourth Class.

462. The votive prayer may be chosen either from the Masses that are permitted to be celebrated as votive Masses, or from prayers for various purposes, or from Masses and prayers for the dead.

463. This prayer is placed at the last place, after the other prayers, but it should not exceed the number of three prayers.

464. A votive prayer for the dead may be added to Masses celebrated on non-festive days of the Fourth Class for the dead.

465. In the prayer "A cunctis," the name of either the titular saint of the church, or any principal patron, or the founder or title of the Order or Congregation, may be mentioned. Furthermore, the rubrics that are found in the Missal for this prayer are to be observed.

E) Concerning the Readings and all up to the Gospel, 466. After the prayers, the Epistle is read; upon its conclusion, the response "Deo gratias" is given.

467. Before the Epistle, one reading is given: a) on weekdays of the Fourth Class of the Four Seasons; b) on the fourth day of the week of the Fourth Week of Lent; c) on the fourth day of the week of Holy Week. At the end of this reading, the response "Deo gratias" is given.

468. Five readings are given before the Epistle on the Sabbaths of the Four Seasons; and at the end of each reading, except after the reading of the Prophet Daniel, the response "Deo gratias" is given. In conventual Masses, and in Masses in which the sacred Orders are con-

[*Latin ed. p. 676*]

Acts of the Apostolic See - Commentary 6 7 6. The official readings, along with their prayers and versicles, are to be recited always; in other Masses, whether sung or read, only the first prayer, which corresponds to the Office, may be recited, along with "Flectamus genua," if it is to be said, and the

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first reading with its versicles; then, after the usual "Dominus vobiscum," "Et cum spiritu tuo," and "Oremus," the second prayer is recited without bending the knees, which is followed by any other commemorations that may occur; and, omitting the subsequent readings with their versicles and prayers, the final reading or epistle is immediately added with the following passage, and on Saturday after Pentecost, with the following. 469. After the Epistle, the gradual, "Alleluia" with its versicles, or the tract is said, as indicated in its place in the Missal. 470. The sequence is said before the final "Alleluia" or after the tract. It is omitted in votive Masses. With regard to the sequence "Dies irae," the norms given in n. 399 are to be observed. 471. At the beginning of the Gospel, "Dominus vobiscum" is said, to which the response is "Et cum spiritu tuo"; then: "The Sequence (or Introit) of the holy Gospel according to N.," to which the response is "Gloria tibi, Domine"; and at the end, the response is "Laus tibi, Christe." 472. During Holy Week, before the reading of the history of the Passion of the Lord, "Dominus vobiscum," nor "The Sequence of the holy Gospel, Gloria tibi, Domine," is said, but rather "The Passion of our Lord Jesus Christ according to N.," and at the end, the response "Laus tibi, Christe" is not given. 473. In Masses sung, all those things which the deacon, subdeacon, or reader sings or reads by virtue of their own office are omitted by the celebrant. 474. After the Gospel, especially on Sundays and feast days of precept, a brief homily to the people should be given, if appropriate. However, if the homily is given by another priest besides the celebrant, it should not be superimposed on the celebration of the Mass, hindering the participation of the faithful; therefore, in this case, the celebration of the Mass should be suspended, and only after the homily has been completed should the Mass be resumed. F) Concerning the Sequence 475. After the Gospel or the homily, the sequence is said: a) on every Sunday, even if the Office yields to another feast, or a votive Mass of the second class is celebrated; b) on feasts of the first class and in votive Masses of the first class; c) on feasts of the second class of the Lord and of the Blessed Virgin Mary.

[*Latin ed. p. 677*]

The Holy Congregation of Rites, 677 d) during the Octaves of the Nativity of the Lord, Easter, and Pentecost, as well as on feasts that occur during these times, and in votive Masses; e) on the feasts of the Apostles and Evangelists, as well as on the feasts of the Chair of St. Peter and St. Barnabas, page 476. The *symbolum* is not recited: a) in Masses, or in the Mass of Holy Chrism, or in the Lord's Supper, on the fifth day of Holy Week, and in the Easter Vigil Mass; b) in feasts of the second class, except those mentioned above, numbers 475 c and e; c) in votive Masses of the second class; d) in festive and votive Masses of the third and fourth classes; e) due to some commemoration occurring in the Mass; f) in Masses for the dead. G) Concerning the antiphons at the Offertory and the secret prayers,

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477. After the *symbolum*, or, if it is not to be recited, after the Gospel or the homily, the words are said: "The Lord be with you," to which the response is given: "And with your spirit," and "Let us pray;" then the antiphon at the Offertory is sung, which is omitted only in the Easter Vigil Mass. 478. During the Paschal season, the Alleluia is added to the antiphons at the Offertory, unless it is already present. The Alleluia is retained, which is sometimes found at the end of the antiphon at the Offertory, outside of the Paschal season, except from Septuagesima to Easter. 479. The offering of the host and the chalice, and what follows, are performed as in the Order of the Mass. 480. The "secret" prayer is said in a low voice, without the words "The Lord be with you" and "Let us pray." As many secret prayers are said as there were prayers said at the beginning of the Mass. They are said in the same order and are concluded as are the other prayers. 481. The conclusion of the last secret prayer is said in a low voice up to the words "through all ages, world without end," which are pronounced in a clear voice. H) Concerning the Preface, 482. The Preface proper to each Mass is said; if this is lacking, the Preface of the Season is said, unless the common Preface is used. 483. No commemoration occurring in the Mass introduces a proper Preface.

[*Latin ed. p. 678*]

Acts of the Apostolic See - Official Commentary 678 484. The Preface of the Nativity of the Lord is said: a) as proper, in the Masses of the Nativity of the Lord and of its octave, as well as on the feast of the Purification of the Blessed Virgin Mary; b) as for the Time, within the octave of the Nativity of the Lord, even in Masses which otherwise have a proper preface, except for those Masses which have a proper preface concerning the divine mysteries or Persons; and from January 2nd to 5th. 485. The Preface of the Epiphany of the Lord is said: a) as proper, in the Masses of the feast of the Epiphany and of the Commemoration of the Baptism of Our Lord Jesus Christ; b) as for the Time, on the days from January 7th to 13th. 486. The Preface of Lent is said: a) as proper, in the Masses of the Time, from the fourth day of Lent, the Ash Wednesday, until the Saturday before the Sunday of the Passion; b) as for the Time, in other Masses which are celebrated during the same time, and which lack a proper preface. 487. The Preface of the Holy Cross is said: a) as proper, in the Masses of the Time, from the Sunday of the Passion until the fifth day of the week in the Holy Week; in both festive and votive Masses of the Holy Cross, of the Passion of the Lord, and of the instruments of the Passion of the Lord, of the Precious Blood of Our Lord Jesus Christ, and of the Most Holy Redeemer; b) as for the Time, in all Masses from the Sunday of the Passion until the fourth day of the week of Holy Week, which lack a proper preface. 488. The Preface of the Mass of Holy Oils is said on the fifth day of the week in Holy Week, in its own Mass. 489. The Paschal Preface is said: a) as proper, in the Masses of the Time, from the Mass of

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the Vigil of Easter until the Vigil of the Ascension of the Lord; b) as for the Time, in other Masses which are celebrated during the same time, and which lack a proper preface. 490. The Preface of the Ascension of the Lord is said: a) as proper, on the feast of the Ascension of the Lord; b) as for the Time, in all Masses from the sixth day of the week after the Ascension until the sixth day of the week before the Vigil of Pentecost, which lack a proper preface.

[*Latin ed. p. 679*]

The Sacred Congregation of Rites, numbers 679 and 491. The Preface of the Most Sacred Heart is recited in festive and votive Masses of the Most Sacred Heart of Jesus. 492. The Preface of Our Lord Jesus Christ the King is recited in festive and votive Masses of Our Lord Jesus Christ the King. 493. The Preface of the Holy Spirit is recited: a) as proper, in Masses of the Time, from the vigil of Pentecost until the following Saturday; and in festive and votive Masses of the Holy Spirit; b) as of the Time, in other Masses celebrated at the same time, which lack a proper preface. 494. The Preface of the Most Holy Trinity is recited: a) as proper, in festive and votive Masses of the Most Holy Trinity; b) as of the Time, on Sundays of Advent, and on all Sundays of the Second Class, outside of the Nativity and Paschal seasons. 495. The Preface of the Blessed Virgin Mary is recited in festive and votive Masses of the Blessed Virgin Mary, except on the feast of the Purification of the Blessed Virgin Mary. 496. The Preface of Saint Joseph is recited in festive and votive Masses of Saint Joseph. 497. The Preface of the Apostles is recited in festive and votive Masses of the Apostles and Evangelists. 498. The common Preface is recited in Masses which lack a proper preface, and which should not take a preface of the Time. 499. The Preface of the Dead is recited in Masses for the dead. I) Concerning the Canon of the Mass and other things up to the postcommunion. 500. After the preface and the "Holy, Holy, Holy," the Canon of the Mass is recited in secret, as in the Order of the Mass. 501. How often, within the action, "Communicantes," "Hanc igitur," and "Qui pridie" vary, is noted in its place in the proper Masses. Within the octaves of the Nativity of the Lord, of Easter, and of Pentecost, "Communicantes" and "Hanc igitur" are also recited in Masses which are not of the octave, even if they have a proper preface.

[*Latin ed. p. 680*]

Acts of the Apostolic See - Official Commentary 680 502. The proper time for distributing Holy Communion to the faithful is within the Mass, after the Communion of the celebrating priest, who himself distributes it to those who request it, unless, due to the large number of communicants, it is deemed appropriate for him to be assisted by another or other priests. It is entirely unbecoming, however, for Holy Communion to be distributed by another priest at the same altar on which the Mass is celebrated, outside of

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the proper time for Communion. Furthermore, for a reasonable cause, it is also permitted to distribute Holy Communion immediately before or after Mass, or even outside of Mass, in which cases the formula prescribed in the Roman Ritual is used, Title V, Chapter II, paragraphs 1-10. 503. Whenever Holy Communion is distributed within the Mass, the celebrant, having taken the most sacred Blood, omits the confession and absolution, but after saying "Ecce Agnus Dei" and three times "Domine, non sum dignus," he immediately proceeds to the distribution of the Holy Eucharist. 504. After the Canon and all that precedes Communion, the antiphon to Communion is said, to which, during the Paschal season, "Alleluia" is added at the end, unless it is already present; the "Alleluia" is retained, which is sometimes found at the end of this antiphon, except from Septuagesima to Easter. 505. The prayers after Communion are said with the same number, manner, and order as the prayers at the beginning of Mass. 506. In the Masses of the Feria of Lent and of the Passion, except for the Sacred Triduum, after the last prayer after Communion, the Prayer over the People is added, which is always said with its proper conclusion, and to which the words "Oremus" are prefixed. Let us humble our hearts before God. This prayer is to be said even when three prayers after Communion have already preceded it. 507. At the end of the Mass, the words "Ite, missa est" are said, to which the response is "Deo gratias." However: a) in the evening Mass of the Lord's Supper, which is followed by the solemn Reposition of the Blessed Sacrament, and in other Masses which are followed by a procession, the words "Benedicamus Domino" are said, to which the response is "Deo gratias"; b) within the Octave of Easter, in Masses of the Season, after "Ite, missa est" and the following "Deo gratias," the word "Alleluia" is added twice.

[*Latin ed. p. 681*]

The Sacred Congregation of Rites, in its decrees concerning Masses for the dead, number 681 c), states: "May they rest in peace," to which the response is "Amen." 508. After the words "Placeat," the blessing is given, which is omitted only when the words "Let us bless the Lord" or "May they rest in peace" have been said. 509. For the final Gospel, in any Mass, the beginning of the Gospel according to John is regularly used. However, on the second Sunday of Passion Week, or Palm Sunday, in all Masses that do not follow the blessing and procession of the branches, the proper final Gospel is said. 510. The final Gospel is entirely omitted: a) in Masses in which the words "Let us bless the Lord" are said, according to number 507 a; b) on the feast of the Nativity of the Lord, at the third Mass; c) on the second Sunday of Passion Week, or Palm Sunday, in the Mass that follows the blessing and procession of the branches; d) in the Mass of the Vigil of Easter; e) in Masses for the dead, when it is followed by the absolution over the tomb; f) in certain Masses, which follow certain consecrations, as indicated in the rubrics of the Roman Pontifical.

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CHAPTER ON THOSE THINGS WHICH ARE TO BE SAID ALOUD OR SECRETLY IN THE MASS.

511. In the Mass, the following are said aloud: a) the words "In the name of the Father, etc."; the psalm "Touch me, O Lord, and heal me," with its antiphon; the Confiteor and all that follows up to and including "Oremus"; the prayers "Take away from us" and "We pray you, O Lord" are said secretly; b) the antiphon to the Introit with its verse, and the Gloria Patri, as well as the Kyrie eleison; c) the hymn "Glory be to God on high"; d) "The Lord be with you," "Let us pray," "Bow your heads," "Lift up your heads," "Prayers"; e) the readings, the Epistle, the Gradual, the Tract, the Alleluia with its verse, the Sequence, and the Gospel;

[*Latin ed. p. 682*]

Acts of the Apostolic See - Official Commentary 682 f) Balaklawa; g) The Lord be with you, the prayers, and the antiphon for the Offertory, as well as the words "Pray, brothers"; h) the Preface and "Benedictus"; i) the words "Likewise to us sinners"; the Lord's Prayer with its Preface; "Through all the ages of ages" and "Peace be with you always"; the Agnus Dei, etc.; the words "Lord, I am not worthy" before the priest celebrates Communion; the formulas for the Communion of the faithful; the antiphon for Communion; "The Lord be with you" and the postcommunions; as well as the words "Humbly bow your heads before God" and the prayer over the people; j) "Go, the Mass is ended" or "Let us bless the Lord" or "Rest in peace"; the blessing and the final Gospel. * The rest is said in a low voice. 512. The priest must especially take care to pronounce distinctly and appropriately those things which are to be said aloud, neither too hastily, so that he may understand what he is reading, nor too slowly, lest the listeners be bored; nor also with a voice too loud, if he celebrates at a secondary altar, lest he disturb others who may perhaps be celebrating in the same church at that time; nor so softly that he cannot be heard by those nearby. Those things which are to be said in a low voice, he shall pronounce so that he himself may hear them, and so that they may not be heard by those nearby. 513. In a solemn Mass, the celebrant: a) says in song: "The Lord be with you," whenever it occurs, except in the verses after the Confiteor; the prayers; "Let us pray" before the antiphon for the Offertory, "Through all the ages of ages" with its Preface; "Through all the ages of ages" with the "Our Father" and its Preface; "Through all the ages of ages" with "Peace be with you"; b) begins in song: "Glory and the Creed," when they are to be said; c) says aloud the formulas for the Communion of the faithful and the words of the blessing at the end of the Mass; d) says in a suitable voice the parts to which the sacred ministers must respond; e) says in a low voice the other things which are read aloud in the Mass; f) omits those things which are delivered by the sacred ministers or by the reader. 514. In sung Masses, that is, without sacred ministers, the celebrant is bound to observe what

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has been said above, and he is also bound to sing in song the parts which are proper to the sacred ministers. The Epistle may be sung by a reader. If it is not sung by the reader, it is better that it be read.

[*Latin ed. p. 683*]

The Sacred Congregation of Rites, number 683, states that without singing, the Mass may be celebrated by the celebrant himself, who, however, may sing the Epistle as usual. 515. The entire solemn chant is used in the singing of the prayers, the Preface, and the Lord's Prayer, in the following cases: a) on Sundays; b) in festive Masses and in the Mass of the Office of Saint Mary on Saturday; c) in Vigiliae of the first class; d) on the fifth day of the week, at the Lord's Supper and in the Vigil Mass of Easter; e) during octaves; f) in votive Masses of the first, second, and third class. 516. The plain chant is used: a) on weekdays; b) in Vigiliae of the second and third class; c) in votive Masses of the fourth class; d) in Masses for the dead. CHAPTER X: ON THE ORDER OF KNEELING AND BOWING, AND STANDING DURING MASS. 517. In a Mass that is read, the celebrating priest kneels: a) whenever it is indicated, either in the Rite to be observed in the celebration of Mass, or in the Order of Mass, or in the Proper of each Mass, that he should kneel; b) when the Sacrament is uncovered on the altar, whenever he approaches or departs from the center of the altar. 518. In Masses that are sung, the celebrating priest kneels: a) whenever he is to kneel in a Mass that is read. But when the words are to be sung by others, he does not kneel while he is reading those words, but he kneels when they are either sung by the ministers or by the choir, according to the rubrics; b) however, at the words "Et incarnatus est," in the Creed, the celebrating priest always kneels when he recites those words; when, however, they are sung, if he is not seated, he kneels again; if he is seated, he does not kneel, but he inclines his head deeply, except in three Masses.

[*Latin ed. p. 684*]

Acts of the Apostolic See - Official Commentary 684 concerning the Nativity of the Lord and in the Mass of the Annunciation of the Blessed Virgin Mary, in which, while these words are sung, all bend the knee. 519. Ministers, in Masses where there is singing, always bend the knee with the celebrating priest, except for the subdeacon holding the book for the Gospel, and the acolytes holding the candelabra, who do not bend the knee at that time. And when the deacon sings those words to which one should bend the knee, he turns towards the book, the celebrant and all others turn towards the altar and bend the knee. For the Consecration, however, the ministers bend both knees. 520. In the choir, those who are not prelates bend the knee at the Confiteor with their psalm and at the celebrant's blessing at the end of the Mass. # Prelates and canons, at the

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blessing, deeply incline their head. 521. Furthermore, all, even prelates, in the choir bend the knee: a) at the Consecration; b) at the Communion of the faithful; c) in Masses on weekdays of Advent, the four seasons of the month of September, Quasimodo Sunday, the Vesper and Vigil of Passion Week, the Second and Third Classes outside of the Paschal season, and in Masses for the dead: at the prayers before the Epistle, with the words "Dominus vobiscum"; from the completion of "Sanctus" up to "Pater noster" with its preface exclusively; and at the prayers after Communion and over the people; d) whenever the ministers or the choir sing the words that require bending the knee. 522. Also in the choir, all bend one knee: a) while the celebrant recites the words of the Creed, "Et incarnatus est," etc.; b) while he says the words of the last Gospel, "Et Verbum caro factum est." 523. In a solemn Mass, the celebrant, being in the middle between the deacon and the subdeacon, may sit to the side of the Epistle, near the altar, while the Kyrie, eleison, Gloria in excelsis, sequence, and Creed are sung; at other times he stands at the altar, or bends the knee, as above. This also applies to a sung Mass. 524. In the choir, those who are actually singing do not sit; the others may sit: a) when the celebrant is sitting; b) while the readings and the Alleluia with its verse, and the sequence are sung; the Epistle, the gradual, the tract.

[*Latin ed. p. 685*]

The Sacred Congregation of Rites, 685 c) from the Offertory until the incense is offered over the choir, or, if the choir is not incensed, until the Preface; d) from the completion of Holy Communion until the "Dominus vobiscum" before the Postcommunion. For the rest, they stand or kneel, as above.

CHAPTER XI: ON THE PREPARATION OF THE ALTAR FOR MASS

525. The altar, on which the Holy Sacrifice of the Mass is to be celebrated, must be entirely made of stone, and properly consecrated; or at least it must have a stone table, or a sacred stone, also properly consecrated, which must be large enough to hold the Host and the greater part of the chalice; or, by Apostolic Indult, a paten, properly blessed.

526. The altar must be covered with three cloths, properly blessed, one of which must be oblong, so that it reaches the floor on both sides.

527. On the altar, in the center, there must be a sufficiently large cross with a crucifix, and candlesticks, as required by the quality of the Mass, with lit candles, placed on either side. Furthermore, there should be placed the so-called "secretaria," but only for the duration of the Mass; and, on the side of the Epistle, the Missal should be placed on a stand.

528. On the side of the Epistle, on a table prepared for this purpose, there should be placed ampoules of wine and water, with a basin and towel, as

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well as a small bell, and a paten for the Communion of the faithful.

529. Nothing whatsoever should be placed on the altar that does not pertain to the Sacrifice of the Mass or to the ornamentation of the altar itself.

530. The custom of lighting a candle near the altar, from the Consecration until the Communion, where it is practiced, should be observed.

[*Latin ed. p. 686*]

Acta Apostolicae Sedis - Commentary, Official Calendar of the Breviary and Missal of ROMANI, January 1, OCTAVA of the Nativity of the Lord. . . . . I class. .2 3 4 5 Commemoration of Saint Telesphorus, Pope, and Saint Marthe, 6, in the Feast of the Epiphany, Commemoration. . . I class. 7 8 9 10 11 Commemoration of Saint Eugene, Pope, and Saint Marthe, Commemoration. 12 1 3 In the Commemoration of the Baptism of Our Lord Jesus Christ. 4 Saint Hilary, Bishop, Confessor, and Doctor of the Church, class I. II class. Commemoration of Saint Felix, Presbyter, and Saint Marthe. 15 Saint Paul the First, Hermit, Confessor, class III. Commemoration of Saint Maurus, Abbot. 16 Saint Marcellus the First, Pope, and Saint Marthe, class III. 17 Saint Anthony, Abbot, class II. 18 Commemoration of Saint Prisca, Virgin, and Saint Marthe, Commemoration. 19 Commemoration of Saints Mary, Marthe, Audifacia, and Abachum, Virgins, Commemoration. Commemoration of Saint Canute, King, and Saint Marthe. 20 Saints Fabian, Pope, and Sebastian, Martyrs, class III. 21 Saint Agnes, Virgin, and Saint Marthe, class III. 22 Saints Vincent and Anastasius, Martyrs. 23 Saint Raymond of Penafort, Confessor, class III. Commemoration of Saint Emerentiana, Virgin, and Saint Marthe. 24 Saint Timothy, Bishop, and Saint Marthe, class III. 25 In the Conversion of Saint Paul the Apostle, class III.

[*Latin ed. p. 687*]

The Sacred Congregation of Rites:

687 Commemoration of Saint Peter the Apostle, 26th; Saint Polycarp, Bishop and Martyr, 3rd class.

27th: Saint John Chrysostom, Bishop, Confessor, and Doctor of the Church.

28th: Saint Peter of Nolasc, Confessor, 3rd class. Commemoration of Saint Agnes, Virgin and Martyr, 2nd class.

29th: Saint Francis of Sales, Bishop, Confessor, and Doctor of the Church, 3rd class.

30th: Saint Martina, Virgin and Martyr, 3rd class.

31st: Saint John Bosco, 3rd class.

Sunday between the Octave of the Nativity of the Lord and the Epiphany, or, if that is lacking, on January 2nd:

The Most Holy Name of Jesus.

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Sunday after the Epiphany: 2nd class.

Saint Family, Jesus, Mary, and Joseph.

FEBRUARY:

1st: Saint Ignatius, Bishop and Martyr, 3rd class.

2nd: In Purification of the Blessed Virgin Mary.

3rd: Commemoration of Saint Blaise, Bishop and Martyr, 3rd class.

4th: Saint Andrew Corsini, Bishop and Confessor, 3rd class.

5th: Saint Agatha, Virgin and Martyr, 3rd class.

6th: Saint Titus, Bishop and Confessor, 3rd class. Commemoration of Saint Dorothy, Virgin and Martyr.

7th: Saint Eomuald, Abbot, 3rd class.

8th: Saint John of Matha, Confessor, 3rd class.

9th: Saint Cyril of Alexandria, Bishop, Confessor, and Doctor of the Church, 3rd class. Commemoration of Saint Apollonia, Virgin and Martyr.

10th: Saint Scholastica, Virgin, 3rd class.

11th: In the Apparition of the Blessed Virgin Mary, Immaculate. 3rd class.

12th: The Seven Founders of the Order of the Servants of the Blessed Virgin, Confessors, 3rd class.

13th, 14th: Commemoration of Saint Valentine, Priest and Martyr.

15th: Commemoration of Saints Faustinus and Jovita, Martyrs. 3rd class.

16th, 17th, 18th: Commemoration of Saint Simeon, Bishop and Martyr.

19th, 20th: Commemorations.

[*Latin ed. p. 688*]

688 Acta Apostolicae Sedis - Commentarium Officiale 2 1 22 CATHEDRA S. PETRI A. P.; II class. Commemoratio S. Pauli Apostoli. 2 3 S. Petri Damiani Episcopi, Confessoris et Ecclesiæ Doctoris. 24...III class. S. Matthiae Apostoli. 25 26 27 S. Gabrielis Archangeli, Confessoris. 28 In anno bissextili, mense Februario, sunt dies 29, et festum S. Matthiae celebratur die 25 Februarii, et festum S. Gabrielis Archangeli celebratur die 28 Februarii, et bis dicitur "Sexto Kalendas Martii," id est die 24 et die 25; et littera dominicalis, quae assumpta fuit mense Ianuario, mutetur in praecedentem: ut, si mense Ianuario littera dominicalis fuerit "A," mutetur in praecedentem, quae est "G," etc., et littera "G" servit diebus 22 et 25. MARTIUS 1 2 3 4 S. Casimiri Confessoris. III class. Commemoratio S. Ludi Papae et Martiris. 5 6 Ss. Perpetuae et Felicitatis Martyrum. III class. 7 S. Thomae de Aquino Confessoris et Ecclesiæ Doctoris. III class. 8 S. Ioannis a Deo Confessoris. III class. 9 S. Franciscae Romanae Virginis. III class. 10 Ss. Quadraginta Martyrum. III class. 11 12 S. Gregorii I Papae, Confessoris et Ecclesiæ Doctoris. III class. 13 14 15 16 ... 17 S. Patricii Episcopi et

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Confessoris. 18 S. Cyrilli Episcopi Hierosolymitani, Confessoris et Ecclesiæ Doctoris. III class. ... III class. 19 S. IOSEPH, SPONSIB. MARIAE VIRGINIS, Confessoris et Ecclesiæ universalis Patroni. I class.

[*Latin ed. p. 690*]

Acts of the Apostolic See - Official Commentary 690

23 Commemoration of Saint George, Martyr.

24 Saint Fidelis of Sigmaringen, Martyr.

March I.

25 The Greater Litany of the Saints.

Evangelist II.

26 Saints Cletus and Marcellinus, Priests and Martyrs.

Saint Mark I.

27 Saint Peter Canisius, Confessor and Doctor of the Church.

28 Saint Paul of the Cross, Confessor.

29 Saint Peter, Martyr.

30 Saint Catherine of Siena, Virgin.

MAY 1.

Saint Joseph, the Worker, Spouse of the Blessed Virgin Mary, Confessor.

2 Saint Athanasius, Bishop, Confessor and Doctor of the Church.

3 Commemoration of Saints Alexander, Eventus, and Theodulus, Martyrs, and of Saint Juvenal, Bishop and Confessor.

4 Saint Monica, Widow.

5 Saint Pius V, Pope and Confessor.

6, 7 Saint Stanislaus, Bishop and Martyr.

8, 9 Saint Gregory Nazianzenus, Bishop, Confessor and Doctor of the Church.

10 Saint Antoninus, Bishop and Confessor.

Commemoration of Saints Gordian and Epimachus, Martyrs.

11 Saints Philip and James, Apostles.

12 Saints Nereus, Achilles, and Domitilla, Virgins, and Pancratius, Martyr.

13 Saint Robert Bellarmine, Bishop, Confessor and Doctor of the Church.

14 Commemoration of Saint Boniface, Martyr.

15 Saint John Baptist de la Salle, Confessor.

16 Saint Ubaldus, Bishop and Confessor.

17 Saint Paschal Baylon, Confessor.

18 Saint Venantius, Martyr.

19 Saint Peter Celestinus, Pope and Confessor.

Commemoration of Saint Pudens, Virgin.

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20 Saint Bernardine of Siena, Confessor.
21, 22, 23 (blank)

[*Latin ed. p. 691*]

The Sacred Congregation of Rites, 691, 24, 25. Commemoration of Saint Gregory VII, Pope, and of the Council of Lyons, both of the First Class. 8. Commemoration of Urban I, Pope, and of Saint Mark. 26. Commemoration of Saint Philip Neri, Confessor, of the First Class. 8. Commemoration of Eleutherius, Pope, and of Saint Bede the Venerable, Confessor and Doctor of the Church, of the First Class. 8. Commemoration of John I, Pope, and of Saint Augustine, Bishop, of the First Class. 29. Commemoration of Saint Mary Magdalene of Pazzi, Virgin, of the Third Class. 30. Commemoration of Felix I, Pope, and of Saint Margaret, of the Third Class. 31. Commemoration of Saint Mary, Virgin, Queen, of the Second Class. 8. Commemoration of Petronilla, Virgin. JUNE 1. Saint Angela Merici, Virgin, of the Third Class. 2. Commemoration of Saints Marcellinus, Peter, and Erasmus, Bishops and Martyrs, of the Third Class. 3. Commemoration of Saint Francis Caracciolo, Confessor, of the Third Class. 5. Saint Boniface, Bishop, and Martyr, of the Third Class. 6. Saint Norbert, Bishop, and Confessor, of the Third Class. 7, 8, 9. Commemoration of Saints Primus and Felician, Martyrs, of the Third Class. 10. Saint Margaret, Queen, of the Third Class. 11. Saint Barnabas, Apostle, of the Third Class. 12. Saint John, Confessor, of the Third Class. Commemoration of Saints Basilides, Cyrinus, Nabor, and Nazarius, Martyrs, of the Third Class. 13. Saint Anthony of Padua, Confessor and Doctor of the Church, of the Third Class. 14. Saint Basil the Great, Bishop, Confessor, and Doctor of the Church, of the Third Class. 15. Commemoration of Saints Vitus, Modestus, and Crescentia, Martyrs, of the Third Class. 16, 17. Saint Gregory Barbarigo, Bishop, and Confessor, of the Third Class. 18. Saint Ephrem the Syrian, Deacon, Confessor, and Doctor of the Church, of the Third Class. 19. Commemoration of Saints Mark and Marcellian, Martyrs, of the Third Class. Saint Juliana of Falconieri, Virgin, of the Third Class. Commemoration of Saints Gervasius and Protasus, Martyrs, of the Third Class. 20. Commemoration of Saint Silverius, Pope, and Martyr, of the Third Class. 21. Saint Aloysius Gonzaga, Confessor, of the Third Class.

[*Latin ed. p. 692*]

Acta Apostolicae Sedis - Official Commentary 692 22 Feast of Saint Paul, Apostle, and Class III. 23 Vigil of Class II. 2 4 ON THE NATIVITY OF SAINT JOHN THE BAPTIST. . . Class I. 25 Feast of Saint William, Abbot, Class III. 26 Feast of Saints John and Paul, Martyrs, Class III. 27 28 Vigil of Class II. 29 Feast of Saints Peter and Paul, Apostles, Class I. 30 In Commemoration of Saint Paul, Apostle, Class III. Commemoration of Saint Peter, Apostle. 0 JULY 1 MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST. 1 IN VISITATION OF THE BLESSED VIRGIN MARY, Class I.

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Class II. Commemoration of Saints Processus and Martinianus, Martyrs. 3 Feast of Saint Irenaeus, Bishop, and Martyr, Class III. 4 5 Feast of Saint Anthony of Mary Zaccaria, Confessor, Class III. 6 7 Feast of Saints Cyril and Methodius, Bishops, and Enlighteners, Class III. 8 Feast of Saint Elizabeth, Queen, Class III. 9 10 Feast of the Seven Brothers, Martyrs, and of Saints Rufina and Secunda, Virgins and Martyrs, Class III. 11 Commemoration of Pope Pius VIII and Martyr, Commemoration. 12 Feast of Saint John Gualbert, Abbot, Class III. Commemoration of Saints Naboris and Felicus, Martyrs. 13 14 Feast of Saint Bonaventure, Bishop, Confessor, and Doctor of the Church, Class III. 15 Feast of Saint Henry, Emperor, Confessor, Class III. 16 Commemoration of the Blessed Virgin Mary of Mount Carmel, Commemoration. 17 Commemoration of Saint Alexis, Confessor, Commemoration. 18 Feast of Saint Camillus de Lellis, Confessor, Class III. Commemoration of Saints Symphorosa and her seven sons, Martyrs. 19 Feast of Saint Vincent de Paul, Confessor. 20 Feast of Saint Jerome Emiliani, Confessor, Class III. Class III. Commemoration of Saint Margaret, Virgin and Martyr. 21 Feast of Saint Lawrence of Brindisi, Confessor and Doctor of the Church. Commemoration of Saint Praxedis, Virgin, Class III.

[*Latin ed. p. 693*]

The Holy Congregation of Rites:

693. 22nd of the month of Mary Magdalene, the Penitent, Third Class.

23rd of the month of Apollinaris, Bishop, and Martha, Third Class.

"V. Commemoration of Saint Liborius, Bishop, and Confessor.

24th. Commemoration of Saint Christina, Virgin and Martyr.

25th. Commemoration of Saint James the Apostle, Second Class.

Commemoration of Saint Anne, Mother of the Blessed Virgin, Second Class.

27th. Commemoration of Saint Pantaleon, Martyr.

Commemoration of Saint Christopher, Martyr.

28th. Commemoration of Saints Nazarius and Celsus, Martyrs; Victor I, Pope, and Martyr; and Innocent I, Pope, and Confessor, Third Class.

29th. Commemoration of Saint Martha, Virgin, Third Class.

Commemoration of Saints Felix, Simplicius, Faustinus, and Beatrice, Martyrs.

30th. Commemoration of Saints Abdon and Sennen, Martyrs.

"31st. Commemoration of Saint Ignatius, Confessor, Third Class.

AUGUST:

1st. Commemoration of the Maccabees, Martyrs.

2nd. Saint Alphonsus Mary de Liguori, Bishop, Confessor, and Doctor of the Church, Third Class.

Commemoration of Saint Stephen I, Pope, and Martyr.

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3rd. Saint Dominic, Confessor, Third Class.

4th. In the Dedication of Saint Mary of the Snows, Third Class.

5th. In the Transfiguration of the Lord, First Class.

Commemoration of Saints Xystus II, Pope, Felicissimus, and Agape, Martyrs.

6th. Saint Cajetan, Confessor, Third Class.

Commemoration of Saint Donatus, Bishop, and Martyr.

7th. Saint John Mary Vianney, Confessor, Third Class.

Commemoration of Saints Cyriacus, Largus, and Smaragdus, Martyrs.

8th. Vigil, Third Class.

Commemoration of Saint Romanus, Martyr.

9th. Saint Lawrence, Second Class, Martyr.

10th. Commemoration of Saints Tiburtius and Susanna, Martyrs.

11th. Saint Clare, Virgin.

12th. Commemoration of Saints Hippolytus and Cassian, Martyrs.

13th. Vigil.

Commemoration of Saint Eusebius, Confessor, Third Class.

Commemoration, Second Class.

[*Latin ed. p. 694*]

694 Acta Apostolicae Sedis - Official Commentary 15 Of the Assumption of the Blessed Virgin Mary.

16 St. Joachim, father of the Blessed Virgin Mary. Class I. Feast of Double Class.

17 St. Hyacinth. Class I. Feast of Double Class.

18 Commemoration of St. Agapitus, Martyr. Commemoration.

19 St. John Eudes. Class I. Feast of Double Class.

20 St. Bernard, Abbot, Confessor, and Doctor of the Church. Class I. Feast of Double Class.

21 St. Joan Francisca Frémiot de Chantal. Class I. Feast of Double Class.

22. Class I. Feast of Double Class.

Immaculate Heart of the Blessed Virgin Mary. Class II. Commemoration.

Commemoration of St. Timothy and his companions, Martyrs.

23 St. Philip Benitius. Class I. Feast of Double Class.

24 St. Bartholomew, Apostle. Class II.

25 St. Louis, King, Confessor. Class I.

26 Commemoration of St. Zephyrinus, Pope and Martyr. Commemoration.

27 St. Joseph Calasanctius. Class I. Feast of Double Class.

28 St. Augustine, Bishop, Confessor, and Doctor of the Church. Class I.

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Feast of Double Class.

Commemoration of St. Hermes, Martyr.

29 Of the Decollation of St. John the Baptist. Class I. Feast of Double Class.

Commemoration of St. Sabina, Martyr.

30 St. Rose of Lima, Virgin. Class I. Feast of Double Class.

Commemoration of St. Felix and Adauctus, Martyrs.

31 St. Raymond Nonnatus, Confessor. Class I. Feast of Double Class.

SEPTEMBER

1 Commemoration of St. Aegidius, Abbot. Commemoration.

Commemoration of the twelve Brothers, Martyrs.

2 St. Stephen, King, Confessor. Class I. Feast of Double Class.

3 St. Pius X, Pope, and Confessor. Class I. Feast of Double Class.

4 St. Lawrence Justinian, Bishop, and Confessor. Class I. Feast of Double Class.

5 Of the Nativity of the Blessed Virgin Mary. Class I. Feast of Double Class.

Commemoration of St. Hadrian, Martyr.

6 Commemoration of St. Corgonius, Martyr. Commemoration.

7 St. Nicholas of Tolentino. Class I. Feast of Double Class.

8 Commemoration of St. Protus and Hyacinth, Martyrs. Commemoration.

9 Of the Most Holy Name of the Blessed Virgin Mary.

10. Class I. Feast of Double Class.

[*Latin ed. p. 695*]

Sacred Congregation of Rites.

14 IN EXALTATIONE S. 15 695 II CRUCIS SEPTEM DOLORUM B. MARIAE VIRG. Commemoration of Saint Nicomedes, Martyr.

16 Commemoration of Saints Cornelius, Pope, and Cyprian, Ep. and Mm.

17 Commemoration of the Impression of the Holy Wounds of Saint Francis.

18 Saint Joseph of Cupertino, Conf.

19 Saints January and his Companions, Mm.

20 Commemoration of Saints Eustachius and his Companions, Mm.

21 Saint MATTHAEI AP. ET. EVANGELISTAE. Comm.

22 Saint Thomas of Villanova, Ep. and Conf.

23 Commemoration of Saints Mauritius and his Companions, Mm.

24 Saint Linus, Pope, and Martyr. Commemoration of Saint Thecla, Vir-

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gin and Martyr.

25 Commemoration of the Blessed Virgin Mary of Mercy.

26 Commemoration of Saints Cyprian and Justine, Virgins, Mm.

27 Saints Cosmos and Damian, Mm.

28 Saint Wenceslaus, Duke, Martyr.

29 IN DEDICATIONES. MICHAELIS ARCH.

30 Saint Jerome, Presbyter, Confessor, and Doctor of the Church.

OCTOBER

1 Commemoration of Saint Remigius, Bishop and Confessor.

2 Saints Angelorum, Custodians.

3 Saint Teresa of Jesus, Virgin.

4 Saint Francis, Confessor.

5 Commemoration of Saints Placidus and his Companions, Mm.

6 Saint Bruno, Confessor.

7 Blessed MARY VIRG. OF THE ROSARY. Commemoration of Saint MARCUS, Pope and Confessor.

8 Saint Bridget, Widow.

9 Commemoration of Saints Sergius, Bachius, Marcellus, and Apuleius, Mm.

10 Saint John Leonard, Confessor.

11 Commemoration of Saints Dionysius, Bishop, and Rusticus and Eleutherius, Mm.

12 Saint Francis Borgia, Confessor.

[*Latin ed. p. 696*]

Acta Apostolicae Sedis - Commentarium Officiale 696

11 Maternitatis B. Mariae Virg. . . II cl.

12 1 3 S. Eduardi Regis, Conf. . . . . .

14 S. Callisti I Papae et Mart.

1 5 S. Teresiae Virg. . . . . I I I cl. . ● . I I I cl. . . I I I cl. . . .

16 S. Hedwigis Vid. I I I cl.

17 S. Margaritae Mariae Alacoque Virg.

1 8 S. LUCAE Evangelistae . . .

19 S. Petri de Alcantara Conf.

2 0 S. Ioannis Cantii Conf. . . . . ’ 1 1 I I cl. . . . : . I I I cl. . : ’. I I I cl. . Comm.

21 Commemoratio S. Hilarionis Abb. I i cl.

Commemoratio Ss. Ursulae ac Soc. Vv. et Mm.

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22 23 S. Antonii Mariae Claret Ep. et Conf.

24 S. Raphaelis Archang. I I I cl. Ilici.

25 Commemoratio Ss. Chrysanthi et Dariae Mm.

26 Commemoratio S. Evaristi Papae et Mart. . Comm. . . . ● . Comm.

27 28 Ss. II SIMONIS ET IUDAE A P P CL.

29 30 31 Dominica ultima Octobris: D. N. IESU CHRISTI REGIS I cl.

NOVEMBER

1 OMNIUM SANCTORUM

2 IN I cl. COMMEMORATIONE FUNCTORUM . . OMNIUM . . . . FIDELIUM DE- , ... I cl.

3 4 S. Caroli Ep. et Conf. I I I cl.

Commemoratio Ss. Vitalis et Agricolae Mm.

* 5 6 7 8 Commemoratio Ss. Quatuor Coronatorum Mm.

9 IN DEDICATIONE ARCHIBASILICAE S S. M I SALVATORIS

Commemoratio S. Theodori Mart. . . . Comm. . . . II cl.

[*Latin ed. p. 698*]

Acts of the Apostolic See - Official Commentary 698

8 In the Church of the Immaculate Conception of the Blessed Virgin Mary.

9 First Class.

10 Commemoration of Saint Melchiades, Pope and Martyr.

11 Third Class.

12 Saint Damasus I, Pope, and Confessor.

13 First Class.

14 Saint Lucy, Virgin and Martyr.

15 Third Class.

16 Saint Eusebius, Bishop and Martyr.

17 Third Class.

18 - 19

20 Saint Thomas, Apostle.

21 Second Class.

22, 23, 24 Vigil of the First Class.

25 On the Nativity of the Lord, First Class, with the Octave. In the second Mass: Commemoration of Saint Anastasia, Martyr.

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26 The second day after the Octave of the Nativity of the Lord.

27 Saint Stephen, the First Martyr, Second Class.

28 The third day after the Octave of the Nativity of the Lord.

29 Saint John the Apostle, Second Class.

30 The fourth day after the Octave of the Nativity of the Lord.

31 The Holy Innocents, Martyrs, Second Class.

32 Second Class.

33 Second Class.

34 Second Class.

35 The sixth day after the Octave of the Nativity of the Lord. Commemoration of Saint Thomas, Bishop and Martyr.

36 The fifth day after the Octave of the Nativity of the Lord. Commemoration of Saint Sylvester I, Pope and Confessor.

[*Latin ed. p. 699*]

The Sacred Congregation of Rites. TABLE OF DAYS 699. LITURGICAL DAYS.

DOMINICAL DAYS (Sundays):

I CLASS: Sundays of the First Class.

* The Sundays of Advent: First, Second, Third, and Fourth.

* The Sundays of Lent: First, Second, Third, and Fourth.

* The Sundays of the Passion: First and Second.

* The Sunday of the Resurrection.

* The Sunday in Albis (Low Sunday).

* The Sunday of Pentecost.

II CLASS: All other Sundays, not mentioned above.

FERIAL DAYS (Weekdays):

I CLASS: Ferial Days of the First Class.

* Feria I of Ash Wednesday.

* All the Ferial Days of Holy Week.

II CLASS: Ferial Days of Advent, from December 17th to December 23rd.

* Ferial Days of the Four Times (Seasons): Advent, Lent, and the month of September.

III CLASS: Ferial Days of Advent, up to and including December 16th, excluding the Four Times.

* Ferial Days of Lent and the Passion, not mentioned above.

IV CLASS: All other Ferial Days, not mentioned above.

VIGILIAE (Vigils):

I CLASS: Vigils of the First Class.

* The Vigil of the Nativity of the Lord.

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* The Vigil of Pentecost.

[*Latin ed. p. 700*]

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VIGILIAE CLASSIS (Bisceglie Class)

Vigil of the Ascension of the Lord.

Vigil of the Assumption of the Blessed Virgin Mary.

Vigil of the Nativity of Saint John the Baptist.

Vigil of Saints Peter and Paul.

III VIGILIA CLASSIS (Third Class Vigil)

Vigil of Saint Lawrence the Martyr.

OCTAVAE (Octaves)

OCTAVA I CLASSIS (First Class Octave)

OCTAVA II CLASSIS (Second Class Octave)

Octave of Easter.

Octave of Pentecost.

Octave of the Nativity of the Lord.

FESTA I CLASSIS IN CALENDARIO ECCLESIAE UNIVERSAE (First Class Feasts in the Calendar of the Universal Church)

Nativity of the Lord.

Epiphany of the Lord.

Pascha of the Resurrection.

Ascension of the Lord.

Pentecost.

Feast of the Most Holy Trinity.

Feast of the Most Holy Body of Christ.

Feast of the Most Sacred Heart of Jesus.

Feast of the Precious Blood of Our Lord Jesus Christ.

Feast of the Lord Jesus Christ, King.

Conception of the Immaculate Virgin Mary.

Annunciation of the Virgin Mary.

Assumption of the Virgin Mary.

Feast of Saint Joseph, Spouse of the Virgin Mary, Conf. Eccl. univ. (Patron).

Feast of Saint Joseph of Oppido, Spouse of the Virgin Mary, Conf.

Dedication of Saint Michael the Archangel.

Nativity of Saint John the Baptist.

Feast of Saints Peter and Paul.

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Feast of All Saints.

[*Latin ed. p. 701*]

The Sacred Congregation of Rites, 701. Other liturgical days of the first class. The eighth day of the Nativity of the Lord. Commemoration of all the faithful departed.

IN PARTICULAR CALENDARS: The feast of the principal patron of the nation, region, or province, whether ecclesiastical or civil, of the diocese, town, or city. The anniversary of the dedication of the cathedral church. The feast of the principal patron of the place, town, or city. The anniversary of the dedication of the parish church. The title of the parish church. The feast of the title of the Order or Congregation. The feast of the Founder, canonized, of the Order or Congregation. The feast of the principal patron of the Order or Congregation, and of the religious province. Other feasts of the first class, proper or granted, movable or fixed.

FEASTS OF THE SECOND CLASS IN THE UNIVERSAL CHURCH CALENDAR: The feast of the Most Holy Name of Jesus. The feast of the Holy Family of Jesus, Mary, and Joseph. The commemoration of the Baptism of Our Lord Jesus Christ. The Transfiguration of Our Lord Jesus Christ. The feast of the Exaltation of the Holy Cross. The dedication of the Archbasilica of the Most Holy Savior. The Purification of the Blessed Virgin Mary. The feast of the Blessed Virgin Mary, Queen. The Visitation of the Blessed Virgin Mary. The feast of the Immaculate Heart of the Blessed Virgin Mary. The Nativity of the Blessed Virgin Mary. The feast of the Seven Sorrows of the Blessed Virgin Mary, in the month of September. The feast of the Blessed Virgin Mary of the Rosary. The feast of the Maternity of the Blessed Virgin Mary. The natalitia (birthdays) of the Apostles and Evangelists, namely: The feast of Saint Andrew (November 30th). The feast of Saint Thomas the Apostle (December 21st). The feast of Saint John the Apostle and Evangelist (December 27th). The feast of Saint Matthias the Apostle (February 24th or 25th).

[*Latin ed. p. 702*]

Acts of the Apostolic See - Official Commentary 702. Feast of Saint Mark the Evangelist (April 25th). Feast of Saints Philip and James the Apostles (May 11th). Feast of Saint James the Apostle (July 25th). Feast of Saint Bartholomew the Apostle (August 24th). Feast of Saints Matthew the Apostle and Evangelist (September 21st). Feast of Saint Luke the Evangelist (October 18th). Feast of Saints Simon and Jude the Apostles (October 28th). Feast of Saint Stephen the Protomartyr. Feast of the Holy Innocents. Feast of the Chair of Saint Peter the Apostle (February 22nd). Feast of Saint Anne, Mother of the Blessed Virgin Mary. Feast of Saint Lawrence the Martyr. Feast of Saint Joachim, Father of the Blessed Virgin Mary. IN PARTICULAR CALENDARS: Feast of the secondary patron of a nation, region, or

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province, whether ecclesiastical or civil, diocese, city, or town. Feast of the founder of a Blessed Order or Congregation. Feast of the secondary patron of an Order or Congregation, and of a religious province. Other feasts of the second class, proper and granted, movable or fixed.

[*Latin ed. p. 703*]

The Sacred Congregation of Rites

TABLE 7

3 7 1 7 3 2 2 4 2 1 1 1 1 6 3 7 1 1 1 1 8 3 2 4 4 4 0 3 7

eo 1 7 CO Festum II cl. univ. 00 Festum I cl. part. OCCURRENTIAE

eo Festum I cl. univ. 703 7 3 3 7 3 7 3 3 3 2 5 2

Festum II cl. part. . 0 2 4 4 9 5 2 2 4 2 3 3 5 2 5 2

Festum I I I cl. univ. . 0 2 5 0 5 5 2 2 5 2 5 3 5 2 2 2

Festum I I I cl. part. . 0 2 9 4 5 5 2 2 5 2 5 3 5 2 2 2

0 0 4 4 5 5 2 2 0 0 0 0 0 0 2 0 0 0 5 0 5 0 2 0 0 0 0 0 0 0 0 2 0

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[*Latin ed. p. 704*]

Acta Apostolicae Sedis - Commentarium Officiale

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704
TABELLA
0 2 0 0 1 0 0 2 0 0 2 0 0 3 0 0 1 1
- 1 3 1 3 3 3 3 2 3 0
» Dominica II classis
classis 0
festo I classis III 1
» Festum CONCURRENTIAE * 2
Vesperae de Off. seq., comm. curr.
3 Vesperae de seq., nihil de curr.
t cum dominica I classis 1
Vesperae de Off. curr., comm. seq.

[*Latin ed. p. 705*]

The Sacred Congregation of Rites, 705. NOTICES CONCERNING OCCURRENCES AND CONCURRENCES TO BE ENTERED IN THE TABLES.

1. A Feast of the first or second class, falling on a Sunday, takes the place of that Sunday, with all its rights and privileges; therefore, no commemoration of the Sunday is made.

2. If two feasts of the same Divine Person, or two feasts of the same Saint or Blessed, occur simultaneously, the feast which holds precedence according to the table takes precedence, and the other is omitted.

3. If a Feast of the first or second class coincides with any Sunday, or vice versa, Vespers are arranged according to the table of concurrences, but never is a commemoration of the coinciding Sunday made in the Vespers of the Feast of the Lord, nor vice versa.

45 - ACTA, vol. II, n. 10. — 15-8-1960.

[*Latin ed. p. 706*]

Acts of the Apostolic See - Official Commentary 706

VARIATIONS IN THE ROMAN BREVIARY AND MISSAL, ACCORDING TO THE NEW CODE OF RUBRICS

CHAPTER I: VARIATIONS IN THE CALENDAR

1. Festivals which are indicated in the calendars as "duplex of the first class" shall henceforth be celebrated as festivals of the first class.

2. Festivals which are indicated in the calendars as "duplex of the second class" shall henceforth be celebrated as festivals of the second class.

3. Festivals which are indicated in the calendars as "duplex major" or "duplex minor," and festivals which are indicated as "semi-duplex" (which

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since the year 1955 have been considered as simple festivals) shall henceforth be celebrated as festivals of the third class.

4. Festivals which are indicated in the calendars as "simple" and which, in the year 1955, were reduced to commemorations, shall be inscribed as commemorations.

5. To commemorations are also reduced: a) the feast of St. George, Martyr (April 23); b) the feast of the Blessed Virgin Mary of Mount Carmel (July 16); c) the feast of St. Alexis, Confessor (July 17); d) the feast of St. Cyriacus, Largus, and Smaragdus, Martyrs (August 8); e) the feast of the Imprint of the Stigmata of St. Francis (September 17); f) the feast of St. Eustachius and his Companions, Martyrs (September 20); g) the feast of the Blessed Virgin Mary of Mercy (September 24); h) the feast of St. Thomas, Apostle and Martyr (December 29); i) the feast of St. Sylvester I, Pope and Confessor (December 31); j) the feast of the Seven Sorrows of the Blessed Virgin Mary (the feria VI after the first Sunday of Lent).

6. The following shall be days of the first class: a) the eighth day of the Nativity of the Lord (January 1); b) the Commemoration of all the Faithful Departed, which nevertheless continues to yield place to the occurring Sunday (November 2).

[*Latin ed. p. 707*]

The Sacred Congregation of Rites, 707, 7. The following liturgical days are established of the second class: a) The Feast of the Holy Family of Jesus, Mary, and Joseph (the Sunday after Epiphany); b) The Feast of the Chair of Saint Peter the Apostle (February 22nd); c) The Feast of the Exaltation of the Holy Cross (September 14th).

8. The following feasts are removed from the calendar: a) The Feast of the Chair of Saint Peter in Rome (January 18th); b) The Feast of the Discovery of the Holy Cross (May 3rd); c) The Feast of Saint John before the Latin Gate (May 6th); d) The Feast of the Apparition of Saint Michael the Archangel (May 8th); e) The Feast of Saint Leo II (July 3rd); f) The Feast of Saint Anacletus (July 13th); g) The Feast of Saint Peter in Chains (August 1st); h) The Feast of the Discovery of Saint Stephen (August 3rd). Also, the commemoration of Saint Vitalis, Martyr, (April 28th) is removed from the calendar.

9. The following feasts are added to the calendar: a) The Commemoration of the Baptism of Our Lord Jesus Christ (January 13th); b) The Feast of Saint Gregory Barbarigo, Bishop and Confessor (June 17th); c) The Feast of Saint Anthony Mary Claret, Bishop and Confessor (October 23rd).

10. The following feasts are transferred: a) The Feast of Saint Irenaeus, from June 28th to July 3rd; b) The Feast of Saint John Vianney, from August 9th to August 8th.

11. The commemoration of Saints Sergius, Bacchus, Marcellus, and

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Apuleius, Martyrs, is transferred from October 7th to October 8th.

12. The following denominations are changed: a) The Feast of the Circumcision of the Lord, to "Octave of the Nativity of the Lord" (January 1st); b) The Feast of the Chair of Saint Peter the Apostle in Antioch, to "Feast of the Chair of Saint Peter the Apostle" (February 22nd); c) The Feast of the Most Holy Rosary of the Blessed Virgin Mary, to "Feast of the Blessed Virgin Mary of the Rosary" (October 7th).

[*Latin ed. p. 708*]

Acta Apostolicae Sedis - Official Commentary 708 CHAPTER II VARIATIONS IN THE ORDINARY OF THE DIVINE OFFICE 13. The suffrage for all the Saints and the commemoration of the Cross shall be abolished. 11. The following shall be added among the short readings for Prime, according to the different times of the year: a) During the Nativity of the Lord: "They shall perish, but thou shalt remain; and all shall grow old as a garment: and as a vesture shalt thou change them, and they shalt be changed. But thou art the selfsame: and thy years shall not fail." *Tu autem.* b) During the Epiphany: "The multitude of camels shall cover thee, the dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense: and shewing forth praise to the Lord." *Tu autem.* c) During the Feast of the Ascension of the Lord: "Men of Galilee, why do you stand gazing up into heaven? This Jesus, who has been taken up from you into .heaven, will come in the same way that you have seen him going into heaven." *Tu autem.* 15. The antiphons of the Blessed Virgin Mary are added to the recitation of the Holy Rosary, for which an indulgence and plenary indulgence were formerly granted. CHAPTER III *VARIATIONS IN THE PSALTER* 16. When the Psalms for Lauds are to be taken from the second scheme, the fourth Psalm is no longer recited at Prime, namely, the first one which does not have a place in Lauds. Also, on Sundays, if the Psalms are to be taken from the second scheme, in place of Psalm 117, which is recited in Lauds, Psalm 53, "O God, in thy name," is recited at Prime. 17. On Saturdays, when the recitation of the second scheme of Psalms occurs for Lauds, the canticle of Moses, "Hearken, O heavens," after the verse "The rock that begat you, you have forsaken," and "You have forgotten God who made you," is omitted (You have forsaken God who made you, *and you have forgotten the Lord who created you*).

[*Latin ed. p. 709*]

Sacred Congregation of Rites, CHAPTER 709, IV, ON VARIATIONS IN THE PROPER OF THE TIME.

18. Prayers for the diversity of times shall be abolished.

19. If the vigil of the Nativity of the Lord falls on a Sunday, the Office is arranged in this manner: a) On the preceding Saturday, up to Vespers, everything is said as on a Saturday before Sunday IV of Advent; b) At Matins,

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a single Nocturn is said with the invitatory of the vigil, the hymn of the Ordinary of Advent, nine antiphons and nine psalms of the Sunday of the Advent season, with the verse and three readings with their responsories of the vigil; c) At Lauds and the lesser hours, the festive Office of the vigil is performed, as in the Proper, without commemoration of the Sunday.

20. On the feast of the Nativity of the Lord and throughout the octave, at Matins, Psalm 88, "I will sing of the mercies of the Lord for ever" (Gratias Domino in aeternum cantabo), which occurs in the third Nocturn, is omitted after the verse "As the moon abides for ever" (Et sicut luna perfecta in aeternum), and the words "and a faithful witness in the heavens" (et testis in caelo fidelis) are retained.

21. On the feast of the Holy Innocents, Martyrs (December 28): a) The color red is used for the vestments; b) At Matins, the hymn *Deus* is said; c) In the Mass, the *Gloria in excelsis* and *Alleluia* with their verse are said.

22. The days from January 2 to 5 are feria of the time of the Nativity of the Lord. With regard to the Office and the Mass for these days, the following are observed: a) In the ferial Office, the antiphons and psalms, for all the hours, and the verse of the Nocturn are taken from the day of the current week, as in the Psalter; the readings from Scripture that occur, with their responsories, and the *Te Deum* are said; the rest, together with the verse in the short responsory at Prime, are as on January 1. The Mass is said as on January 1, with the *Gloria* and the preface of the Nativity, without the proper *Credo* and *Communicantes*. b) On feasts, should these days happen to fall on a feast, the verse in the short responsory at Prime is retained, as on January 1, unless a proper verse is available; but no commemoration of the feria is made.

[*Latin ed. p. 710*]

710 Acta Apostolicae Sedis - Official Commentary 23. The days from the 7th to the 12th of January are feria (days) of the season of the Epiphany of the Lord. Regarding the Office and Mass for these days, the following should be noted: a) In the ferial Office, the antiphons and Psalms for all Hours, and the verses of the Nocturns, are taken from the day of the current week, as in the Psalter; the readings from Scripture pertaining to the Epiphany are read, along with responsories pertaining to the Epiphany, and the Te Deum is recited; the rest, together with the verse in the short responsory at Prime, are as on the feast of the Epiphany. The prayer is said as on the feast of the Epiphany; however, on feria days following the First Sunday after the Epiphany, the prayer is said pertaining to that Sunday. On the days from the 7th to the 12th of January, the antiphons for *Benedictus* and for *Magnificat* are also used, which are assigned to each day; on the 12th of January, for *Magnificat*, the antiphons for *Magnificat* from the Second Vespers of the Epiphany are repeated. The Mass is said

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as on the feast of the Epiphany; however, on feria days following the First Sunday after the Epiphany, the Mass is said pertaining to that Sunday, with the Gloria and Preface of the Epiphany, without the proper Creed and *Communicantes*. b) On feasts occurring on these days, the verse in the short responsory at Prime pertaining to the Epiphany of the Lord is retained, unless a proper verse is available; but no commemoration of the feria is made. 21. On the 13th of January, the Commemoration of the Baptism of Our Lord Jesus Christ is observed (Class I). For Matins, Lauds, Vespers, and Compline, everything is said as on the feast of the Epiphany, but Matins begins as usual, and Psalm 86 is recited in the third Nocturn; the readings of the three Nocturns, with their responsories, and the prayer are said as on the 13th of January. For the smaller Hours, the antiphons and Psalms of the day of the current week are said, the rest as on the feast of the Epiphany, except for the prayer. The Mass is said as it is found in the Missal for the 13th of January. If the First Sunday after the Epiphany occurs on the same day, the Office of the Holy Family is said, without the commemoration of the Lord's Baptism and without the commemoration of the Sunday. Then, the beginning of the First Epistle to the Corinthians is read on the preceding Saturday. 25. Particular exercises of piety, which are customarily performed on Saturday after the First Sunday after the Passion, with the participation of the people, in honor of the Blessed Virgin Mary, the sorrowful Mother, may continue. Two festive Masses of the seven sorrows of the Blessed Virgin Mary are also permitted on that day.

[*Latin ed. p. 711*]

The Sacred Congregation of Rites, 711, 26. For the antiphon to the Magnificat, for the Vespers of the feria (weekday) of the V week of Easter, during the Paschal season, the antiphon to the Magnificat is taken from the II Vespers of the preceding Sunday.

27. After the Office of the Sunday after the Vth Sunday after Easter, the following rubric shall be placed in the Breviary: "In the Minor Litanies, the Minor Litanies, or Supplications, are assigned by themselves for the I, II, and III days before the Feast of the Ascension of the Lord. However, the Ordinaries of the places are granted the faculty of transferring them to the other three consecutive days that are more suitable, according to the diversity of the region, or custom, or necessity. Nothing is done concerning the Minor Litanies in the Office. The obligation of reciting the Litany of the Saints with its prayers only applies during processions or other special supplications. Therefore, those who are obligated to recite the Divine Office, but do not attend the procession or other special supplications, are not obliged to recite, on those days, the Litany of the Saints with its prayers. In the Missal, in the Mass of the Rogations, after the Epistle, the word "Alleluia" with its verse shall be deleted, and in its place shall be placed the Gradual and Alleluia with its verse, as well as the Tract and Alleluia

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with its verses, which are found in the Mass for any necessity, according to the different times of the year. Finally, the words: "Paschal Preface," shall be deleted.

28. On the II feria of the week V after Easter, omitting the readings from the homily in the Gospel of the Mass of the Rogations, the following readings from Scripture shall be placed: From the First Epistle of the blessed Apostle Peter, Chapter 2, verses 1-5: "Therefore, casting aside all malice, and all deceit, and hypocrisies, and envies, and all detractions, as newborn babes, crave most earnestly the pure milk of the word, that by it you may grow up to salvation; if indeed you have tasted that the Lord is sweet. To whom coming, as to a living stone, rejected indeed by men, but choice with God, and honorable: and yourselves, as living stones, shall be built up a spiritual house, a holy priesthood, to offer spiritual sacrifices, acceptable to God, by Jesus Christ. Responsorial Psalm: Let them say now, as they did on this day."

[*Latin ed. p. 712*]

Acta Apostolicae Sedis - Official Commentary 712, Reading II, Chapter 2, 6-10. For it is written in the Scripture: "Wherefore it is said in the scripture: Behold, I lay in Sion a chief corner stone, elect, precious. And he that shall believe in him shall not be confounded." Therefore, to you who believe, honor; but to those who do not believe, the stone which the builders rejected, the same is become the head of the corner; and a stone of stumbling, and a rock of offense, to those who offend at the word, because they did not obey it. But you are a chosen race, a royal priesthood, a holy nation, a people acquired for God: that you may show forth the praises of him who has called you out of darkness into his marvelous light. Who were once not a people, but now are the people of God; who were not received into mercy, but now have received mercy. Responsorial Psalm: Sing to the Lord, for he has done great things. Reading III, Chapter 2, 11-17. Beloved, I beseech you as strangers and pilgrims, to abstain from the fleshly lusts, which war against your souls, and to carry yourselves well among the Gentiles, that in those things wherein they are scandalized by you, they may, by your good works, glorify God in the day of visitation. Therefore, be subject to all the human creature for the Lord's sake: whether it be to the king as pre-eminent, or to governors as sent by him; for the punishment of wrongdoers, and for the praise of those who do well. For this is the will of God, that by doing good you may silence the ignorance of foolish men. As free, and not as having liberty to sin, but as servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. In the Office of the day: Te Deum. In the ordinary Office, response: I will declare. The antiphons for Benedict and for Magnificat, as they are now in the Breviary, are retained.

29. The days from feria VI after the Ascension of the Lord until the vigil of Pentecost, exclusive, are feria days of the time of the Ascension. With

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regard to the Office and the Mass for these days, the following should be noted: a) In the Office of the day, the antiphons and Psalms, for all the Hours, and the verses of the Nocturn, are taken from the current week's day, as in the Psalter for the Paschal time; the readings from Scripture are taken from those occurring.

[*Latin ed. p. 713*]

The Holy Congregation of Rites, in its decree of 7, 1, 3, states: "The Te Deum is recited, and the following is observed: the remaining parts, together with the verse in the short responsory for Prime, as on the feast of the Ascension. Mass is celebrated as on the feast of the Ascension, with the Gloria and the preface of the Ascension, without the Creed, and with the proper "Communicantes." b) On feasts, when these days coincide, the verse in the short responsory for Prime of the Ascension is retained, unless a proper one is available; but no mention of the feast is made.

30. The Sunday formerly observed within the octave of the Ascension is now inscribed only as "Sunday after the Ascension." Its Office is arranged in this manner: a) The Ordinary parts are taken from the feast of the Ascension, as on the weekdays of this time; the chapters, antiphons for Benedict and for the Magnificat, and the prayer are proper; b) At First Vespers, the Psalms of the Sabbath are said under the antiphon "Alleluia, alleluia, alleluia"; c) At the Nocturn, Lauds, and Vespers, the Psalms of Sunday are said under the antiphon "Alleluia, alleluia, alleluia" of the Paschal Time; d) The readings and responsories for the single Nocturn are taken from the proper texts, as they appear in the Breviary.

31. On the weekday five days before the vigil of Pentecost, the readings from the Scripture that occur on that day are replaced with the readings from the third Epistle of the blessed John the Apostle, which are now assigned in the Breviary to the following weekday; likewise, on the weekday six days before the vigil of Pentecost, the readings from the Epistle of the blessed Jude the Apostle, which are now assigned in the Breviary to the First Nocturn of the vigil of Pentecost, are read.

32. On the vigil of Pentecost, the weekday Office is celebrated, as in the Ordinary of the Ascension Time, with three readings from the Homily on the Gospel of the day. The prayer for Lauds and for the Hours is taken from the Sunday after the Ascension. In the Missal, the prophecies, the blessing of the font, and the litanies are omitted. All Masses begin as usual, with the psalm "Deus, misereatur nostri" and the antiphon for the Introit "Cum sanctificatus fuero."

33. On the feast of the Most Holy Body and Blood of Christ, at Prime, the verse "Qui sedes ad dexteram Patris" is said. The Sundays and weekdays formerly observed within the octave of the Most Holy Body and Blood of Christ and of the Most Sacred Heart of Jesus are celebrated throughout the year as the other Sundays and weekdays of the year. After the readings

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from Scripture, on these Sundays and weekdays, the responsories are said of the time after Pentecost, as they are found in the Breviary for the fourth Sunday after Pentecost and the subsequent weekdays.

[*Latin ed. p. 714*]

7. *Acta Apostolicae Sedis* - Official Commentary 34. Particular exercises of piety, which, with the participation of the people, were formerly accustomed to be celebrated on certain days within the octave of the Most Holy Body of Christ, can be continued. However, if a procession takes place on those days, two Masses of the Holy Eucharist are permitted, according to the manner of a votive Mass of the first class.

35. On the Saturday before the first Sunday of August, the rubric concerning the readings from Scripture shall be changed as follows: If the first Sunday falls on the days from the 1st to the 3rd of August, then the month has five Sundays, and the reading from Scripture that occurs is read in its entirety, as it is found in the Breviary. However, if the first Sunday falls on the days from the 4th to the 7th of August, then the month has only four Sundays, and that part of the reading from Scripture which is assigned to the fifth week is omitted.

36. On the Saturday before the first Sunday of September, the following rubric shall be placed: If the first Sunday falls on the 1st or 2nd of September, then the month has five Sundays, and the reading from Scripture that occurs is read in its entirety, as it is found in the Breviary. However, if the first Sunday falls on the days from the 3rd to the 7th of September, then the month has only four Sundays, and that part of the reading from Scripture which is assigned to the fifth week is omitted.

37. For the Vespers of the fourth and sixth days of the week of the month of September, in place of the antiphon to the *Magnificat*, the antiphon which is used on those same days for *Benedictus* shall be repeated.

38. On the Saturday before the first Sunday of October, the following rubric shall be placed: If the first Sunday falls on the days from the 1st to the 3rd of October, then the month has five Sundays, and the reading from Scripture that occurs is read in its entirety, as it is found in the Breviary. However, if the first Sunday falls on the days from the 4th to the 7th of October, then the month has only four Sundays, and that part of the reading from Scripture which is assigned to the third week is omitted.

39. On the Saturday before the first Sunday of November, the following rubric shall be placed: If the first Sunday falls on the 1st or 2nd of November, then the month has five Sundays, but the last one is the First Sunday of Advent, so that only four weeks remain for the reading from Scripture. Furthermore,

[*Latin ed. p. 715*]

The Sacred Congregation of Rites, 715, states that a month has only four

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Sundays if the first Sunday falls between the 3rd and 5th of November. In these cases, that portion of the Scripture reading assigned to the second week is omitted. However, if the first Sunday falls on the 6th or 7th of November, the month does indeed have four Sundays, but the last one is the First Sunday of Advent, so that only three weeks remain for the Scripture reading. In this case, that portion of the Scripture reading assigned to the first and second weeks is omitted.

CHAPTER V: VARIATIONS IN THE PROPER OF THE SAINTS, 40. In feasts of the III class, both universal and particular, which have either proper antiphons and Psalms from the Common, or proper antiphons and Psalms specially assigned, nine antiphons and nine Psalms are recited continuously, with only one verse, which is found after the last antiphon.

41. In the same feasts, as mentioned in the preceding paragraph, two readings from Scripture are taken from the Common, formerly assigned to the First Nocturn, while the first and third responses from the proper texts, which were assigned to these feasts in the Breviary, are retained.

42. In feasts of the III class, both universal and particular, which have only proper responses for Matins, the antiphons and Psalms of the current feria are recited, along with two readings from Scripture, and the first and third responses from the proper texts, and a third proper reading, as in other ordinary Offices.

43. On the Feast of the Conversion of St. Paul (January 25th), three readings from the Acts of the Apostles are recited at Matins, which were formerly assigned to the First Nocturn, along with the first and second responses noted therein.

44. On the Feast of St. Martin (January 30th), the famous hymn of St. Martin is recited at Matins, along with the phrase "Non illa crucians"; for Lauds and Vespers, the hymn "Tu natale solum" is used.

45. On the Feast of the Purification of the Blessed Virgin Mary (February 2nd): a) In the Breviary, the following rubric should be placed at the beginning: "The Feast of the Purification of the Blessed Virgin Mary is observed as a feast of the Lord." b) In the Missal, the antiphon for the blessing of candles is omitted.

[*Latin ed. p. 716*]

Acts of the Apostolic See - Official Commentary 716: "Arise, with the verse of the psalm and the Gloria Patri, and let us kneel; and before the prayer, the priest says: 'May the Lord be with you,' and 'Let us pray.'"

46. On the feasts of St. Venantius (May 18th), St. Mary Magdalene the Penitent (July 22nd), and St. John the Baptist (October 20th), at Vespers, the hymn which is now assigned in the Breviary for the First Vespers is said.

47. On June 17th, for the feast of St. Gregory Barbarigo, the following

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proper texts are to be used: "O God, who willed that blessed Gregory, your Confessor and Pope, should shine brightly with pastoral care and mercy for the poor: graciously grant that we may imitate the examples of charity of him whose merits we celebrate. Through the Lord."

Reading I: "Gregory Barbarigo, born in Venice of an ancient family, received with great distinction the degrees of both laws in the Archigymnasium of Padua. Having reached the age of nineteen, when he set out for the Peace Conference of Monasteriensem, at the urging of the papal legate Fabio Chisio, he decided to dedicate himself to ecclesiastical service. Having been initiated into the sacred ministry by the same Chisio, and with Alexander VII having assumed the pontificate, he was first made Bishop of Bergamot, and soon after, having been co-opted into the College of Cardinals, he was elected to the See of Padua. In performing his episcopal duties, he strove with the utmost zeal to follow the example of the holy Charles Borromeo, so that, adhering to the warnings and decrees of the Holy Council of Trident, he might eradicate vices and instill virtues. In both dioceses, he expanded the seminaries, especially in Padua, where he increased the library and the printing press, by which books were also published for the people of the Near East. He greatly promoted catechetical instruction, and zealously visited every village in the dioceses, teaching and encouraging them. He shone with works of charity and sanctity, being so generous to the needy and the poor that he even gave away household goods, clothing, and his bed to help them. Finally, after a brief and fatal illness, he peacefully fell asleep in the Lord on the fourteenth day before the Kalends of July, in the year one thousand six hundred and ninety-seven. He, who was renowned for his merits and virtues, was added to the ranks of the Blessed by Clement XIII, and to the ranks of the Saints by John XXVIII."

Mass: "He established, regarding the Common of a Confessor Pope, as above, with the proper prayer."

[*Latin ed. p. 717*]

Sacred Congregation of Rites, 71748. On June 28th, on the vigil of the feast of Saints Peter and Paul, the readings for the homily on the Gospel of the day shall be taken from the feast of Saint Pius X (September 3rd).

49. On the feast of Saint Irenaeus, Bishop and Martyr (July 3rd), the following proper reading shall be placed: Irenaeus, born not far from the city of Smyrna, from his youth had devoted himself to Polycarp, a disciple of the Evangelist John, and also Bishop of Smyrna. After Polycarp had been gloriously carried to heaven by the glory of martyrdom, with incredible zeal he sought to learn what doctrines had been entrusted to him by others, those instituted by the Apostles; he gathered as many as he could, heard them, and kept in his memory all that he heard from them, so that he might subsequently use them opportunely against heresies. Having gone to Gal-

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lia, he was appointed a presbyter of the Church of Lugdunum by Bishop Photinus; and after succeeding him, he so happily fulfilled the duties of the episcopate, that by his wisdom, prayer, and example, he not only led all the citizens of Lugdunum, but also many inhabitants of other cities of Gallia, to renounce superstition and error, and to embrace the Christian militia. He wrote many things, of which a large part has been unjustly lost through the passage of enough time. There remain of his works five books against heresies, in the third book of which he gives a most important and illustrious account of the Roman Church, and of the succession of its bishops, as a faithful, perpetual, and most certain guardian of the divine tradition. And to this he added, that because of its greater preeminence, it is necessary that all Churches should convene in this Church, that is, those who are faithful from all places. Crowned by martyrdom, he passed to heaven in the two hundred and twelfth year of salvation.

50. On the Commemoration of the Blessed Virgin Mary of Mount Carmel (July 16th): a) in the Breviary, after the prayers, the following rubric shall be placed: If the Commemoration of the Blessed Virgin Mary of Mount Carmel falls on a Saturday, the Office of Saint Mary shall be celebrated on Saturday, but the antiphons for the Benedictus, and the prayers for all the Hours, shall be said as above; b) in the Missal, the following rubric shall be placed: If the Commemoration of the Blessed Virgin Mary of Mount Carmel falls on a Saturday, Mass may be said either of Saint Mary on Saturday, or the proper Mass for the Commemoration of the Blessed Virgin Mary of Mount Carmel.

51. On the feast of Saint Lawrence of Brindisi, Confessor and Doctor of the Church (July 21st), the following proper reading shall be placed:

[*Latin ed. p. 718*]

Acts of the Apostolic See - Official Commentary 7 1 8. Reading I. Lawrence, born in Brundisium in Apulia, entered the Order of the Capuchin Friars as a young man, and diligently studied philosophy and theology, and mastered many languages, both ancient and modern. Ordained a priest, he undertook the ministry of preaching, which he pursued tirelessly throughout almost all of Italy and other regions of Europe. Endowed with singular prudence and the gift of counsel, he advanced in the government of the entire Order, and was often employed by the Supreme Pontiffs for the most important missions. And his most notable work was that he brought together Christian princes to form alliances against the encroaching Turkish hordes: with whom the Christian army met in Hungary, with Lawrence leading the way, carrying the cross, and encouraging the soldiers and leaders, and achieved a most celebrated victory. Among so many and such great undertakings, he cultivated the virtues of a religious man in a heroic manner. Whatever time remained, he devoted to prayer, marvelously uniting his inner life with external activity.

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Finally, in Olisipone, where he had been sent by the Neapolitan people as an orator to the King of Hispaniae, a staunch defender of Christian liberty and justice, he died, as if in battle, in the year one thousand six hundred and ninety-one. He left behind many writings to defend the Catholic faith against heresies, and to explain the sacred Scriptures. Pope Leo XIII placed him among the Saints, and Pope John XXIII declared him a Doctor of the Universal Church.

52. On the feast of the Transfiguration of the Lord (August 6), the following psalm is recited: Psalm 88, "I will sing the praises of the Lord forever" (I will sing the praises of the Lord forever), which occurs in the third Nocturne, after the verse "For the Lord is our shield," and "The Holy One of Israel is our King" (For the Lord is our assumption, and the holy one of the King of Israel).

53. On the feast of St. Philip Benizi (August 23), the following proper reading is to be recited: Reading I. Philip, from the noble Beniti family of Florentia, was called by the most blessed Virgin to enter the family of her Servants, recently instituted, through a singular vision. First, he withdrew to a cave on Mount Senario, where he led a life that was indeed harsh through the constant chastisement of the body, but pleasant through the meditation on the sufferings of Christ the Lord; then, he traveled throughout almost all of Europe and a large part of Asia, with the sodality of the Seven Sorrows of the Mother of God.

[*Latin ed. p. 719*]

The Sacred Congregation of Rites established the following: Having unwillingly relinquished the leadership of his Order, inflamed with the burning ardor of divine charity, he traveled to numerous cities in Italy, reconciling the discord among the citizens, bringing many back to the obedience of the Roman Pontiff, and leading the most lost souls to repentance. Finally, in the year one thousand eight hundred and eighty-fifth, embracing the Cross of our Lord Jesus Christ, which he called his own, he departed this life most holily. Pope Clement X added him to the number of the Saints. 54. For the feast of the Blessed Virgin Mary of the Rosary (October 7th), the hymn *Caelestis aulae nuntius*, which is assigned in the Breviary at Vespers I, is recited before the hymn of Matins, unless Vespers I are to be recited elsewhere, in which case the conclusion is omitted. 55. For the feast of Saint Anthony Mary Claret, the following proper texts are to be used: Prayer: "O God, who exalted Blessed Anthony Mary Claret, your Confessor and Pope, with apostolic virtues, and through him united new families of clerics and virgins in the Church: grant, we beseech you, that, guided by his teachings and aided by his merits, we may constantly strive for the salvation of souls." Through our Lord. Reading I: Anthony Mary Claret, born in Sallent, Spain, to pious and honorable parents, practiced the textile trade as a young man, but later, after being ordained a priest, he first served in a parish ministry,

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and then came to Rome to be sent by the Congregation for the Propagation of the Faith to foreign missions. But, by God's providence, returning to Spain, he traveled as an apostolic missionary through Catalonia and the Fortunate Islands. He was a prolific writer, and he also founded the Congregation of the Sons of the Immaculate Heart of Mary. As Prefect of the Archiepiscopal See of Santiago de Cuba, he wonderfully displayed the virtues of a zealous pastor; he restored the seminary, promoted the doctrine and discipline of the clergy, founded social works, and for the Christian education of girls, he established the Sisters Teachers of Mary Immaculate. Finally, in Madrid, he was esteemed so highly that he was appointed as the confessor and advisor to the Queen of Spain in the most serious ecclesiastical matters, and he provided an outstanding example of austerity and all virtues. In the Vatican Council, he strenuously defended the infallibility of the Roman Pontiff. Regarding devotion to the Most Holy Sacrament and the Immaculate Heart of Mary.

[*Latin ed. p. 720*]

The Acts of the Apostolic See – Official Commentary 720, and its Rosary, wonderfully spread abroad. Finally, at Fontem Frigidum, in Gallia, he dies, in the year one thousand seven hundred and seventy. He, renowned for miracles, was added to the ranks of the Blessed by Pope Pius XI, and to the ranks of the Saints by Pope Pius XII. The Mass of the priests, of the Common Office of the Second Order, with the proper prayer, as above. 56. On the feast of Saint Raphael the Archangel (October 24th), three readings from the Book of Tobias are recited at Matins, which were formerly assigned to the first Nocturn, along with the first and second responsories noted therein. 57. On the feast of the Lord Jesus Christ, King, in the third Nocturn, the second part of Psalm 88, "If his sons should forsake him" (But if they should forsake him), is recited after the verse "As the moon abides forever," * "a witness in the sky, faithful" (And his throne shall be as the sun before me, and as the moon for ever, and a witness in the heavens faithful). 58. The Vespers "of the dead," with their proper Compline, formerly assigned to the day of November 1st, are transferred to the Commemoration of all the Faithful Departed; but if they coincide with a Sunday, or a feast of the first class, the Office of the Commemoration of all the Faithful Departed ceases after None. However, the celebration of the Vespers "of the dead" after the Second Vespers of the day of November 1st, which are usually celebrated for the piety of the faithful, may continue, along with other pious exercises perhaps traditionally observed, as a particular act of devotion. CHAPTER VI. VARIATIONS IN THE COMMON OFFICE OF THE SAINTS 59. In the hymn "Iste Confessor," the third verse shall always be: "He deserved the highest honors of praise." 60. In the Common Office of the Dedication of a Church, at the beginning, the following rubric shall be placed: "The feast of the Dedication of a church is the feast of the Lord." "On the very day

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of the Dedication of a church," the Office of the day occurring liturgically is recited up to None. Before the relics of the Saints, to be included in the altar of the church being consecrated, if it can conveniently be done, the Vigils are celebrated, and Matins is sung or recited, with three Nocturns, in honor of the Saints and Martyrs.

[*Latin ed. p. 721*]

The Sacred Congregation of Rites, numbering 721, whose remains are to be venerated. Furthermore, the faithful are invited to participate in these Vigils. Those who are bound by the Divine Office fulfill their obligation by reciting the Matins and the Nocturns in honor of the Holy Martyrs, which are completed during the Vigils. From the Vespers of the day of the Dedication, the Office of Dedication of the church is recited, which continues until the Completion of the following day, and is recited according to the manner of a feast of the first class.

61. The votive Office for the dead, whether recited with one Nocturn or with three, always begins with the invitatory and its psalm; and, if recited for the dead in general, it concludes with the Prayer of the Faithful.

CHAPTER VII. VARIATIONS IN THE MISSES AND VOTIVE PRAYERS FOR DIFFERENT OCCASIONS.

62. The votive Mass "Against the Pagans" should be inscribed as "Mass for the defense of the Church"; and the Mass "To remove the schism" should henceforth be said as "Mass for the unity of the Church."

63. Among the "various prayers," the prayer "For the Roman Emperor" should be omitted, and the following should be placed in its stead:

Prayer for those who govern the Republic: Almighty and eternal God, in whose hand are all powers and all the rights of the peoples: look with kindness upon those who rule over us; that everywhere on earth, protected by your right hand, both the integrity of religion and the security of the homeland may constantly endure. Through our Lord.

Secret:

Propitiate, O Lord, the prayers and sacrifices of your servants, and for the sake of your name, defend the rulers of the homeland; that the salvation of the princes who serve you may be the peace of the people. Through our Lord.

Communion:

Protect, O Lord, your servants with the supports of peace; and nourishing them with both bodily and spiritual food, restore them to the Lord from all enemies, safe and unharmed.

46 - ACTA, vol. II, n. 10. — 15-8-1960.

[*Latin ed. p. 722*]

Acts of the Apostolic See - Official Commentary 722. VARIATIONS IN

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THE ROMAN MARTYROLOGY. CHAPTER I. VARIATIONS IN THE 'EULOGIES OF MOVABLE FEASTS AND OFFICES'.

1. For the feast of the Holy Family. The rubric preceding the eulogy pertaining to this feast should be corrected as follows: "On Saturday before the Sunday, which may occur from the 7th to the 13th of January, inclusive."

2. For the First Sunday of Passion. The heading and eulogy should be changed in this manner: "On Saturday before the First Sunday of Passion. The First Sunday of Passion."

3. For the commemoration of the Seven Sorrows of the Blessed Virgin Mary. The heading and eulogy should be changed in this manner: "On the fifth feria after the First Sunday of Passion. Commemoration of the Seven Sorrows of the most blessed Virgin Mary."

4. For the Second Sunday of Passion. The heading and eulogy should be changed in this manner: "On Saturday before the Second Sunday of Passion, or Palm Sunday. The Second Sunday of Passion, or Palm Sunday, when..."

5. For the Greater Litanies. The heading should be changed in this manner: "On the third feria within the Octave of Easter, whenever Easter itself falls on that day, or on the second feria within the Octave of Easter, on the 25th of April."

6. The third feria before the Third Sunday after Easter. * Delete the heading and eulogy pertaining to the solemnity of Saint Joseph.

7. The third feria before the Fourth Sunday after Easter. Delete the heading and eulogy pertaining to the Octave of the solemnity of Saint Joseph.

[*Latin ed. p. 723*]

The Sacred Congregation of Rites, 723, 8. On the fourth day within the Octave of the Ascension of Our Lord. Delete the title and the eulogy, pertaining to the Octave of the Ascension of Our Lord. 9. On the fourth day within the Octave of the Most Holy Body of Christ. Delete the title and the eulogy, pertaining to the Octave of this feast. 10. On the fifth day within the Octave of the Most Sacred Heart of Jesus. Delete the title and the eulogy, pertaining to the Octave of this feast.

CHAPTER: VARIATIONS IN THE MARTYROLOGY

11. On the Kalends of January (January 1st). The first eulogy shall be changed as follows: Octave of the Nativity of Our Lord Jesus Christ. In the second place, write: Circumcision of the same Our Lord Jesus Christ. 12. On the fourth day before the Nones of January (January 2nd). Delete the first eulogy: Octave of Saint Stephen, the Protomartyr. 13. On the third day before the Nones of January (January 3rd). Delete the first eulogy: Octave of Saint John, Apostle and Evangelist. 14. On the day before the Nones of

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January (January 4th). Delete the first eulogy: Octave of the Holy Innocents. 15. On the Nones of January (January 5th). Delete the first eulogy: Vigil of the Epiphany of Our Lord. 16. On the Ides of January (January 13th). In place of the eulogy: Octave of the Epiphany of Our Lord, Baptism of Our Lord Jesus Christ, place the word "Commemoration."

[*Latin ed. p. 724*]

Acts of the Apostolic See - Commentary, Official, 724. On the fifteenth day before the Kalends of February (January 18th). The first eulogy shall be deleted: "The Chair of Saint Peter the Apostle, upon which he first sat in Rome." The beginning of the following eulogy shall be as follows: "In Rome, the Passion of Saint Prisca..." 18th. On the sixth day before the Kalends of February (January 27th). In the eulogy of Saint Angela Merici, the last words shall be changed to the following: "However, her feast day is celebrated on the Kalends of June." 19th. On the eighth day before the Kalends of March (February 22nd). In place of the first eulogy, "Cathedra in Antiochia," the following shall be substituted: "The Chair of Saint Peter the Apostle, upon which he first sat in Rome, from January 18th." 20th. On the seventh day before the Kalends of March (February 23rd). The first eulogy shall be deleted: "Vigil of Saint Matthias the Apostle." In a leap year, only the following shall be read: "Commemoration of many..." 21st. On the fourth day before the Kalends of May (April 28th). The eulogy of Saint Vitalis the Martyr shall be deleted. 22nd. On the Kalends of May (May 1st). The eulogy of the Saints, Apostles Philip and James, shall be transferred to the eleventh day of the same month, in the first place, and in its place shall be placed the following: "Solemnity of Saint Joseph, the Carpenter, Spouse of the Blessed Virgin Mary, Confessor, Patron of Workers." In the eulogy of Saint Pius V, the word "item" shall be deleted. 23rd. On the fifth day before the Nones of May (May 3rd). The eulogy of the Finding of the Holy Cross shall be placed, on the same day, in the last place. In the eulogy of Saints Alexander and his companions, the words "Papae primi" shall be deleted. 24th. On the day before the Nones of May (May 6th). The eulogy of Saint John, Apostle and Evangelist, shall be placed on the same day, in the second place. 25th. On the eighth day before the Ides of May (May 8th). The eulogy of the Apparition of Saint Michael shall be placed, on the same day, in the last place.

[*Latin ed. p. 725*]

The Sacred Congregation of Rites, 726, June 26th (May 31st). The first eulogy shall be placed on the following day, in the first place, and in its place shall be placed the following: The Feast of the Blessed Virgin Mary, Queen.

27. Fifteen days before July (June 17th). The following eulogy shall be placed in the first place: Of Saint Gregory Barbarigo, Cardinal, Bishop, and

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Confessor, whose birthday is celebrated on the following day.

28. Fourteen days before July (June 18th). The following eulogy shall be placed in the third place: Of Saint Gregory Barbarigo, of Venice, Cardinal, and first of Bergamo, and then Bishop of the Diocese of Padua, whom John the Twenty-Third adorned with the crown of Saints, for his remarkable virtues and pastoral wisdom. His feast day is celebrated the day before this.

29. Four days before July (June 28th). At the end of the eulogy of Saint Irenaeus, add: However, his feast day is celebrated on the fifth day before the Ides of July.

30. On the first day of July (July 1st). Delete the first eulogy: The Octave of the Nativity of Saint John the Baptist.

31. Five days before the Ides of July (July 3rd). The following shall be placed in the first place: Of Saint Irenaeus, Bishop and Martyr, who passed away to Heaven on the fourth day before July. The eulogy of the Nativity of Saint Leo shall be placed on the same day, in the sixth place, that is, after the Saints, Martyrs Mark and Mucianus.

32. The day before the Ides of July (July 6th). Delete the first eulogy: The Octave of the Holy Apostles Peter and Paul.

33. On the third day before the Ides of July (July 13th). Delete the eulogy of Saint Anacletus.

[*Latin ed. p. 726*]

Acts of the Apostolic See - Official Commentary 726 34. On the seventeenth day before August (July 16th). The beginning of the first commemoration is changed as follows: Commemoration of the blessed Mary... 35. On the twelfth day before August (July 21st). The following commemoration is placed first: Of Saint Lawrence of Brindisi, Confessor and Doctor of the Church, of the Order of the Brothers Minor Capuchins, who passed away to heaven on the following day. 36. On the eleventh day before August (July 22nd). The following commemoration is placed second: In Lisbon, in Lusitania, the birthday of Saint Lawrence of Brindisi, Confessor, of the Order of the Brothers Minor Capuchins, renowned for his preaching of the Word of God, his heavenly doctrine, his pontifical legations, and the affairs happily carried out for the glory of God and the benefit of the Church; Pope Leo XIII added him to the calendar of the Saints, and the Supreme Pontiff John Twenty-Third declared him a Doctor of the Universal Church, and ordered that his feast be celebrated the day before this one. 37. On the ninth day before August (July 24th). The first commemoration is deleted: Vigil of Saint James the Apostle. 38. On the fourth day before August (July 29th). The commemoration of Saint Felix the Second is deleted. The following commemoration is reformed as follows: In Rome, on the via Portuensis, of the holy Martyrs Felix, Simplicius, Faustinus, and Beatrice, in those times... 39. On the first of August. The first commemoration is placed last, on the

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same day. 40. On the third day before the Nones of August (August 3rd). The commemoration of the Discovery of Saint Stephen is placed last. 41. On the day before the Nones of August (August 1st). The commemoration of Saint John Baptist-Mary Vianney (placed second) is changed as follows: In the village of Ars,... whom Pope Pius Eleventh enrolled among the Saints.

[*Latin ed. p. 727*]

The Sacred Congregation of Rites has reported 727 matters, and has established the heavenly Patron of all the parish priests. However, the feast day of this Patron is celebrated on the sixth of the Ides of this month.

42. On the sixth of the Ides of August (August 8th), place first the eulogy of Saint John the Baptist and Saint Mary Yianney, and on the following day.

43. On the sixteenth of the Calends of September (August 17th), delete the first eulogy: The Octave of Saint Lawrence the Martyr.

44. On the thirteenth of the Calends of September (August 20th), place second the following eulogy: At Rome, the deposition of Saint Pius X, Pope and Confessor, a staunch defender of the integrity of the faith and of ecclesiastical liberty during his life, distinguished by zeal for religion, whose feast day is celebrated on the third of the Nones of September.

45. On the eleventh of the Calends of September (August 22nd), delete the eulogy: The Octave of the Assumption of the Blessed Virgin Mary. In the second eulogy, which is now first, remove the word: "eiusdem."

46. On the tenth of the Calends of September (August 23rd), delete the first eulogy: The Vigil of Saint Bartholomew the Apostle.

47. On the third of the Nones of September (September 3rd), place first this eulogy: Of Saint Pius X, whose birthday is celebrated on the thirteenth of the Calends of September.

48. On the seventeenth of the Calends of October (September 15th), delete the first eulogy: The Octave of the Nativity of the Blessed Virgin Mary. In the following eulogy, which is now first, remove the word: "eiusdem."

49. On the twelfth of the Calends of October (September 20th), delete the first eulogy: The Vigil of Saint Matthew, Apostle and Evangelist.

[*Latin ed. p. 728*]

728 Acta Apostolicae Sedis - Official Commentary 50. Eight days before the Kalends of October (September 24th). In the first eulogy, instead of the word "festum," the word "Commemoratio" should be used. 51. On the Nones of October (October 7th). The beginning of the first eulogy should be changed as follows: "Feast of the Blessed Virgin Mary of the Rosary; also..." To the third and fourth eulogies, add: "Their memory is observed on the following day." 52. On the Eighth of the Ides of October (October 8th). The following eulogy should be placed in the second position:

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"Of the Holy Martyrs Sergius, Bachius, Marcellus, and Apuleius, whose birth anniversary is observed on the preceding day." 53. Ten days before the Kalends of November (October 23rd). The following eulogy should be placed in the first position: "Of Saint Anthony Mary Claret, Bishop and Confessor, whose birth anniversary is observed on the following day." 54. Nine days before the Kalends of November (October 24th). The eulogy of St. Anthony Mary Claret should be placed in the second position. The word "Montis Frigidi" should be corrected to "Fontis Frigidi." At the end, add: "His own feast day is celebrated on the day before this day." 55. Six days before the Kalends of November (October 27th). Delete the first eulogy: "Vigil of the Holy Apostles Simon and Jude." 56. The day before the Kalends of November (October 31st). Delete the first eulogy: "Vigil of All Saints." 57. Six days after the Kalends of November (November 8th). Delete the first eulogy: "Octave of All Saints." 58. Three days before the Kalends of December (November 29th). Delete the first eulogy: "Vigil of Saint Andrew the Apostle."

[*Latin ed. p. 729*]

The Sacred Congregation of Rites, 59. On the seventh of the Ides of December (December 7th). Delete the first title: Vigil of the Conception of the Immaculate Virgin Mary. 60. On the eighteenth day before the Kalends of January (December 15th). Delete the first title: Octave of the Conception of the Immaculate Virgin Mary. 61. On the thirteenth day before the Kalends of January (December 20th). Delete the first title: Vigil of Saint Thomas the Apostle. 729.

[*Latin ed. p. 730*]

Acta Apostolicae Sedis - Official Commentary 730. DECLARATION CONCERNING MATTERS TO BE OBSERVED IN PARTICULAR CALENDARS, BEGINNING FROM THE YEAR 1961.

Since the Supreme Pontiff John XXIII, through His Apostolic Letters "Rubricarum Instructum" of July 25th of this year, having imparted specific instructions, decreed that "all those to whom it pertains should, first of all, ensure that Calendars and Proper Offices, whether diocesan or religious, are conformed to the norms and the spirit of the new redaction of the rubrics and the Calendar," this Holy Congregation will provide appropriate instructions concerning particular Calendars and Proper Offices and Masses to be revised. However, it is deemed opportune to declare what matters shall be observed in particular Calendars, beginning from the year 1961:

1. All those things which are established under the title "Variations in the Roman Breviary and Missal according to the norms of the new Code of Rubrics" must also be observed in particular Calendars.

2. In Calendars, whether diocesan or religious, all particular feasts shall,

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for the time being, be retained which are now inscribed in those same Calendars.

3. The rank of such feasts shall be indicated according to the norms which are found in nos. 1-1 of the "Variations."

4. Concerning Proper feasts and their rank, those things which are established in nos. 12-16 of the new Code of Rubrics shall be strictly observed.

5. With regard to feasts to be celebrated by Religious, in each diocese, together with the diocesan clergy, the prescription in no. 57 of the new Code of Rubrics shall be observed.

6. Universal feasts which, according to nos. 5 and 8 of the "Variations," are either reduced to commemorations or are removed from the Calendar, shall, for the time being, be retained in the particular Calendar, if they are inscribed in the same Calendar as feasts of the first or second class.

7. If particular feasts of the third class lack a proper reading, which was commonly called "contracta," those things which are indicated in no. 221 b of the new Code of Rubrics shall be observed.

[*Latin ed. p. 731*]

The Sacred Congregation of Rites, 731. The diocesan Bishop shall determine the day on which, according to paragraphs 362, 364, and 449 of the new code of rubrics, the Mass for the anniversary of the Bishop's election shall be said in the cathedral church and in collegiate churches, and in all churches of the diocese, a prayer shall be said for the Bishop. From the offices of the Sacred Congregation of Rites, on the 26th of July, in the year 1960. [Signed] Caietanus Cardinal Cicognani, Archbishop of Tusculanus, Prefect. [Signed] Henry Dante, Secretary.

[*Latin ed. p. 732*]

Acta Apostolicae Sedis - Commentarium Officiale 732. ORDINATIONES AD LIBRORUM LITURGICORUM EDITORES circa editiones Breviarii ac Missalis romani iuxta novum rubricarum codicem conficiendas. Sanctissimus Dominus Noster Ioann P. XXIII, per Suas Litteras, intitulatas « Rubricarum instructum », die 25 iulii huius anni 1960, motu proprio datas, mandavit ut Sacra Congregatio Rituum editoribus librorum liturgicorum rite approbatis « peculiares tradat instructiones » circa editiones Breviarii ac Missalis romani iuxta novum rubricarum codicem conficiendas. Agitur enim de libris, quibus publicus Ecclesiae cultus ordinatur: consequitur, proinde, omnes editiones huiusmodi librorum in omnibus et per omnia, sive in textu sive in rubricis sive in ipsa cantus notatione, perfecte concordare debere cum exemplari authentico, quod ab hac Sacra Congregatio Rituum uti « typicum » declaratur. Supremo igitur mandato obsecundans, haec Sacra Congregatio Rituum statuit:

1. Prouti in n. 1 praecitati Motu proprio edicitur, editores librorum liturgicorum, rite approbati et admissi, parare possunt novas Breviarii ac

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Missalis romani editiones, confectas iuxta novum rubricarum codicem, qui inde a die 1 ianuarii proximi anni 1961 vim habere incipiet.

2. In parandis Breviarii romani editionibus, haec servanda erunt:

a) Breviarium romanum edi poterit aut unico volumine comprehensum, quod communiter « Totum » appellatur, aut duobus voluminibus distinctum, quae simpliciter inscribentur « Tomus prior » et « Tomus alter ». Ex his autem, tomus prior partes comprehendat quae nunc in parte hiemali et verna exstant, alter autem quae in parte aestiva et autumnali.

b) Partes introductorias Breviarii romani, omnia scilicet quae Calendarium praecedunt, non licebit separatim ab ipso Breviario edere, sed primo saltem volumini erunt praeponendae.

[*Latin ed. p. 733*]

Sacra Congregatio Rituum 733 c) According to n. 5 of the Motu Proprio, the text of the new Code of Rubrics, pertaining to the Breviary, namely the General Rubrics and the General Rubrics of the Roman Breviary, must be included at the beginning of the Breviary itself, and it will not be permitted to print the Breviary without such text; indeed, if the Breviary is arranged in multiple volumes, the complete text of the rubrics must be included at the beginning of each volume. This also applies to the Calendar. d) The Ordinary of the Divine Office, which, by virtue of the new Code of Rubrics, is to be entirely rejected, will be transmitted directly to each publisher by the Sacred Congregation of Rites, in type; and it must be inserted completely, without any alteration or abbreviation, into each volume of the Breviary. However, nothing prevents the publishers, for the benefit of the users, from reprinting parts of the Ordinary in the Psalter or in the Proper; or from inserting the Ordinary not at the beginning, but between the Proper of Time and the Proper of Saints. This also applies to the arrangement of the Psalter among the various parts of the volume. e) With regard to the Psalter, publishers may freely use either the text of the psalms according to the "Vulgata" edition, or according to the interpretation which was approved by Pope Pius XI. f) The text of the special rubrics, to be inserted in their appropriate places in the Psalter and in the other parts of the Breviary, will be communicated to each publisher by this Sacred Congregation. g) Henceforth, it must be clearly indicated where the typical edition of the Breviary ends. However, publishers may add other prayers and formulas after the end of such a typical part, as is customary, which are useful to those using the Breviary, provided that the texts have been duly approved by ecclesiastical authority. 3. In preparing editions of the Roman Missal, the following must be observed: a) All that has been established above regarding the preparation of editions of the Roman Breviary, especially regarding the inclusion of the text of the rubrics and the Calendar, and regarding the receipt of the text of the special rubrics from this Sacred Congregation, applies entirely to the preparation of new editions of the

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Roman Missal. b) The Order of the Mass, together with the Canon, may, if appropriate, be inserted between the Proper of Time and the Proper of Saints. c) Also, it must be clearly indicated where the typical edition ends, although, after such a typical part, other parts may be added which are useful to the users, provided, as above, that they have been duly approved by ecclesiastical authority. 4. The dignity of the trade in liturgical books absolutely requires that all duly approved publishers, at the proper time, compete to...

[*Latin ed. p. 734*]

The *Acta Apostolicae Sedis* – Official Commentary, number 734, states that the sale of new editions is about to begin. Therefore, this Holy Congregation strictly mandates that the sale not commence before the twentieth day of December of this year, 1960, so that any unjust disturbance may be avoided.

5. Finally, for this occasion alone, this Holy Congregation of Rites reserves to itself the exclusive right to examine each edition of the Roman Breviary and the Roman Missal, which conform to the norms of the new code of rubrics, and to declare them to be "typical." Furthermore, publishers who have been admitted by the Holy See to print and publish liturgical editions are invited to, as soon as possible, inform this Holy Congregation of Rites of their name and location, together with a certificate of license, so that they may, in due time, receive from the same Holy Congregation of Rites all that which, according to the *Motu Proprio* and these regulations, is prescribed.

From the offices of the Holy Congregation of Rites, on the twenty-sixth day of July of the year 1960.

f.f.a. CAIBTANUS, Cardinal CICOGNANI, Episcopus, Tusculanus, Prefect.

S. Henricus Dante, a secretis.

[*Latin ed. p. 735*]

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[*Latin ed. p. 741*]

September 12, 1960, An. et vol. LII (Ser. III, v. II) - N. 11

ACTA APOSOLICAE SEDIS

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COMMENTARIUM OFFICIALE

ACTA IOANNIS PP. XXIII

CONSTITUTIONES APOSTOLICAE

I. DE NGONG DISTRICTIBUS CONDITUR, VULGO ("DE KAJAIADO NGONG") ET NAROK

NOVA APOSTOLICA PRAEFECTURA APPELLANDA.

IOANNES EPISCOPUS SERVUS AD SERVORUM PERPETUAM REI DEI MEMORIAM

The Holy Mother Church rejoices whenever new groups of her children, with God's help, are added to her, and she hastens to provide them with all the assistance that the Divine Savior has generously bestowed upon her for the building of the Kingdom of God among the nations.

Therefore, when the venerable Brother Vedastus Mojaisky Perrelli, already an Apostolic Delegate in Eastern and Western Africa, proposed that the joyful harvests of Christ, which, with the grace of the Holy Spirit, are ripening in the districts commonly called Kajaiado and Narok in Africa, be erected into an Apostolic Prefecture, we, with a willing heart, having heard the venerable Brothers Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and with their consent, who in this matter have some authority or believe themselves to have it, by Our apostolic authority, We establish and decree the following:

From the territories commonly called Kajaiado and Narok, one of which currently belongs to the archdiocese of Nairobiensem, and the other to the diocese of Kisumuensem, We establish a new Apostolic Prefecture, to be located from the principal city at 48 - ACTA, vol. II, n. 1 1. — 12-9-1960.

[*Latin ed. p. 742*]

742 Acta Apostolicae Sedis - Official Commentary: We decree that a place be designated, which shall be assigned to the Society of Missionaries of Saint Joseph of Mill Hill, under the authority of the Holy Congregation for the Propagation of the Faith, and that, as is fitting, it be endowed with the proper rights, honors, and privileges, as well as its Prelate, to whom We also impose duties. Furthermore, We wish that those who are in charge of the Apostolic Delegation in British East and West Africa shall take care to carry out what We have commanded, or those whom they may have

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delegated, provided that they are established in an ecclesiastical dignity. Whoever completes this task shall take care to draw up the documents with the utmost care, and shall promptly send true copies thereof to the Holy Congregation for the Propagation of the Faith. We wish these Letters to be effective now and in the future; in such a way that those who are concerned shall religiously observe what has been decreed through them, and thus obtain their full force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these Letters, since through these Letters We abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely void and of no effect. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in an ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, as if they were the original. Whoever disregards or in any way rejects Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at Saint Peter's, on the twentieth day of the month of October, in the year of Our Lord nineteen hundred and fifty-ninth, in the first year of Our Pontificate.

IACOBUS A. Card. COPELLO

PETRUS Card. FÜMASONI BIONDI

S. R. E.
Cancellarius
S. C. de Prop. Fide
Praefectus
Hamletus Tondini
Regens Apostolicam Cancellariam
Franciscus H. Ferretti, Proton. Apost.
Albertus Serafini, Proton. Apost.
Loco
© Plumbi
In Ap. Cane, tab., vol. CI, n. 87.

[*Latin ed. p. 743*]

Act of Pope John XXIII, 743, Second Class, concerning the founding of the Diocese of *Rui Barbosa* and other territories detached from the Archdiocese of *Salvador* and the Dioceses of *Bonfim*, *Caetité*, *Barra*, and *Amargosa*.

John, Bishop, Servant of the Servants of God, for the perpetual memory

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of the matter, declares that the Mother Church, who embraces all men as children to be nurtured, diligently cares that she may provide them with the truth, love, and the abundant riches which she has received from Christ.

Therefore, the venerable Brother Armandus Lombardi, Archbishop with the title of *Caesarea Philippi* and Apostolic Nuncio in Brazil, having judged it to be for the best for the good of souls that a new diocese be established within the ecclesiastical province of *Salvador* in Brazil, and having, after hearing our beloved Son, Augustum Alvarum S.R.E. Cardinal da Silva, Metropolitan of the same province, and other Bishops who are concerned, requested this Holy See to effect this, We, readily acceding to his prayers, and with the advice of our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Consistory, and with Our supreme authority, and finally supplementing the consent of those who have or deem themselves to have some jurisdiction in this matter, We decree and order the following:

From the Archdiocese of *Salvador* in Brazil, We detach the entire territory of the municipalities commonly known as *Baixa Grande*, *Ipirá*, *Ibiquera*, *Itaberaba*, *Macajuba*, *Mairi*, *Mundo Novo*, *Piritiba*, and *Rui Barbosa*; also, from the Diocese of *Bonfim*, the entire territory of the municipalities commonly known as *Ireoê*, *Miguel Calmon*, *Morro do Chapéu*, and *Utinga*; from the Diocese of *Caetité*, the entire territory of the municipalities of *Lencóis* and *Palmeiras*, and the greater part of the territory of the municipality of *Andaraí*; from the Diocese of *Amargosa*, the remaining part of the territory of the municipality of *Andaraí*, as We have said; and finally, from the Diocese of *Barra*, the entire territory of the municipality of *Seabra*. From all of these, We establish a new diocese, to be called *Rui Barbosa*, and with the same boundaries, and from the municipalities from which it is composed.

We also decree that the episcopal see of the newly established diocese be located in the town commonly known as *Barbosa*, and that the episcopal chair be in the church.

[*Latin ed. p. 744*]

744 Acta Apostolicae Sedis - The official commentary, dedicated to the honor of Saint Anthony of Padua, which is called ”Santo Antonio dos Viajantes de Orobo,” and which we elevate to the rank and dignity of a cathedral church, granting to it and to its Bishop privileges and rights appropriate to its status, and imposing upon the sacred Prelate duties and obligations. The Church of Ruibarbos will be a suffragan of the archdiocese of São Salvador in Brazil, and its Bishop will be subject to the Metropolitan Archbishop of that same see. We also decree that a College of Canons be established, according to the norms to be set forth in other documents; and if, for the present, this cannot be established, we permit that diocesan consultants be chosen in its place, who, however, will cease from their

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duties when Canons are established. Furthermore, we impose upon the Prelate of this diocese the duty of founding, as soon as possible, a minor seminary, according to the norms of common law and of the Holy Congregation for Seminaries and Universities, in which boys called to the priesthood may be received, and from among whom the best will be sent to Rome to study philosophy and sacred theology at the Pontifical College in Brazil. The episcopal residence will be supported by the revenues of the Curia, by collections from the faithful, and by a portion of the goods that will be acquired within the new territory, according to Canon 1500 of the Code of Canon Law. As for the governance and administration, we deem it necessary to observe those things which the Code of Canon Law establishes, concerning the election of a Capitular Vicar when the See is vacant, and other matters of this kind. With regard to the clergy, we decree that the priests, upon the effective implementation of these documents, shall be considered as belonging to that Church within whose territory they hold a benefice or office; and the other clerics shall belong to that Church in which they legitimately reside. Finally, all documents and acts pertaining in any way to the diocese of Ruibarbos must be promptly sent to its episcopal Curia, to be kept religiously in the archives. Furthermore, these our mandates will be carried out by the Most Reverend Father Armandus Lombardi, Apostolic Nuncio in Brazil, or by whomever he may delegate, with the necessary provisions made for that purpose. Whoever undertakes this task will order that documents be drawn up, and will take care that faithful copies thereof be sent to the Sacred Congregation for the Consistory. And if, at that time, another person presides over the same Apostolic Nunciature in Brazil, he will carry out all of our mandates. We will and desire that these documents be effective now and in the future; so that those things which have been decreed herein will be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, contrary to the efficacy of these documents, will be able to take effect, since by these documents we derogate from all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts in opposition to this, and

[*Latin ed. p. 745*]

The Acts of Pope John XXIII, 745: We decree that this [document] is entirely null and void, and We command that it be considered as such. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these documents themselves, if they were presented. Whoever shall disregard or in any way despise Our decrees in general, let him know that he will incur the penalties prescribed by law,

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which are imposed upon those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fourteenth day of the month of November, in the year of Our Lord nineteen hundred and fifty-nine, in the second year of Our pontificate.

JAMES A. Cardinal COPELLO

MARCELLUS Cardinal MIMMI

R. E. Cancellarius S. Congr. Consistorialis a Secretis

Hamletus Tondini, Apostolic Chancellor

Bernardus De Felicis, Proton. Apost.

Caesar Federici, Proton. Apost.

Loco £B Plumbi

In Ap. Cane, tab., vol. CI, n. 99.

III DAMASCUS (SARBENSIS): A new diocese, to be called ((SARBENSIS)), is established, of the Antiochian Maronite rite, after certain territories have been taken from the Damascus diocese.

JOHN, Bishop, Servant of the Servants of God, for the perpetual memory of the glory of the Eastern Church, always the most fertile mother of sanctity, and of its illustrious and most excellent monuments, and of the memories of Christian antiquities, has always moved the Roman Pontiffs, so that they have always admired this excellent part of the Christian Republic.

[*Latin ed. p. 746*]

746 Acta Apostolicae Sedis - Official Commentary: These matters are not only diligently recorded, but are also pursued with the utmost care, always taking into account the needs, benefits, and splendor thereof. Therefore, when the Synod of Maronite Bishops, held in the Patriarchal buildings of Bekorki on the ninetieth day of the month of October this year, and having observed what ought to be observed, decided that the part of the Eparchy of Damascus which is in Lebanon should be transformed into a new Eparchy, to be called Sarba; and when the venerable Brother Paulus Petrus Meouchi, Patriarch of the Maronites of Antioch, requested that the decrees of this Synod be confirmed by the Apostolic See, We, considering that this would be for the good of souls, with a willing heart approve and ratify all that has been established in this matter, and We enact it. Therefore, it is Our will that the aforementioned part of the territory be separated from the Eparchy of Damascus, and that a new Eparchy be established, to be called Sarba, with the same boundaries and the same territory; that the episcopal seat be located in the city called Sarba by the people; and that the cathedral be located in the temple of St. George in the same city, and that it be suitably honored. Furthermore, it is Our will that this new Church be subject to the Patriarch of the Maronites of Antioch, and that it enjoy the same rights, honors, and privileges that are customary for Sees

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of the same order and for their prelates, unless something should be excepted by reason of rite or laudable custom. The episcopal table shall be provided with a suitable portion of the goods that previously belonged to the Eparchy of Damascus before the division; the Curia shall be provided with funds; and the faithful Christian people shall spontaneously provide provisions. As for the clergy, it is Our will that the priests of the Antiochene rite of the Maronites be assigned to this Eparchy, in which, after these Letters have been put into effect, they may legitimately reside; and finally, that the seminaries within this territory may be used: namely, the Patriarchal Seminary in the region of Mar Abda; the Central Seminary, called St. Maron, in the city of Ghazir; and finally, St. Francis Xavier, in the city of Berytus. It is also Our will that the Eparch of Sarba have a group of prudent men who will assist him with counsel and diligence, and that he choose diocesan consultants who will be available to him. Furthermore, We wish that these Our Letters be carried out by the venerable Brother Patriarch of the Maronites of Antioch, or by someone whom he may delegate, with the necessary provisions made for that purpose. When this has been done, the same venerable Brother shall endeavor to draw up the documents, and true copies of which shall be promptly sent to the Holy Congregation for the Eastern Churches. If, at the time of execution, someone else presides over the Antiochene See, he shall take care to carry out these Our mandates. We will and order that these Letters be effective now and in the future; in such a way that those things which have been decreed by them are religiously observed by those to whom they pertain, and thus obtain their full force. The efficacy of these Letters...

[*Latin ed. p. 747*]

The Acts of Pope John XXIII, numbered 747, cited herein, of any kind whatsoever, shall be able to prevail against these present decrees, since through these letters we annul all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full force and effect as if they were presented in person, as would be the case with these very documents. Whoever shall despise or in any way disregard Our decrees in general, let him know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the eleventh day of the month of December, in the year of Our Lord nineteen hundred and fifty-nine, in the second year of Our pontificate.

IACOBUS A. Card. COPELLO

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IOANNES H. Card. CICOGNANI

S. R. E.
Cancellarius
S. Congr. pro Ecclesia Orientali
a Secretis
Hamletus Tondini
Apostolicam Cancellariam Regens
Franciscus H. Ferretti, Proton. Apost.
Albertus Serafini, Proton. Apost.
Loco £8 Plumbi
In Ap. Cane, tab., vol. CI, n. 97.

THE APOSTOLIC PREFECTURE OF MANOKWARI IN WEST NEW GUINEA IS ESTABLISHED, TO BE CALLED ((MANOKWARIENSIS)).

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THIS EVENT.

Since, in those things which pertain to the worship of God and the preservation and promotion of the holy Christian religion, not only the beginning but also the firmness and perpetuity of the work are to be considered, We consider these to be the most important parts of Our ministry, which God has called Us to perform in the society of His Son (1 Corinthians 1:9), and also in La Ferte.

[*Latin ed. p. 748*]

748 Acta Apostolicae Sedis - Official Commentary: To grant them all the benefits and to sustain them with the aids necessary, so that their faith may be strengthened more and more each day. For this reason, when our venerable Brothers, the Cardinals of the Sacred Congregation for the Propagation of the Faith, having heard the beloved son Caietan Alibrandi, Apostolic Delegate in Indonesia, judged it to be a good thing for the cause of Christianity if an Apostolic Prefecture were established in Western New Guinea, and when our venerable Brother, the Cardinal Prefect of the same Sacred Congregation, having considered the opinion of the Fathers Cardinals, and with the powers granted to us, and with the consent of those who have some right in this matter, has approved, by our apostolic authority, we have established and declare the following. We separate from the Vicariate Apostolic of Holland, entrusted to the Order of the Friars Minor Franciscans, the civil province called Western New Guinea, from which we establish a new Apostolic Prefecture, to be called Manokwari, which we entrust for its governance and administration to our beloved sons, members of the Order of the Eremite Friars of Saint Augustine, with the hope, however, that, conceiving in their hearts the desire that, through their diligent study and probable industry, who were once far off, they may now, through faith,

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be near (cf. Eph. 2:13), express a new condition of life through their morals. We adorn this Prefecture and its Ordinary with the honors and rights that belong to all Prefectures and their superiors throughout the world; but we also bind them with the duties and offices that the sacred canons impose on Apostolic Prefects. Finally, we wish that our beloved son Caietan Alibrandi, whom we mentioned, or whoever, at the time when these decrees are brought into effect, presides over the Apostolic Delegation in Indonesia, take care to carry out these orders. To the one who will undertake this task, we grant the necessary powers for this purpose, which may be delegated to any man, if it is necessary, provided that he is endowed with ecclesiastical dignity. Whoever undertakes this matter will draw up the documents of the completed business and will send, as soon as possible, faithful examples of these to the Sacred Congregation for the Propagation of the Faith. We want these letters to be effective now and in the future; so that what has been decreed through them may be religiously observed by those to whom it pertains, and thus obtain their force. No prescriptions of any kind can hinder the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared utterly void and of no effect. Furthermore, no one may tear or corrupt these documents of Our will.

[*Latin ed. p. 749*]

The Acts of Pope John XXIII, page 749, permit this; indeed, copies of these documents, whether printed or handwritten, bearing the seal of a person established in ecclesiastical dignity, and also signed by a public notary, shall be held to be entirely trustworthy, just as if they were the originals. Whoever, in general, disregards or in any way rejects Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the nineteenth day of the month of December, in the year of Our Lord nineteen hundred and fifty-nine, in the second year of Our pontificate. JAMES A. Cardinal COPELLO, PETER Cardinal FUMASONI BIONDI, Secretary of the Sacred Congregation. Hamletus Tondini, Prefect of the Congregation for the Propagation of the Faith. Franciscus H. Ferretti, Protonotary Apostolic. Albertus Serafini, Protonotary Apostolic. In the Apostolic Chancery, volume GII, number S. V. GOIANIENSIS (OF THE BRASILIA REGION), NEW IN THE UNITED STATES, THE ARCHDIOCESE OF BRASILIA IS FOUNDED, WHICH WILL BE CALLED (OF THE BRASILIA REGION). JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT. Since no empire, no republic, however prosperous in wealth or strong in its fortifications, has ever stood unless piety towards God has flourished within it, for it is

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through this piety that human society is united, justice, the foundation of republics, thrives, and hearts and minds are inclined towards charity for the homeland and its citizens; therefore, the Church, the mother of all peoples, whom Christ daily begets, has always considered it to be its duty, and has decreed, that civil institutions should be imbued with sacred discipline, and that...

[*Latin ed. p. 750*]

750 Acta Apostolicae Sedis - An Official Commentary concerning the eternal cause of salvation for the nations. For this reason, at the request of the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in the Federated States of Brazil, and after having heard the venerable Brother Fernand Gomes dos Santos, Archbishop of Goiânia, this Roman See has considered the request that, after the Goianiensis archdiocese is divided, a new archdiocese be established in that place. We, considering this to be beneficial for the illustrious Brazilian people, supplementing the consent of those who have some right in this matter, and after the opinion of our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation Consistorial, and by our own apostolic authority, we have decided and decreed the following. We detach from the Goianiensis archdiocese a territory which, according to civil law, constitutes a new Federal District of the Republic of Brazil, and from this we establish another archdiocese, to be called Brasiliapolitana, from the new and extensive city of Brasília, which will soon be established as the capital of the Republic, and which shall be directly subject to this Holy See, and shall have the same boundaries as the District as defined by civil law. We decree that the seat of the archdiocese be established in the city of Brasília, where the principal Bishop shall reside; and the episcopal cathedral shall be placed in the church of the Blessed Virgin Mary, after having been thoroughly examined for any defects, which is dedicated to the same Virgin and which will be elevated to the dignity of the archiepiscopal edifice, with the rights, honors, and privileges that are customarily accorded to such churches. Furthermore, we consider that the sacred minister, in addition to enjoying the rights due to him, should also be subject to duties and obligations. In Brasiliapolitana, a College of Canons shall be established, to increase the honor of the Supreme God through sacred ceremonies, according to the norms to be established in other documents. Furthermore, as soon as possible, diocesan consultants shall be chosen to assist the Archbishop. Also, at least an elementary seminary shall be built by the Bishop of the Church, according to the laws of civil law and the Sacred Congregation for Seminaries and Universities, and this is a serious obligation. When the young men have reached the age of adolescence, those who are the best shall be sent to Rome, to the Pontifical College of the Brazilian Missionaries, for the purpose of studying philosophy and theol-

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ogy. A "Bishop's table" shall be established: the revenues of the Curia, the salary to be given by the civil authority, and a suitable portion of the goods that will accrue to the new See, according to canon 1500 of the Code of Canon Law, shall be divided from the assets of the Goianiensis archdiocese. As for the clergy, we decree that as soon as these documents of ours are put into effect, priests shall be assigned to the Church in which they will hold a benefice or office.

[*Latin ed. p. 751*]

Decree of Pope John XXIII, 751. Furthermore, other clerics shall reside with him in the legitimate dwelling. The governance and administration of the new vicariate, the election of a Capitular Vicar in the event of a vacancy, and similar matters, shall be regulated by Canon Law. Finally, all acts and documents pertaining to the newly established vicariate shall be promptly sent to its episcopal curia, and shall be preserved therein in the public ecclesiastical archive. Moreover, our venerable brother, Armandus Lombardi, shall ensure the execution of these letters, either personally or through another, having the necessary resources for this purpose. Once the matter has been concluded, he shall order the drafting of the relevant documents, and shall ensure that true copies thereof are sent to the Sacred Congregation of the Consistory. If, at that time, another Apostolic Nuncio presides in Brazil, he shall strive to ensure that these mandates are carried out. We intend these letters to be effective now and in the future, so that those to whom they pertain shall religiously observe what has been decreed therein, and thus obtain their full effect. No prescription of any kind shall be able to oppose the effectiveness of these letters, since through these letters we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which are signed by a public notary, shall be held to be entirely valid, as if they were the original documents. Whoever shall disregard or in any way despise Our decrees in general, let him know that he shall incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the sixteenth day of the month of January, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate.

JAMES A. Card. COPELLO

MARCELLUS Card. MIMMI

Secretaries of the Sacred Congregation of the Consistory

S. R. E.

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Hamletus Tondini, Apostolic Chancellor
Franciscus H. Ferretti, Protonotary Apostolic
Caesar Federici, Protonotary Apostolic
Loco 6B Plumbi
In Ap. Cane, tab., vol. C II, n. 60.

[*Latin ed. p. 752*]

752 Acta Apostolicae Sedis - Official Commentary VI. ONDOËNSIS (DE LLORÍN) A NEW APOSTOLIC PREFECTURE IS ESTABLISHED, TAKEN FROM THE TERRITORY OF THE ONDOËNSIS DIOCESE, IN NIGERIA, AND IS TO BE CALLED ((DE ILORIN)). JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING RECORD. Having received from God the supreme charge of governing the faithful of Christ and of leading other men, who still wander outside the fold of the Divine Redeemer, to the one fold of salvation, we diligently strive in every way and with all solicitude that the light of the Gospel may shine upon all peoples throughout the world. For this reason, we deem it fitting to accept the petitions presented to us by our beloved Son, the Most Reverend Cardinal, Prefect of the Sacred Congregation for the Propagation of the Faith, to establish a new Apostolic Prefecture from the territory of the Ondoënsis diocese: For it is not unknown to us that the seeds of the divine Law flourish more abundantly where ecclesiastical divisions are more suitably arranged, and where a greater number of sacred ministers are available. Therefore, by our apostolic authority, and with the consent of those who have some right or deem themselves to have some right in this matter, we decree and order the following. From the Ondoënsis diocese, in Nigeria, we separate the northern province, commonly called Ilorin, and we raise it to the rank of Apostolic Prefecture, to be called Ilorin, from the name of that city. To this new Prefecture, we grant all the rights and privileges that belong to it according to Canon Law; and we likewise adorn its Apostolic Prefect with all the honors, and at the same time impose upon him the duties and responsibilities that are appropriate. We entrust the care and administration of this new Prefecture to the members of the Society of Missions to the Africans, confident that, with our guidance and that of the Apostolic See, they will, because they know the customs and ways of life of the inhabitants of Africa, consult for the benefit and growth of the Holy Church. We wish that the decrees of these Letters be carried into effect by him who is presently administering our affairs in the territory of Nigeria, or who will administer them at the time of execution, with full authority, and another man for this purpose.

[*Latin ed. p. 753*]

The Acts of Pope John XXIII, number 753, concerning the delegation of authority, provided that those delegated possess ecclesiastical dig-

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nity. Whoever completes the task shall be responsible for drafting the documents pertaining to the division of the territory and for sending trustworthy copies thereof to the Sacred Congregation for the Propagation of the Faith as soon as possible. We desire that these Letters be effective now and in the future; in such a way that those to whom they pertain shall religiously observe what has been decreed through them, and thus obtain their full effect. No prescriptions of any kind whatsoever shall be able to oppose the efficacy of these Letters, since through these Letters we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the original documents. Let anyone who disregards or in any way rejects Our decrees know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twentieth day of the month of January, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate.

IACOBUS A. Card. COPELLO

PETRUS Card. FUMASONI BIONDI

S. R. E. Cancellarius

8. C. de Prop. Fide Praefectus

Hamletus Tondini, Apostolic Chancellor

Bernardus De Felicis, Proton. Apost.

Caesar Federici, Proton. Apost.

Loco £8 Plumbi

In Ap. Cane, tab., vol. CII, n. Ji9.

[*Latin ed. p. 754*]

754 Acta Apostolicae Sedis - Official Commentary VII. TEHUANTEPECENSIS (ANTEQUERENSIS) DIOCESE. The Diocese of Tehuantepec, which until now was a suffragan of the Metropolitan Church of Verae Crucis, is assigned as a suffragan to the Archdiocese of ((Antequera)). John, Bishop, Servant of the Servants of God, desiring to leave a lasting memorial of Christ, who descended into these lands to enlighten those immersed in the darkness of error, and to redeem them with His shed blood, so that He might present to Himself "a glorious Church, which has no spot or wrinkle" (Ephesians 5:27), and because We, who fulfill

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His office in the Christian people, are powerfully moved to ensure that not only do the people benefit from this great work of redemption, but also that they may use it abundantly and extensively. Therefore, since, through apostolic letters sealed with the leaden seal, addressed "to the Christians," dated the twenty-third day of the month of May of the past year, we established the Diocese of St. Andrew of Tuxtla from a portion of the Diocese of Tehuantepec, and since the venerable Brother Aloysius Raimondi, Archbishop with the title of Tarsus and Apostolic Delegate in the Mexican Prefecture, has judged it fitting that the Diocese of Tehuantepec, whose remaining territory is entirely within the civil province of Antequera, or Oaxaca, be incorporated into the ecclesiastical province of Antequera, We, having carefully considered the matter, and with the consent of the esteemed Prelates of the local Ordinaries, believing that what is requested is conducive to the growth of the Christian faith, by Our apostolic authority We decree and command the following. The Diocese of Tehuantepec, which until now was a suffragan of the Metropolitan Church of Verae Crucis, and its sacred Ordinary, are removed from the jurisdiction of that sacred Prelate, and are placed under the Metropolitan Archbishop of Antequera as suffragans, so that in the future the Diocese of Tehuantepec, with its territory, shall belong to the province of Antequera. Furthermore, We wish that the venerable Brother Aloysius Raimondi bring these Our letters to their conclusion, either by himself or through another, having, of course, the necessary authority to carry out the matter.

[*Latin ed. p. 755*]

From the Acts of Pope John XXIII, page 755: "Once the matter has been concluded, he will strive to draw up the corresponding documents, and will promptly send copies of these to the Sacred Congregation of the Consistory. If, at that time, another person presides over the Apostolic Delegation in Mexico, he shall, of course, carry out Our mandates with the same authority. We wish these Letters to be effective now and in the future; in such a way that those to whom they pertain will religiously observe what has been decreed through them, and thus will they obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters We abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to alter or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the original documents. Whoever in any way disregards or rejects Our decrees in general should know that he

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will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the thirteenth day of the month of February, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate. JAMES A. Cardinal COPELLO, PETER Cardinal FUMASONI BIONDI, Substitute of the Secretariat of State, Prefect of the Congregation for the Propagation of the Faith, Hamletus Tondini, Apostolic Chancellor, Bernardus De Felicis, Apostolic Protonotary, Caesar Federici, Apostolic Protonotary. This [reference] is found in the Apostolic Chancery Register, volume CII, number 138."

[*Latin ed. p. 756*]

756 Acta Apostolicae Sedis - Official Commentary on the APOSTOLIC LETTER declaring SAINT VINCENT DE PAUL, Confessor, the Principal Patron of the Celestial Diocese of Arcis Delphini. JOHN PP. XXIII. For the perpetual memory of this matter. — Inspired by a zeal for the propagation of the Kingdom of God, Saint Vincent de Paul sent the first heralds of the Gospel to the region which now falls within the boundaries of the Diocese of Arcis Delphini, and thus brought about the dispersal of the darkness of ethnic superstition, and the blessed shining forth of the light of Christian truth. Therefore, with most prudent counsel, the Venerable Brother Alfonsus Fresnel, Bishop of Arcis Delphini, also presenting the wishes of the sacred clergy and the faithful entrusted to his care, requested that we declare Saint Vincent, who has deservedly earned the Christian name, the celestial Patron of his jurisdiction. These requests, gladly received, we, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these Letters, perpetually and in every respect, establish and declare Saint Vincent de Paul, Confessor, as the principal Patron before God of the entire Diocese of Arcis Delphini, in the Island of Madagascar, with all the honors and liturgical privileges that rightly belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions. These things we decree, establish, and ordain, that these present Letters shall forever remain firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be declared void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the seventh day of the month of April, in the year 1960, in the second year of Our Pontificate. D. Card. TARDINI, Prefect of

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the Public Affairs of the Church.

[*Latin ed. p. 757*]

Acta of Pope John XXIII, 757 II. The Most Blessed Virgin Mary, under the name of the IMMACULATE CONCEPTION, is confirmed as the principal Patroness of the entire Morón diocese before God. POPE JOHN XXIII. For the perpetual memory of this matter. — Since the feast of the Apparition of the Most Blessed Virgin Mary of the Immaculate Conception, in the year 1957, was established by Our Predecessor of blessed memory, Pope Pius XII, for the Morón diocese, located within the Republic of Argentina, it is not undeserved that the same Most Holy Lady, free from all stain of original sin, has been chosen as its Patroness. We hold the hope that, under her protection, the Catholic cause in that region will grow with joyful progress, and that the hearts of the faithful will be inflamed with a more fervent love of piety day by day. Therefore, when the Venerable Brother Michael Raspanti, Bishop of Morón, requested that we ratify this choice with Our authority, We readily agreed to hear his petitions. And so, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, in perpetuity, We confirm the Most Blessed Virgin Mary, under the title of the IMMACULATE CONCEPTION, as the principal Patroness before God of the entire Morón diocese; or rather, We re-establish and declare her as such, with all the honors and liturgical privileges that rightly belong to the principal Patronesses of dioceses. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void. Given at Rome, at St. Peter's, under the Fisherman's ring, on the fifteenth day of the month of April, in the year 1960, in the first year of Our pontificate. D. Card. TARDINI, Prefect of the Public Affairs of the Church. 49 - ACTA, vol. II, n. 1. — 12-9-1960.

[*Latin ed. p. 758*]

758 Acta Apostolicae Sedis - Official Commentary III. THE BLESSED VIRGIN MARY, WHO IS INVOKED AS THE HELP OF CHRISTIANS, IS CHOSEN AS THE PRINCIPAL CELESTIAL PATRON OF THE DIOCESE OF VIEDMA. JOHN PP. XXIII. For the perpetual memory of this matter. — The faithful of the diocese of Viedma, located within the Republic of Argentina, are to honor the Virgin Mary, the Help of Christians, with a singular and special devotion, and to seek refuge in her in all their endeavors.

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The principal church within whose jurisdiction lies, has been consecrated in honor of the same Most Holy Virgin, who is invoked by the Church as the "Help of Christians." Since the Venerable Brother Joseph Borgatti, Bishop of Viedma, requested that We declare the Blessed Virgin Mary, with that distinguished title, as the celestial Patron of his diocese, We have, with a willing heart, desired to grant this request, confident that the faithful people would receive abundant benefits from this patronage, with regard to the increase of religion. Therefore, after consultation with the Congregation of Holy Rites, and after carefully considering all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish and declare, by these letters, in perpetuity, the Blessed Virgin Mary, called "Help of Christians," as the principal celestial Patron of the diocese of Viedma, with all the honors and liturgical privileges that rightly belong to the principal Patrons of dioceses. Contrary to anything that may be held to the contrary. These things We decree, We establish, We determine, and We declare that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared void and of no effect from this moment forward. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the nineteenth day of the month of April, in the year 1960, in the second year of Our Pontificate. D. Card. TARDINI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 759*]

Acta Ioannis PP. XXIII, 759, IV. SAINT JOHN BOSCO, CONFESSOR, IS CHOSEN AS THE HEAVENLY PATRON OF ALL SPANISH YOUTH APPRENTICES, COMMONLY CALLED ("JÓVENES APRENDICES ESPAÑOLES"). POPE JOHN XXIII. For the perpetual memory of this matter. — Particular attention and singular care must be devoted to those who, in the prime of their youth, learn trades, so that their lives may be conformed to true human dignity and to the reasons of religion and piety. This is especially true in our age, in which so many corrupt doctrines are spread, and the temptations of vice increase, so that not a few reduce everything to material things, thus exposing the minds of young people to manifold dangers. Aware of this, and moved by pastoral concern, the Cardinals and Archbishops of all of Spain, along with the votes of the sacred clergy and civil authorities, requested that we declare Saint John Bosco, a parent and friend of youth, commonly celebrated with great praise, as the heavenly Patron of all Spanish youth apprentices, for our benevolence. We, who ourselves hold the same Saint in the highest

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veneration, gladly resolved to grant these requests, confident that, with his protection, the Spanish boys who dedicate themselves to learning trades will, in their future actions in life, bring honor to the Church and to the nation, and will be of service. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these letters, perpetually, we establish and declare Saint John Bosco, Confessor, as the heavenly Patron among God of all Spanish young apprentices, commonly called "Jóvenes Aprendices Españoles," with all the honors and liturgical privileges that rightly belong to patrons of groups or orders. Notwithstanding anything to the contrary. These things we decree, establish, and ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twentieth day of the month of April, in the year 1960, in the second year of Our Pontificate. D. CARD. TARDINI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 760*]

Acts of the Apostolic See - Official Commentary 760. LETTER TO HIS EMINENCE, DOM ALOYSIUS JOSEPH, TITULAR BISHOP OF S. BERNARD, TO THE CARDINAL OF MUNICH, WHOM WE APPOINT AS LEGATE, TO PRESIDE OVER THE CELEBRATIONS TO BE HELD ON THE ISLAND OF MELITA, MARKING THE COMPLETION OF NINETEEN CENTURIES SINCE S. PAUL THE APOSTLE WAS SHIPWRECKED ON THAT SHORE. Beloved Son, greetings and the Apostolic Blessing.

Nineteen centuries will be completed this year since S. Paul the Apostle, having suffered a shipwreck, was brought to the island of Melita, and there he proclaimed the Gospel of Christ with abundant fruit. In order to commemorate this event, public celebrations are being prepared there, as is fitting. To ensure that these celebrations be more solemn in proportion to the importance of the event, the Venerable Brother Michael Gonzi, Archbishop of Melita, earnestly requested that we send a Cardinal from the Sacred College of Cardinals, who, representing Our Person, would preside over the sacred rites and gatherings to be held there.

After mature deliberation, We choose and appoint you, Beloved Son, as Our Legate, to preside over the religious festivities with dignity, so that the arrival of the Doctor of the Gentiles on the shores of Melita may be solemnly commemorated, and with due thanksgiving to God. Furthermore, acting as Our voice, you will, with your pious and eloquent speech, as is your custom,

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offer congratulations, exhortations, and wishes to the beloved island.

This blessing from Heaven, with its seas teeming with fish, its fertile land, and the good character of its inhabitants, has been celebrated. But it has been enriched with even greater gifts by the grace of God, who welcomed the most blessed Paul for three months with such great hospitality. The Apostle of Christ was not deterred by the generosity of the people of Melita, and, pouring forth the Gospel in abundance, which was confirmed by divine miracles and signs, he instilled in them the Catholic faith, which shines with pure virtue and, unyielding to the attacks of the centuries, like a rock struck by the waves of the sea, it is firmer. It is a guide of morals, a guardian of honesty and sanctity, a bond of concord, and a perpetual pledge of happiness. 1 Cf. Acts XXVIII, 1-11.

[*Latin ed. p. 761*]

Acts of Pope John XXIII, 761. For this reason, it is fitting that the ancient hymn be sung concerning Melita: "From which you received faith, you have not relapsed, noble city." May Melita, adorned with evangelical virtues, shine and flourish, and may it preserve an industrious and upright faith, of which St. Paul was the founder and herald, a treasure of inestimable value received from the ancients as a heritage. Through the course of history, various times have passed, and we know not all of them were joyful. May the events of future ages – this is what we desire in our paternal wishes – be such as to bring forth happiness and prosperity. Whatever may happen, this will be just and perpetually beneficial for the people of Melita, so that no other foundation be laid for private and social life than that which has been established for them by the Most Holy Apostle, Jesus Christ.

2. Speak and exhort these things, beloved son, as you perform the duties of our legation in the celebrations of Melita. That all may go well in every respect and bear abundant fruit, we invoke the help of God, and we impart to you our Apostolic Blessing, and we wish that the same blessing be granted to the most learned Archbishop of Melita, to the officials, magistrates, priests, and Christian faithful who will be present there, with a willing and loving heart.

Given in Rome, at St. Peter's, on the third day of March, in the year 1960, in the second year of our pontificate.

JOHN PP. XXIII.

To the Most Reverend Father Aloysius Joseph, titular Bishop of St. Bernard, residing at the Baths of the Holy Roman Church, Cardinal of Munich, having completed five years since receiving the episcopal dignity.

JOHN PP. XXIII.

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Beloved son, greetings and the Apostolic Blessing. – If, according to the office of a religious and pious mind, that voice of the sacred Psalms is always appropriate: "I will bless the Lord at all times; his praise shall be always in my mouth," yet, during established and customary celebrations, a more abundant and public offering of thanks to God is made.

1. Cf. 1 Corinthians 3, H.

2. Psalm 33, 1.

[*Latin ed. p. 762*]

762 Acta Apostolicae Sedis - Commentarium Officiale. The debt must be repaid, and with a heart filled with gratitude, the vast path of divine mercy, abundantly manifested, becomes even more evident. This also befits you, Our Beloved Son, who is soon to celebrate five years since you received the episcopal dignity. We do not remain indifferent to this happy memory, and moreover, with a paternal impulse of benevolence with which we embrace you, we desire all good things for you, not without congratulations, which are signs and announcements of the high esteem we have for you. For, having been appointed Bishop of the Church of Fargensis, you have given illustrious testimonies of love and faith in the exercise of your pastoral ministry. Above all, we greatly admire your charity towards the working class and the poor. Being deeply imbued with social matters, you, a good, vigilant, and prudent pastor, have diligently devoted yourself to the study and promotion of social doctrine, without any hesitation. In the episcopal councils, your opinion on these matters was always insightful, and for a long time you presided over that which is now called in the English language "National Catholic Rural Conference," thereby earning great merit through wisdom, diligence, and innovation. Furthermore, your concern for the poor and those afflicted by misfortune became even more evident when, after the recent war that ravaged all nations, you were appointed Apostolic Visitor in Germania and subsequently Apostolic Nuntius there: you fulfilled the duties of this office with great prudence and equal diligence, thus fulfilling the expectations of this See of Peter. We have adorned you with the Sacred Roman Purple to reward your outstanding virtues and your labors, so that they might receive a worthy recompense. But now, assisting us in the universal mission through your work and counsel in the Roman Curia, you deserve our gratitude even more, and we are pleased to offer you these felicitations through this letter. Therefore, we ask God, through your prayers, to grant you a long life in this earthly light, so that, healthy in body and mind, you may think wisely about the benefit and honor of the Catholic Church, carry out your thoughts effectively, and bring comfort to many. Finally, we have nothing left to do but to impart to you, Our Beloved Son, the Apostolic Blessing, a pledge of heavenly assistance, which we also wish to extend to all those who will participate in your sacred anniversary. Given in Rome, at St. Peter's, on the twenty-fifth day of June, in the year

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1960, in the second year of Our Pontificate. JOHN PP. XXIII.

[*Latin ed. p. 763*]

Act of Pope John XXIII, 763, Third Indiction. To the Most Reverend Mr. Gustav, Titular Archbishop of St. Jerome of the Illyrian Churches, Cardinal Priest, whom We appoint as Our legate to preside over the Eucharistic Congress to be held in Munich, from all nations.

Pope John XXIII, Our beloved Son, greetings and the Apostolic Blessing.

Munich, the capital of Bavaria, a flourishing city of Germany, renowned for its intellect, splendor, arts, and above all, for its piety towards the sacred altar of the Sacrament, will next month, in August, be the seat of the Eucharistic Congress, which We confidently anticipate will be a most significant and memorable event.

In order that We may be present at the Eucharistic Congress in Munich, not only in spirit but also, as the gravity of the matter demands, through a Cardinal Father who will represent Us, We appoint and nominate you, Our beloved Son, as Our legate, to preside over the pious celebrations and gatherings in Our name.

Knowing as We do the exceptional qualities with which your mind is adorned, We have no doubt that you will fulfill this mission, which We entrust to you, with honor and distinction, and that you will find a splendid opportunity to promote the worship of the Eucharist and to advance the interests of religion.

As Our representative, Our beloved Son, you will diligently strive to convey to the Congress the thoughts, desires, and intentions of Our heart.

The most holy Sacrament, in which Christ Jesus is truly present under the appearances of bread and wine, is offered by the ministry of priests to the eternal Father as a pure and reasonable sacrifice, and at the same time, it offers us spiritual nourishment; its primary and most important purpose is to be a sign and instrument of unity: "Our Savior left in the Church as a symbol of that unity and charity by which He wished all Christians to be joined and united among themselves" (Council of Trent, Session XIII). This unity is also evident in the very matter of this most sacred mystery. For just as the bread is made from many grains, and the wine from a multitude of grapes, so too, when the faithful partake of Christ, they form one body of Christ, one Church. Indeed, the Holy Spirit, who formed the body of Christ in the womb of the Virgin Mary, also fashions and unites the mystical members of Christ's head, healing...

[*Latin ed. p. 764*]

Acts of the Apostolic See - Official Commentary 764 and confirmed. Therefore, by its power, it is necessary that the children of the Church be perfectly and completely cleansed when they participate in the divine mysteries and partake of the Bread of Angels, so that they may be

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converted to Christ. Let those who are beautiful approach the Beautiful One; let those who draw near to the light shine; and so that they may attain to such heights, let them, with salutary contempt, abandon the harmful and miserable things that are behind them: let the old things pass away, and behold, everything is new: hearts, voices, and works. For the Holy Spirit, through this great operation of the mystery, becomes the life of the Church, which knows no old age, brings forth fruit that is free from winter, and ensures that it will not fail even in difficult and adverse times, and disposes victory. The Most Reverend Cardinal Archbishop of Munich and Freising, to the Eucharistic Congress, which he prepares there with such pious zeal and studious piety, contributes this, so that it may be like a liturgical station, which is properly held in Rome during the quadragesimal season, namely, not a station of the City, but of the world, where, with a strong company, fervent prayers are offered for the entire Church militant and the needs of the age. It pleases Us greatly to have this plan of a pious mind; and we hasten to declare that we desire that so many voices may be raised to heaven in pursuit of these things. Indeed, these are the very reasons for which We decided to hold the Ecumenical Council. There, let God be prayed to, and let forces be united with one accord, so that materialism, which is heard to be corrupting the morals of men, may finally yield to the highest reasons, which bring forth spiritual things, and may be overcome. And especially, let it be prayed that the religion of Christ may be spread throughout the entire world, removing all obstacles, so that social institutions and the actions of life may conform to the principles of the Christian law, so that, finally, marriages may begin and be governed by the precepts and influence of religion. We are certain that Our exhortations will be gladly received, and we invoke the present protection of God and the most secure patronage upon the city of Munich, which instructs Christ the King, hidden under the eucharistic veil, in the triumph, and upon those who are the most faithful guardians of sincere and orthodox faith, that purer Christian humanity may flourish ever more, and that, like a brilliant gem, it may shine with manifold splendor in the leading states of Germany; and to you, Our beloved Son, we wish a happy outcome and result for your legation, and we impart the Apostolic Blessing; and this also to the most learned Cardinal Archbishop of Munich and Freising, to the other Cardinals, to the Archbishops and Bishops, to [Hymn to Mary, in the feast of the Most Holy Body of Christ].

[*Latin ed. p. 765*]

Acts of Pope John XXIII, 765. We desire that the magistrates, addressed to the priests and faithful, concerning the Eucharistic Congress from all nations to be held in Munich, be brought to your attention. Given in Rome, near St. Peter's, on the twenty-seventh day of the month of June, in the year 1960, in the second year of Our Pontificate.

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POPE JOHN XXIII

To the Most Reverend and Venerable Archbishop Joseph Frings, Cardinal of the Title of St. John Before the Latin Gate, Archbishop of Cologne, who will celebrate the fiftieth anniversary of his priestly ordination.

Beloved Son, greetings and the Apostolic Blessing.

Next August, a day will dawn for you, Beloved Son, which will awaken many pleasant memories and will impel your devout soul to offer to God more abundant thanks: for you will celebrate the fiftieth anniversary from the beginning of your priesthood. For if it is just to obey the precept of the highest of all goods with perpetual service, as the sacred Psalmist says: "I will bless the Lord at all times: His praise shall be in my mouth forever," yet it is fitting, with a more moved affection of the mind, at fixed times to remember the heavenly benefits, when the sum, the magnitude, and the order of those past times are more clearly revealed.

Whether it be gifts of nature or of heavenly grace, generously bestowed upon you. Endowed with a good nature, you consider it a joy rather than a duty to help those in need, and you have wished to have inscribed in your family crest the motto: "For the sake of men." You love the Alps, music, literature, and, above all, the Catholic faith, in which you were educated by most pious parents, and which you have cultivated with such diligence through sacred studies and especially through the Divine Scriptures, that it is firm within you and shines brightly. But since you are rightly convinced that faith, without charity, completely withers, and that charity and justice nourish it, you urge yourself to care for your own... (Psalm 33, verse 1).

[*Latin ed. p. 766*]

Acts of the Apostolic See - Official Commentary 766, are judgments, abundant generosity, and the widest possible mercy. For Japan, Southern Korea, and Southern Africa have experienced the exceptional charity of the Church of Coloniensis, and various organizations have received your assistance, so that, as far as possible, the pallid hunger might be banished from the entire world. This is entirely unique to the Catholic Church in Germania, and it should be inscribed in golden letters in its history, as a most excellent example. We cannot remain silent concerning your devoted and unwavering commitment to this See of Peter, guardian of truth and teacher of virtue: this studious reverence was also made abundantly clear, because, with your presence bringing about a happy outcome, and in order to preserve its memory, you took care to donate instruments of great value to the Vatican Radio Station, so that Our voice might be amplified, and reach even the furthest shores of Africa with a pure and clear sound. In the annals of your pastoral ministry, we would like to record, among other things worthy of mention: numerous sacred buildings erected within the boundaries of this archdiocese, the celebration of eight centuries,

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after the foundation of the Cathedral of Coloniensis, a diocesan synod marked by salutary decrees, a solemn gathering of German Catholics in Colonia Agrippina, to which this motto was proposed, by your counsel and judgment: "The Church, a sign of God among the nations." You have also earned great merit as the Principal Episcopal Trustee of the Fuldensium gatherings and for the affairs of the house for refugees. All these things, which we have mentioned to your praise, may be a strong encouragement to you, so that, in acting and suffering excellently for the sake of God's name and glory, for the strength and dignity of the Church, you may not cease, but may strive ever higher along the path of humble love, according to that formula of sanctity of St. Augustine, which should be recommended to every good pastor: "Charity seeks the leisure of truth, necessity accepts the work of charity, so that both contemplation of truth and diligence in work may alternately yield to each other, and may produce the effects of virtue, benefiting both themselves and others." With these heartfelt wishes, we implore God to protect you, to grant you the long use of earthly light, and to be favorably disposed towards your endeavors. 2 May your fiftieth anniversary of priesthood be a most blessed one, 2 De Civitate Dei, 19, 19.

[*Latin ed. p. 767*]

Acts of Pope John XXIII, 767: We grant you this faculty, so that, on whichever day you desire, in the presence of the Christian faithful, you may, with Our Name and Our authority, bestow the plenary Indulgence specified. Finally, nothing remains for Us except to impart to you, Our beloved Son, and to the entire flock entrusted to your care, Our Apostolic Blessing, with a willing and joyful heart. Given in Rome, at Saint Peter's, on the fifth day of the month of July, in the year 1960, in the second year of Our Pontificate. JOHN PP. XXIII. ADDRESS To distinguished men from many nations, who have come to Rome to participate in the fifth Assembly, convened by "Caritas Internationalis."

"Dear Sons, it is a joy for Us to welcome today the members of the fifth General Assembly of the International Conference of Catholic Charities, who have come to Rome to celebrate the tenth anniversary of its foundation. We are pleased, dear Sons, to remind you, as a pleasant memory, that We saw the first foundations of this *Caritas Internationalis* laid in 1947 in Paris, when We were in France as the representative of the Holy See. How much progress this great organization has made since then, now encompassing forty-three nations, whose worthy representatives We are pleased to greet here! What good work has been accomplished in the spirit of the Gospel, of which you are active witnesses, and of which your charity makes you effective apostles! With all Our heart, We raise Our prayer, to which, We are sure, yours is united, to thank the Lord for so many graces received and so many works accomplished in this beautiful ministry of charity. But how many more distresses remain to be alleviated in the world! It is for..."

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July 27, of the year 1960.

[*Latin ed. p. 768*]

768 Acta Apostolicae Sedis - Commentarium Officiale: Ad hanc Congregationem, vobis dedit, opera huius Conventūs ad "necessitatem pastoris caritatis in mundo contemporaneo." Praeter opus perfectum a Confœderatione Internationali Caritatis Catholicae, adhuc multum remanet ad faciendum, ut Catholici per orbem terrarum sollicitiores sint ad exsequendum officium suum in hoc campo, et ad augendam efficaciam totius cooperationis eorum in plano internationali. Hoc est, ut vos jam bene intellexeratis, creare inter Catholicos clamatem caritatis, in genere emulationis contagiosae, ubi quisque sentiat se urgere ad donandum quod habet, faciendum quod potest, ex toto corde. Hoc etiam est, in mundo saepe sensibili ad relationes potentiae et nimis solum sollicito ad applicandum iustitiam aliquando valde strictam, ad renovandum verum conceptum caritatis, et ad restituendum honorem humilibus operibus misericordiae, "quae Ecclesia ardentissime suis filiis praecipit ad exercendum." Praesertim, agere caritative in plano internationali coordinandum est, ut solidarietas Catholicorum cum fratribus suis in necessitate, et praesertim cum illis qui crudeliter affliguntur a subita calamitate, manifestari possit celeriter et efficaciter, et hoc est officium vestrum insigne. Organizando, per usum instrumentorum technicarum opportunarum, caritatem Catholicorum in scala totius orbis terrarum, Ecclesiæ permittitis semper praesentem et agens esse ubi quispiam in mundo patiatur. Sic, caritatem effective ad necessitates pauperum verarum huius temporis adaptatis, quorum angustiam allevare oportet, et auxilium etiam Catholicorum ad allevandam miserią humanam efficaciora redditis. Hoc facientes, imitatores estis boni Sancti Vincentii Pauli, cuius tricentennium Ecclesia nuper celebravit, cum splendore conveniente. Practicatis mandatum quod tunc dedimus: "Caritas, nutrita et exercita per motus et intentiones semper et solum supernaturales Sancti Vincentii Pauli, nostro tempore – praeter vias traditionales – novas initiativas et methodos requirit." Sicut ante tres saecula Sanctus Vincentius...

1 Message P.P. Ioannis XXIII ad initium expeditionis F.A.O. contra famem. *L'Osservatore Romano*, 3 Iulii 1960.

2 Epistula ad R.P. Willelmum Slattery, Moderatorem Generalem Congregationis Missionis. *A. A. S.* v. LI I (1960), p. 147 sq.

[*Latin ed. p. 769*]

Acts of Pope John XXIII, 769. Paul aroused numerous vocations dedicated to the service of the destitute, and while coordinating their efforts, this must still be done today. It is necessary today to inspire within the Church generous and selfless apostles of whom the misery of the world is in need. It is also necessary today that the charity of Catholics be for all

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men a perceptible witness of the universal salvific mission of the Church of Christ. We congratulate you, dear Sons, for having taken to heart Our paternal exhortations to the entire Catholic world in Our recent Encyclical Letter, *Princeps Pastorum*, so that all may practice "that charity which is the distinctive mark of the Christian, charity which is far removed from all racial discrimination, which opens its arms and its heart to all, brothers and enemies." Each one knows the important part you have played in the beautiful effort of solidarity that has manifested itself throughout the world in favor of the victims of recent disasters, especially in Chile. And We wholeheartedly encourage and bless your projects of fraternal aid to the countries of Africa, Asia, and Latin America, immediate aid indispensable to provide bread to those who suffer from hunger, and also long-term aid, no less important, to enable these developing countries to access a healthy economy that allows their citizens a more human life.

3. We also wish to reiterate to you, at the conclusion of this pleasant conversation this morning, the encouragement that We once gave to the representatives of the Works of Mercy of Rome: "Know also to be filled with faith and with the Holy Spirit, with grace and strength, as the holy Levite Stephen, to respond worthily to the hopes that the Church places in you, and to accomplish, with an effort of perfection, the various works entrusted to your Christian compassion." It is with this confidence that, along with all Our wishes and Our best paternal encouragement for the good continuation of your work, We invoke upon you the abundance of divine graces, as a pledge of which We wholeheartedly grant you a large Apostolic Blessing.

4. 3. *A. A.* 8, vol. LI, 1959, p. 853.

4. *L'Osservatore Romano*, February 22-23, 1960.

[*Latin ed. p. 770*]

770 Acta Apostolicae Sedis - Official Commentary on the Radio Broadcast TO THE FAITHFUL OF MALTA, CELEBRATING THE NINETEENTH CENTENARY OF THE ARRIVAL OF THE APOSTLE IN THEIR ISLAND. * Venerable brothers and beloved children of Malta! We offer you our paternal greetings with profound satisfaction, delighted to be able to address you directly through the radio waves, at the conclusion of the celebrations for the nineteenth centenary of the shipwreck of Saint Paul in your island. Our first words are of deep pleasure for the fervor you have demonstrated on this occasion, which will be remembered in letters of gold in the annals of the religious history of this most noble and Catholic island, as Our Predecessor, the venerable Pope Pius XI, wished to call it. From the beginning of last year, you have prepared your hearts for the commemoration of this auspicious event, responding to the pastoral concerns of the zealous Metropolitan Archbishop, ably assisted by the Bishop of Gozo. Thus, we can rightly affirm that not only for three months, as the Acts recount,

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but for the entire duration of this time, the figure of the Apostle Paul has been present among you, renewing fervor, holy emulation in good works, and the intimate transformation of hearts, wrought by his temporary sojourn then, and making the proclamation of his Gospel resound ever more powerfully. 1 2 The voice of Paul has not sounded in vain on this blessed island. Driven by the will of God, to which the winds and the sea obey, after fourteen days of unspeakable hardships on the ship battered by the hurricane, his arrival among you marked the beginning of a new era. The narrative of the Acts of the Apostles, which in the description of the storm and the shipwreck contains most effective and rare dramatic power, seems to calm down, in the passage describing Paul's stay in Malta, into a serenely intimate and familiar atmosphere, just as the blue of the sky dispels the fog of the storm. And, as a fitting backdrop to the deeds of the Apostle, shines with purest light 3 * July 24, 1960. - 1 Acts 28:11. 2 Cf. Rom. 16:25. 3 Cf. Matth. 8:27.

[*Latin ed. p. 771*]

The Acts of Pope John XXIII, Book III, Chapter 4: The agreement of those first islanders, rich in "much humanity," cordial, simple, and forthright, whose profound religious sentiment was so abundantly rewarded by the preaching of the true God. Oh yes, your island, which rises from the sea like a pearl of brilliant beauty, already possessed, in its millennial life, enviable titles of honor, for its very ancient civilization, for its famous temples, for the piety of its inhabitants. But with the arrival of Paul, received with so much charity and accompanied with "many honors," its true glory was to begin, the purest and most noble, shining with light throughout the long centuries of its painful and heroic history. And indeed, what else animated your fathers to that fidelity to God and the Church, to that attachment to Catholic unity, which forms your highest boast? What made your island a fortified outpost of Christianity amidst the tumultuous events of the Mediterranean? Only the Christian faith, brought to you by the Apostle ("a prisoner of Christ Jesus"), and deposited in your hearts as a seed of unequaled fecundity. It is right, therefore, that the centennial celebrations, which today conclude, have taken on the meaning of a triumph of the Christian faith, publicly attested by you before the whole world, who wish to be the worthy descendants of the ancient and good hosts of the shipwrecked Apostle.

Beloved sons! Everything in your island speaks of Saint Paul. He remains for you "the Apostle Father" par excellence, the one who generated you into the true faith. He is spoken of by the many churches and chapels dedicated to him, among which the cathedral shines, erected in places sanctified by his passage; but especially his words have remained alive in you. Oh, the holy and blessed words of the Apostle! What light and what strength they continue to give to the Church; what inexhaustible mine of theology

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and spirituality is opened, with unfathomable depths, in each of them, revealing the mystery hidden for centuries in God, our salvation obtained through Christ and communicated in the Church, His Mystical Body. What light of guidance and what strength of love they give to today's society, threatened by so many errors, and especially withered by the coldness of selfishness and mutual suspicion!

References:

1. Acts 28:1
2. Acts 28:10
3. Ephesians 3:1

[*Latin ed. p. 772*]

Acta Apostolicae 772 Sedis - Commentarium Officiale. From these words, which you have pondered and savored throughout this centennial year, We wish to remind you, offering you the exhortation of Paul: "Stand fast in the Lord!" (Philippians 4:1). And again: "Now we beseech and exhort you, brethren, in the Lord Jesus, that as you have learned from us how you ought to conduct yourselves and to please God, so conduct yourselves, that your progress may be ever more abundant!" (1 Thessalonians 4:1). Behold, brothers and most beloved, the Apostle's charge to your lives as faithful Catholics: to stand fast, to walk, and to please God. Stand fast in the Lord, in order to maintain that stability and firmness which is the characteristic of strong and courageous men. Stand fast in the faith, against the allurements of error, with which Satan, sometimes transformed into an angel of light, seeks to make you forget the sacred heritage of Christianity. Stand fast in morality, in the generous practice of the ten commandments, the precepts of the Church, and the fourteen works of mercy, in order to resist the seductions which here and there make their voices heard as deceitful sirens. Stand fast in the Lord, in order to know Him, to love Him, and to serve Him, nourished by His own grace, and sustained by His precious Body, which is a pledge of eternal life and future glory. Stand fast in faithful obedience to the sacred Hierarchy, which among you represents Christ Himself, assuring you of the genuineness of your obedience to God.

Such stability, however, does not mean indolent stagnation in positions already attained, and even less a lack of life. According to the teaching of Paul, one must move forward, advance: "Walk," is his strong exhortation. We repeat this particularly to the youth, who at times may be tempted to think that obedience to the laws of the Lord and of His Church signifies a diminution, a being restrained and hindered in their striving for the free expression of their personality. Well, beloved children, no! The true Christian, he who has made the teaching and example of Saint Paul his own, does not know what it means to stop, or, worse, to retreat: but, filled with

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joyful hope and the desire to improve themselves and to improve the world, they advance serenely in a continuous pursuit of good, in a continuous deepening of their highest dignity as those who live in Christ, to which they wish to conform their thoughts, affections, activities, and work. One must walk in the continuous perfection of oneself, in the pursuit of doing good, in peace with God and with one's neighbor, convinced that only in this way is one modern.

[*Latin ed. p. 773*]

The complete Acts of Pope John XXIII, 773, are presented, updated, in a perspective that unites time with eternity, the creature with God. It is always the Apostle who speaks: "Hearken: All things are yours, but you are Christ's; and Christ is God's."* And again: "Whatsoever is true, whatsoever is honorable, whatsoever is just, whatsoever is pure, whatsoever is amiable, whatsoever is of good report, if there be any virtue, or if there be any praise, think on these things." Finally, to walk pleasing to God: which is the greatest and most noble purpose of life, and the inexhaustible source of the purest satisfactions. Your history, O beloved sons of Malta, can be summarized with these words: for, from the moment that the Christian religion took root among you, your fathers desired to accomplish nothing other than to please God with a life without reproach and with an exemplary practice of Christianity. May this be the renewed commitment, rising to heaven from your thousand hearts, in this evening hour filled with contemplation and sweetness. May this be the promise, which worthily crowns the common joy of your hearts. It is sweet to us to think that, at this moment, in the solitary twilight of his great Basilica Romana on the Via Ostiense, the bones of the old Apostle rejoice in the tomb for the renewal of the fervor and sentiments, which He once stirred up in your island: and may His protection descend from Heaven in greater abundance, bringing continuous graces upon your fervent and faithful community, founded by Him Himself. Oh, Paul of Tarso, vessel of election for all nations, who in your endless earthly journeys tirelessly preached the Crucified Christ, winning the world to Him, look with paternal favor upon this people, who have remained yours since the time you showed yourself to them. You are to them father and teacher: you have inspired them in trials, you have strengthened them in struggles, you have supported them with your wisdom and your example. May it be that, through your powerful intercession, this island, which is *Civitas praenobilis*, always remains your inheritance. Beloved sons! This is our vow and our prayer. And we heartily wish that the most ardent desire of your Apostle Father may be fulfilled in you, the inspiring yearning of all his missionary life: that Christ may dwell in your hearts through faith, so that, being rooted and founded in charity, you may with all the saints comprehend the breadth, 1 Corinthians 3:22. Philippians

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4:8. 50 - ACTA, vol. I I, n. 11. — 12-9-1960.

[*Latin ed. p. 774*]

Acts of the Apostolic See - Official Commentary 774: length, height, and depth: and also that charity of Christ, which surpasses all knowledge, that you may be filled with all the fullness of God. • As a pledge of this divine richness upon our most worthy Cardinal Legate, upon the Cardinals present, upon the Episcopate and the clergy, upon the Authorities, and upon you, beloved sons, and upon your families, upon your houses, and upon your land, We wish to bless you in the very sound of the Maltese language: *Inbercucom Vqalbna colla, fiisem tal-Missir, u tal-Iben u tal-Ispirtu ßantu* (We bless you with all our heart, in the name of the Father, the Son, and the Holy Spirit). Amen.

II. ON THE CONCLUSION OF THE EUCHARISTIC CONGRESS HELD IN MUNICH IN BAVARIA, FROM ALL NATIONS.

With minds intent, we contemplate the Eucharistic Congress, held these days in Munich in Bavaria, from all nations. Bavaria was indeed worthy to be chosen to prepare for such a great triumph for Christ, hidden under the Eucharistic veil. For it is conspicuous for Christian virtues, most noble in its deeds, and, among other adornments, it has brought the Gospel of Christ to many regions of Europe, has produced many saints in Heaven, and has given to the Apostolic See three Supreme Pontiffs, namely Clement II, Damasus II, and Victor II; and especially Munich, its capital city, has shown and continues to show devotion to the most holy Eucharistic mystery. Let us praise with harmonious voices, let us praise with the silent song of our hearts, this wonderful Sacrament: for from it, the Church militant derives its virtues and perfections as from a most abundant source. Therefore, we consider it fitting to examine, with attentive and useful explanations, that which was proposed as the motto for this Eucharistic Congress, namely the words of the Divine Redeemer, promising the Sacrament of the Eucharist: "Panis, quem ego dabo, caro mea est pro mundi vita" (John 6:51). For the Most Holy Eucharist, containing the Author Himself of grace and the supreme source of divine life, strengthens and perfects this life in those who are reborn in the waters of sacred baptism. Thus, especially through the power of this Sacrament...

* August 7th of the year 1960.

* John 6:51.

[*Latin ed. p. 775*]

Let the words of Christ, the good Shepherd, concerning Himself, be brought to mind: "The thief cometh not, but for to steal and to kill and to destroy. I am come that they may have life and may have it more abundantly." How wondrous a spectacle is presented to the eyes of our faith, as we contemplate the abundant communication of divine life to the

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human race, through the power and effect of the Sacrifice of the Mass and the sacramental Communion! It is especially the individual faithful who enjoy this abundant divine life, who feel within themselves the virtues of $\text{faith, hope, and charity, and all those connected with them, being confirmed and increased.}$ Christian families also enjoy this divine life, in whose midst fidelity, mutual love, chastity, and the obedience of children are diligently and readily cultivated, and from which the sweetest fruits of peace and spiritual joy mature. Likewise, human society rejoices, where Christians, nourished by the bread of Angelorum, become "the salt of the earth... the light of the world," and offer an example to citizens of all virtues, especially social justice and charity. The entire Church rejoices, receiving from this encouragement, growth, and strength through the contemplation of heavenly truths and divine worship; and it greatly rejoices, because from this the care to be given to those called by God to enter the priesthood or to embrace the religious life is abundantly nourished and strengthened, so that that most holy work of evangelical light and fraternal peace may be promoted, to which Christ the Lord has invited all who glory in His name, when He prayed for His disciples, saying: "That they all may be one, as thou, Father, in me, and I in thee." Rightly and deservedly, the Angelic Doctor asserts: "The utility of this sacrament is great and universal. It is great, because it effects in us now spiritual life, and ultimately eternal life. It is universal, because the life which it confers is not only the life of one man, but, as far as it can, the life of the whole world."

Beloved sons, who participate in these Eucharistic gatherings, we earnestly exhort you to draw strength from them, to be inflamed by them: for from charity, with truth as its companion, comes true and sincere salvation: "Behold all you that kindle a fire, encompassed with flames, walk in the light of your fire, and in the flames which you have kindled: this is done to you by my hand, you shall sleep in sorrows." Charity is the daughter and work of justice, and peace. We, as well as you, are anxiously aware of how many clouds of danger threaten the human race, and how the peace of nations is in jeopardy. Let us together fervently pray to Jesus Christ, the Prince of Peace, that He may enlighten the minds of the leaders of the supreme states, that, after deliberation...

[*Latin ed. p. 776*]

776 Acta Apostolicae Sedis - Official Commentary: May it bring true peace to the nations, founded on reverence for the rights of the Church and human dignity, and finally, may it refresh those, present in Our minds, who were unable to attend these triumphant celebrations. No less salutary is the fruit of the Eucharist, which alleviates sorrow, and builds the path for any arduous good, fostering confidence. As the office of the Apostolic ministry demands, and as We are particularly concerned for the Germans,

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for their religious unity and peace. May all who are ennobled by the Christian name advance in the integral faith of St. Boniface, towards the one and holy Church: this is a most earnestly desired, wholesome, and beautiful concord in the unity of faith. We join Our voice to yours, gathered here in veneration of the most holy mystery of the Eucharist, adding a voice that may be encouraging, so that with Our addition, the joy of the mind may be more pleasing and adorned: "O divine Redeemer, who daily offers to the Eternal Father on our altars the sacrifice of Your Body and Blood for the life of the world, protect mankind from the dangers of death. Protect especially those men from death, which is most to be feared, namely, from spiritual death, to which countless souls are subject, or are crushed by it. May it be that we may hunger and thirst for You more and more, living in the Tabernacle, as in a tent erected in the midst of the Church militant; so that, guided by Your light and inflamed by Your love, we may happily pass through the perils of this world, and may be able to reach the region that You have promised to the redeemed human race, namely, the heavenly beatitude of eternal life." Meanwhile, with abundant charity, We greet you, most beloved Cardinals, Archbishops, Bishops, supreme magistrates and civil authorities, priests, faithful, who, even from the distant shores of the earth, have come here in this great multitude to venerate the august Sacrament of the altar. We greet individually Our most esteemed Son, the Cardinal at Our side, Our most esteemed Son, Joseph Wendel, the most astute Archbishop of Munich and Freising, who has so diligently attended to such a pious undertaking, and the Council established for this purpose, which has assisted him with the utmost expertise. We offer greetings and thanks worthy of the German nation, and in a special way to the Bavarian people, for their generous hospitality, which has prepared this most excellent gathering with such care. Finally, may the pledge of heavenly gifts, Our blessing, descend abundantly upon all those who are present at the Eucharistic gathering in Munich, from all nations, and may it remain with them always! Amen.

[*Latin ed. p. 777*]

Sacred Congregational Acts 777. SACRED CONGREGATION CONSISTORIAL.

FROM CULMENSIS. DECREE CONCERNING THE ERECTION OF THE DIGNITY OF THE ARCHDEACONATE AND THE ESTABLISHMENT OF A NEW CANONICAL OFFICE WITHIN THE CATHEDRAL CHAPTER.

Since the Most Reverend Father Casimirus Joseph Kowalski, Bishop of Culm, recently presented humble petitions to the Apostolic See, requesting that a capitular dignity, to be called the Archdeaconate, be erected and a new canonical office be established within the ancient Cathedral Chapter of Culm, the Sacred Congregational Office, having received the favorable

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opinion of the Most Reverend Cardinal Stephen, Prefect of the Sacred Congregation, Metropolitan Archbishop of Gnesen and Warsaw, and exercising the special faculties granted to it by His Holiness, Our Lord Pope John, by the Divine Providence, Pope XXIII, deemed it fitting to grant the requested petitions. Therefore, with the consent of those who are, or are presumed to be, interested in this matter, the present Congregational Decree permanently erects the capitular dignity of the Archdeaconate within the Cathedral Chapter of Culm and establishes a new canonical office, so that from now on, the aforementioned Cathedral Chapter shall consist of three dignities: the Prefect, namely, the Dean, and the Archdeacon, and nine canonical offices. Furthermore, in accordance with the sacred canons, the conferral of the dignity of the Archdeaconate is reserved to the Apostolic See. However, the Sacred Congregational Office, by this Decree, confers the dignity of the Archdeaconate upon the Reverend Father Francis Jank, Canon of the aforementioned Chapter of Culm, for this first occasion. Thus constituted, the Archdeacon shall be endowed with all the rights and privileges enjoyed and possessed by the other dignities of the same Chapter, whether by common law or by particular law.

[*Latin ed. p. 778*]

Acts of the Apostolic See - Official Commentary 778. To accomplish all these things, the same Sacred Consistorial Congregation appoints His Eminence, the Most Reverend Cardinal Wyszynski of the Holy Roman Church, and grants him the necessary and appropriate faculties, including the power to delegate, for the purpose in question, any man holding ecclesiastical office, with the obligation to remit the authentic copy of the completed act to the same Sacred Consistorial Congregation as soon as possible. These matters are governed by this Consistorial Decree as if they were issued under Apostolic Letters sealed with the papal seal. All contrary provisions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 12th day of the month of April, in the year 1960.

[Signatures: Cardinal Marcellus Mimmi, Bishop of Sabina and Mondello, Secretary; L. S. Joseph Ferretto, Archbishop of Serdica, Assistant.]

YAUYOSENSIS DECREE CONCERNING THE TRANSFER OF THE SEAT OF A PRELATURE NULLIUS.

That the pastoral duties may be more fully and effectively exercised among the faithful who inhabit the extensive territory of the Prelature Nullius of Yauyos, the Most Reverend Father Ignatius Maria de Orbegozo and Goicoechea, Prelate Nullius of Yauyos, presented a petition to the Sacred Consistorial Congregation, requesting that the seat of the aforementioned Prelature Nullius be transferred from the town commonly called Yauyos to the city called Matucana.

The Sacred Consistorial Congregation, having received the favorable

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opinion of His Excellency, the Most Reverend Romulo Carboni, titular Archbishop of Sidon and Apostolic Nuncio in the Republic of Peru, approved this transfer, which is deemed beneficial for the salvation of souls, and, by virtue of the special faculties granted to it by His Holiness, Our Lord Pope John, by the Divine Providence, XXIII, benignly grants and decrees the perpetual transfer of the seat of the Prelature Nullius of Yauyos to the city of Matucana.

For the execution of this, the same Sacred Consistorial Congregation...

[*Latin ed. p. 779*]

The Sacred Consistorial Congregation, having considered the aforementioned matter, appoints the Most Reverend Doctor Romulus Carboni, granting him the necessary and appropriate faculties, including the power to delegate, in order to achieve the purpose in question, to any man established in ecclesiastical dignity, to remit to the same Sacred Congregation, as soon as it is permissible, the authentic copy of the completed act. Given in Rome, in the offices of the Sacred Consistorial Congregation, on the 23rd day of the month of May, in the year 1960.

[Signed] MARCELLUS Cardinal MIMMI, Bishop of Sabina and Mondello, Secretary for Sacred Affairs.

L. S. Josephus Ferretto, Archbishop of Serdica, Assessor.

VAYNE CASTRENSIS (VAYNE CASTRENSIS - SOUTHBENDENSIS)

DECREE CONCERNING THE ERECTION OF A CATHEDRAL AND THE CHANGE OF THE DIOCESE'S NAME.

Within the territory of the Diocese of Vayne Castrensis, there exists the city of South Bend, which, in our time, has experienced growth in the number of the faithful, in works of religion and charity, and in the prosperity of its inhabitants through industry. Therefore, the Most Reverend Doctor Leo Aloysius Pursley, Bishop of Vayne Castrensis, in order to better promote the good of souls, requested from the Apostolic See that the temple located in the aforementioned city, dedicated to Saint Matthew the Apostle and Evangelist, be raised to the dignity of a Cathedral, and that the name of the Diocese of Vayne Castrensis be suitably changed accordingly.

Furthermore, Our Holy Father John, by Divine Providence, Pope John XXIII, having received the favorable opinion of the Most Reverend Doctor Aegidius Vagnozzi, titular Archbishop of Myra and Apostolic Delegate in the United States of America, and after deliberation with the undersigned Cardinal Secretary of the Sacred Consistorial Congregation, considering that this would be beneficial for the good of souls, benevolently decided to grant the request.

Wherefore, with the consent of those who have an interest in the matter,

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or are presumed to have such an interest, and by the fullness of Apostolic power, the aforementioned temple located in the city of South Bend, dedicated to Saint Matthew the Apostle and Evangelist, is hereby raised to the dignity of a Cathedral, by the present Consistorial Decree, with the same validity as if it were issued by Apostolic Letters bearing the seal.

[*Latin ed. p. 780*]

780 Acta, of the Apostolic See – This elevates the dignity and grandeur of the cathedral church, so that henceforth a bishopric may be established therein, and the Most Reverend Prelate of Castres may, even on solemn days, as it may seem more expedient to him, perform pontifical functions in the aforementioned cathedral church and reside at will in the city of South Bend. Furthermore, the same Holiness grants that the aforementioned diocese – and therefore also its then-existing Prelate – may forever be called and known as Vayne Castres-South Bend. To ensure the execution of all these matters, Our Most Holy Lord has deemed it fitting to appoint the aforementioned Reverend Father Giles Vagnozzi, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, the task of submitting to this Sacred Consistory a duly authenticated copy of the act of execution, as soon as it is completed. All contrary decrees to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Consistory, on the 28th day of the month of May, in the year 1960. [Signed] MARCELLUS Card. MIMMI, Bishop of Sabina and Marden, Secretary. L. S. [Signed] Joseph Ferretto, Archbishop of Serdica, Assistant.

SACRED CONGREGATION FOR RITES

OF THE BLESSING AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, JEREMIAH OF VALACHIA, LAYMAN, PROFESSED MEMBER OF THE ORDER OF THE MINOR FRATIARS CAPUCHIN.

REGARDING THE QUESTION: Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their associated virtues, in a heroic degree, in the case and for the purpose in question.

For God has chosen the foolish things of the world to confound the wise, and the weak things to confound the mighty (cf. 1 Corinthians, 1:27 and following).

[*Latin ed. p. 781*]

The Holy Congregation of Rites, mindful of the sons of its devotion, those whose lives were deemed madness by the unthinking (cf. Wisdom 5, 4 s.), admires this merciful plan of God, even in the Venerable Servant

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of God, Jeremiah of Valachia. He was born on the 29th of June, in the year 1556, in the Principality of Valachia, that is, in that Dacian Rumehen, which derives its origin from the Roman people and whose beginnings of ecclesiastical life are derived from the Latin source, so that the mother city may justly and deservedly be considered and boast of being its daughter. He had Catholic parents, Stoica Costis and Margaret Barbat, very outstanding peasants in piety and honesty. They, having washed the child, the first of seven children, in the font of salvation, and having given him the name John, and united him with the Catholic faith through the sacred chrism, instilled in him the rudiments of faith and the cultivation of virtues, so that the boy, even in his tenderest age, gave considerable signs of future perfection. For from that time, he strictly observed the Decalogue and the precepts of the Church; he devoted himself attentively to prayers, and, following the example of his parents, he gave alms to the poor as much as he could; and, as he grew older, he observed the ecclesiastical fasts so strictly that, even during the permitted times, he abstained from dairy products. Obeying the wise counsel of his pious mother, who often urged him that, if he wished to better promote his eternal salvation, he should go to Italy, where good Christians lived and where the Pope himself, the Vicar of Christ on earth, held his seat, at the age of nineteen, having gathered a small sum of money for the journey, he went to Italy, trusting more in the providence of God than in the treasures of money. Robbed by bandits on the way, he persevered in his purpose with firmer constancy. Also, tempted by the impious suggestion of demons to return to his ancestral home so that he would not perish from hunger among strangers, he was refreshed by the hope of heavenly things; and, by begging, working for farmers, and supplying sand to builders for lodging, he remained steadfast in his purpose, frustrating the infernal wiles. Finally, he arrived in Barium in Pilten, where he stayed for about a year, and then went to Naples. There, he humbly requested to be received among the Brothers Minor Capuchins, whom he had already known in Bari. Having made his vows, his name John was changed to Jeremiah, and he received the habit of the Order as a Brother lay member on the 7th of May, in the year 1578. Already a Religious in habit and profession, in order to attain the height of perfection, he descended to the very depths of profound humility, which is the foundation and teacher of virtues. Indeed, he not only performed the services proper to lay brothers, but also the most menial and the most distasteful, readily and willingly.

[*Latin ed. p. 782*]

The *Acta Apostolicae Sedis* – Official Commentary 782 – exemplified such conduct that it served more as an object of admiration than of imitation for all the Brothers of the monastery. Meticulously observing the vows, the rules, and the precepts and counsels of the Order, he added particular acts of penance, such as prayers, fasts, vigils, and flagellations, and other

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austerities prescribed in the Order. Following the footsteps of the Seraphic Father, he spent almost the entire year in times of fasting. He was content with beans or raw vegetables most of the time, and rarely ate meat, no more than seven or eight times a year. His mouth was either silent, or it spoke of God and divine matters. Knowing the commandment of God, that he who loves God, loves also his brother (cf. John 4:21), he was so devoted to the service of the sick and infirm that he welcomed all, even those suffering from loathsome diseases, into the embrace of his charity. He followed the Most Blessed Virgin Mary with great piety and love, and encouraged everyone to love her, whom he was pleased to call "Mother" with the most tender affection of his heart. How pleasing this life was to God is clearly demonstrated by the signs: the simple grace of healings with the sign of the Cross, prophecies, the penetration of the secrets of the heart, the sweetest words to comfort the afflicted, and a multitude of other miracles, by which, as contemporary witnesses affirm, he was abundantly endowed by God. Consequently, even nobles, priests, theologians, and even archbishops admired the abundance of divine grace in the humble lay Brother, Jeremiah, who was completely ignorant of letters, no less than the common people. Therefore, many from all sides flocked to him, either to seek the sign of the Cross for their ailments, or words of consolation in their distress, or to obtain some other devotional object. Thus, beloved by God and by men, fortified with the sacraments of the Church, he died in Naples in the Jubilee year of 1625, on March 5th, at the age of almost seventy, having lived forty-seven years in the religious life. Upon the announcement of the death of the Servant of God, the entire city of Naples was, as it were, immediately grieved. So great a multitude of men and women of all conditions gathered for his funeral that, in order to avoid and suppress disturbances, his body, still unburied, had to be guarded by a soldier of the Proregis and armed guards. Everyone proclaimed Jeremiah a saint, everyone cried out to God. It was seen with astonishment and joy that everyone eagerly kissed the hands and feet of the Servant of God.

[*Latin ed. p. 783*]

The Sacred Congregation of Rites, in number 783, ordered that the body be adorned with crowns, that the tunic, which was the third one placed upon him, be removed, and that the hair be pulled out and the nails extracted. But God, who resists the proud, but gives grace to the humble (cf. 1 Peter 5:5), wishing to attest the sanctity of His humble Servant, from that time forth illuminated him with every kind of favor and grace, except perhaps for miracles. Therefore, in the very year in which the man of God died, the Archbishop of Naples instituted an inquiry into his life and miracles with ordinary authority; and after this was discussed in the Sacred Congregation of Rites, Pope Urban VIII signed a commission for the introduction of the Cause on September 25, 1627. After the apostolic pro-

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cesses were completed and the Decree concerning non-cult was issued in 1681, Blessed Innocent XI, on September 26, 1687, ordered that the virtues of the Servant of God, Jeremiah of Nicopolis, be examined together, and in a single Ordinary Congregation, with the intervention and vote of the Reverend Consultors, regarding the question of his holiness. However, although everything was prepared, such a discussion did not take place, and the Cause, which had begun so auspiciously, remained silent for a long time, until the Preparatory Meeting was held on February 12, 1952, and the Preparatory Congregation on November 13, 1956. Finally, on December 15 of this year, in the Vatican palaces, before His Holiness Pope John XXIII, General Congregations were held, in which the Reverend Cardinal Eugene Tisserant, Bishop of Ostia, Porto and Santa Rufina, the Promoter of the Cause, proposed the question to be discussed: Whether it is established that the Servant of God, Jeremiah of Nicopolis, possessed the theological virtues of Faith, Hope, and Charity, both in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their associated virtues, in a heroic degree, in the case and with regard to the effects in question. The Reverend Cardinals, Officials, and Consultors each gave their vote. The Most Blessed Father graciously accepted these votes, but postponed giving his judgment according to custom, and urged that prayers be offered more earnestly to obtain greater light from the Holy Spirit. Now, His Holiness, having diligently considered all the important moments of this most noble Cause, chose this day, December 18, to announce the judgment that had been postponed. Therefore, after the most sacred Mass sacrifice was devoutly celebrated, in the presence of the Reverend Cardinals, Caietano Cicognani, Prefect of the Sacred Congregation, and Eugene Tisserant, as well as the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, and myself, the undersigned Secretary, he declared: It is established that the Servant of God, Jeremiah of Nicopolis, possessed the theological virtues of Faith, Hope, and Charity.

[*Latin ed. p. 784*]

784 Acta Apostolicae Sedis - Official Commentary concerning God and the neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, Fortitude, and their related qualities, of the Venerable Servant of God, Jeremiah of Valachia, who, in the heroic degree, in the case and to the effect of which we are speaking. This decree was ordered to be made public law and to be recorded in the Acts of the Holy Congregation of Rites. Given in Rome, on the 18th of December, in the year of Our Lord 1959. [Signed] C. Card. CICOGNANI, Bishop of Tusculum, Prefect. [Signed] H. Dante, Prosecretary II. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, ANGELA OF THE CROSS GUERRERO GONZALEZ, FOUNDRESS AND FIRST GENERAL SUPERIOR OF THE CONGREGATION OF

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SISTERS OF THE CROSS. REGARDING THE QUESTION: Whether a commission should be appointed to introduce the cause in the case and to the effect of which we are speaking. The Holy Apostle Paul, when he began to carry the sacred sign of the Cross through various parts of the world, was deeply affected with sorrow, seeing Christ crucified, which was a scandal to the Jews, but foolishness to the Gentiles (1 Corinthians 1:23), and which, as he writes to the Philippians, with abundant tears, caused offense and disturbance to many faithful: "For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ" (Philippians 3:18). The Servant of God, Angela of the Cross, with a similar feeling in her heart to that of the Apostle among the Gentiles, in the middle of the 19th century, with no small sorrow, saw men, nominally Christians, but infected with the contagion of materialism and liberalism, so far removed from the Cross of the Lord, that they even harbored open animosities against the doctrine of the Cross, or at least dared to say that the German and evangelical wisdom of the Cross could no longer be put into practice. However, not fearing the power and multitude of the enemies, the Servant of God,

[*Latin ed. p. 785*]

The Sacred Congregation of Rites, having made the sign of the Cross, proceeded with eagerness into the field, hoping that, by the very example of her life conformed to the Cross of the Lord, she might achieve an easy and glorious victory over the world. To this arduous task, Angela, a young woman, proved to be of great help through the aid of divine grace alone; for she was not recommended by any worldly means, whether by the breadth of her family, the weight of its wealth or learning, or any other earthly advantage. She was born in Angelmann, on January 30, 1846, in a humble place. Her parents, being imbued with sincere piety, saw to it that she was baptized with the sacred rite on February 2, receiving the names Mary from the Angels and Martina from the Most Holy Trinity. She received the Sacrament of Confirmation on March 18, 1855. Due to the extreme poverty in which her family labored, the Handmaid of God, still a young girl, was compelled to learn and practice the art of sewing in order to earn a living, yet she did not neglect the usual exercises of piety. Indeed, during this time, she began to visit the poor and sick, and to practice severe penances, guided by the spirit of the Reverend Canon Joseph Torres Padilla, a man renowned for his virtue and learning. With his encouragement, burning with a desire for a more perfect life, she wished to be received among the Carmelites of Angelmann in 1865; but this was thwarted by her somewhat frail health. In 1869, she was finally accepted as a novice among the Sisters of Charity; but, after only a few months, she was forced to return home, stricken by a grave and persistent illness. Despite these adversities, which weighed upon her, and the internal spiritual sufferings which she endured

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at the same time, she did not lose heart, and, when no further hope seemed to remain, the Handmaid of God kindled a new hope. For, with the will of God and the help of the Virgin Mary, and with the approval of her confessor, she endeavored to found a new religious institute in the Church, to which she gave the name "Hermanas de la Compañía de la Cruz," and she resolved to live a life of extreme poverty and "self-denial of the Cross of the Lord," and to provide for the needs of the poor, especially the sick. On August 2, 1875, with three other pious women as companions, and in a small house in the city of Angelmann, she laid the first foundations of her institute, which, having been highly commended by the Archbishops of Angelmann on several occasions, finally received the title of Praise, by a decree granted by the Apostolic See on December 10, 1898, and received Pontifical approval on June 25, 1904, during the pontificate of Saint Pius X, who, on July 14, 1908, with his apostolic authority, definitively sanctioned the Institute of the Sisters of the Cross.

[*Latin ed. p. 786*]

786 Acta Apostolicae Sedis - Official Commentary. From the year 1875, the Servant of God devoted all her efforts to governing and expanding her Institute, to which, fulfilling the office of General Superior, she piously presided for fifty-three years; that is, until the year 1928, when, with the advice of the Cardinal Archbishop of Hispalensis, she relinquished this office, although the Apostolic See, heeding the wishes of all the Religious, granted the Servant of God the most extensive privileges for the spiritual governance of the entire Institute. It must be acknowledged that this diligent Handmaid of God and her devoted work established this religious Institute, which had encountered opposition from worldly opinions in the region, not only in Hispalensis, but also extended its branches to other places in Hispaniae, where twenty-six houses of the Congregation of Sisters of the Cross were founded, to the great benefit of souls and to the triumph of the Lord's Cross. Finally, having reached the age of eighty-six years, surrounded by the veneration of her Religious and all others, and having received the last sacraments of the Church and being full of merits, the Servant of God peacefully fell asleep in the Lord, on the 2nd of March in the year 1932, in the house of the General Curia of her Congregation, in the city of Hispalensis. It is not unknown that the Handmaid of God was heard to say that she had not found a single Sister in this Institute who shone with the fullness of this virtue; and indeed, the sublimity, the great austerity, and the self-denial that the Sisters of the Cross are required to practice are truly remarkable. However, it is true that, in the common judgment of all, the Servant of God herself provided a most admirable example of this manner of living. Furthermore, this is the foundation of the great reputation for holiness with which the Handmaid of God was honored during her life, and which has wonderfully increased after her death. It is said that

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almost sixty thousand people visited her lifeless body within three days. And indeed, the entire city mourned her; afterwards, countless citizens began to visit the tomb of the Servant of God, imploring her intercession. To these things, without delay, were added reports of graces and miracles. Therefore, on December 7th of the year 1938, an investigative process was begun in the ecclesiastical court of Hispalensis, concerning the fame of the holiness of her life, her virtues, and miracles in general. This process was happily concluded on July 12th of the year 1946, and was sent to Rome, to this Sacred Congregation of Rites. In the meantime, numerous Letters from the Most Holy Roman Pontiff, from Cardinals, Archbishops, Bishops, from Hispaniae itself, from the Moderator, from Princes, and from many other men, both ecclesiastical and

[*Latin ed. p. 787*]

The Sacred Congregation of Rites received, with due solemnity, documents bearing the civil insignia, which testified to the renowned sanctity of the Servant of God, and earnestly requested the introduction of her cause for beatification. Therefore, with all due regard for the laws that must be observed, the Sacred Congregation of Rites, having duly considered the writings dedicated to the aforementioned Servant of God, by Decree of July 25th, in the year 1952, approved by Pope Pius XII, decreed that it could proceed further. Wherefore, at the urgent request of the Reverend Father Mauritius Gordillo, Superior of the Society of Jesus and of the Pontifical Institute of Oriental Studies in Rome, and the most diligent Promoter of the aforementioned cause, and at the proposal of His Eminence and Reverend Lord Caietan Cardinal Cicognani, Promoter of the Cause, in the ordinary meetings of the aforementioned Sacred Congregation, held on February 9th of this year, in the Vatican, a question was proposed for discussion: Whether a commission should be appointed for the introduction of the cause, in the case and for the purpose under consideration. And the Eminences and Reverend Fathers, entrusted with the safeguarding of sacred rites, after hearing the report of the aforementioned Promoter, and after also hearing the opinions of the Official Prelates, especially Reverend Father Ferdinand Antonelli, General Promoter of the Faith, having carefully considered all matters, judged it fitting to respond: Affirmative, that is to say, that a commission should be appointed, if it pleases the Most Holy [Pope]. Subsequently, all of the above was reported faithfully to our Most Holy Lord Pope John XXIII by the aforementioned Cardinal, and His Holiness approved and ratified the response of the Sacred Congregation, and deigned to sign the commission for the introduction of the cause of the Servant of God Angela de la Cruz Guerrero González with his own hand. On February 10th, in the year of Our Lord 1960. £8 C- Cardinal CICOGNANI,

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Bishop of Tusculan, Prefect. $ S. Henry Dante, of the Secretariat.

[*Latin ed. p. 788*]

788 Acta Apostolicae Sedis - Official Commentary III QUEBEC. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD FRANCIS OF MONTMORENCY-LAVAL, FIRST BISHOP OF QUEBEC. REGARDING A DOUBT: Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, in a heroic degree, in the case and with the effects of which we are speaking. To the precept which our Lord Jesus Christ gave to His disciples, that they should love one another as He had loved them, He added another commandment, that, just as He, being sent by the Father into the world, came into the world, so also His disciples should go forth into the whole world, and should teach and baptize, with the promise of His perpetual help through the power of the Paraclete. Those who have faithfully fulfilled this office, the Apostles and apostolic men, from the very beginnings of the Church until the present day, have constantly demonstrated the divine mission of Jesus Christ in the propagation of Faith and of His Church. Among these, the Venerable Servant of God Francis of Montmorency-Laval, the first Bishop of Quebec, deserves to be mentioned, who, having emulated the apostolic men in sanctity and virtue, shone so brightly that he was deemed worthy to be honored with a distinguished testimony from the Most Holy Pope John XXIII, of blessed memory, in a letter dated August 25, 1959, on the occasion of the solemn celebrations commemorating the secular anniversary of the establishment of the sacred Hierarchy in Canada, and indeed, as one "who, having diligently and fruitfully fulfilled his pastoral office, left behind him an unblemished reputation for posterity; and this, far from diminishing with the passage of time, shines more brightly and abundantly" (A. A. S. 1959, p. 700). The Servant of God was born in the village of Montigny-sur-Avre, within the territory of the Diocese of Chartres, in France, on April 30, 1623, from legitimate parents, Hugh and Michaela de Péricard, who were distinguished by nobility, morals, and religion. From his tender years, he was initiated into the Christian virtues by his parents, and he avoided the vanities and temptations of the world, in order to better serve God and cultivate Christian virtues. Having scarcely reached the ninth year of his age, he entered the College of La Flèche,

[*Latin ed. p. 789*]

The Sacred Congregation of Rites, numbered 789, under the direction of members of the Society of Jesus, was established, where, with great fruit, he devoted himself to the study of literature and philosophy. In the same

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year, namely 1631, the Servant of God, who had already shown the first signs of his ecclesiastical vocation, received the sacred tonsure, according to the custom of the time, and was clothed in the clerical habit. After three years, he was orphaned by the death of his father, and in the following year, his uncle, the Bishop of Ã□vreux, raised him to a canonical dignity in his church. From this time onward, the Servant of God dedicated his entire life to God, and he felt the voice of the Lord in the depths of his heart, calling him to the burden of spreading the Faith among the unbelievers. Having completed his literary and philosophical studies, the Servant of God went to the Collegium Claromontanum in Paris, in order to be instructed in ecclesiastical disciplines. With the death of two older brothers, the Servant of God became the head of a distinguished family, and he was burdened with the temporal responsibility of the estate of Montigny. Therefore, temporarily abandoning his studies, he returned home in 1645 to manage family affairs, but with the firm intention of attaining the priesthood and embracing the clerical state. Having settled family affairs, he returned to the city of Paris. While studying in Paris, he joined a group called the "Good Friends," or a pious association commonly known as "Aa x," whose members, devoted to spiritual conversations, meditations, austerity, the care of the sick, the visitation of prisoners, and other works of charity, strove to live the Christian life according to the principles of the Congregation of the Mariana Islands. On the first of May in the year 1647, he was ordained a priest, and soon began to exercise the priestly ministry, showing outstanding zeal for the apostolate and examples of all virtues. In the following year, he was appointed archdeacon of the greater church of Ã□vreux, and five years later, he was designated Apostolic Vicar of Tunquin, having ceded all rights to the temporal lordship of Montigny to his younger brother. However, according to God's other plans, Pope Alexander VII in 1658 elected him Bishop of Petrense and appointed him Apostolic Vicar in Nova Gallia; consecrated as Bishop, he departed from France on the feast of Easter in 1659, accompanied by several preachers of the Gospel, in order to reach the field assigned to him. After a sea voyage, the Servant of God arrived in the place commonly called Percé in Nova Gallia, on May 16, 1659. For the first time, a Bishop was arriving in that region! From there, he finally arrived in the city of Quebec, which was the capital of the entire region, on June 16, where he was honorably received, and there he established his episcopal residence. Wishing to show the singular love with which he pursued the indigenous people, the Servant of God wished to dedicate the first fruits of his episcopal ministry to them.

[*Latin ed. p. 790*]

790 Acta Apostolicae Sedis – The official commentary subsequently neglected the opportunity to present the precepts of the Faith, both in public sermons and in private conversations. In the year 1660, despite the fierce

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war of the Iroquois against the French colonists, and disregarding all danger, he instituted the first sacramental visitation of the vast Vicariate, which he subsequently repeated several times. Although he encountered difficulties in exercising his jurisdiction, over time the authority of the Servant of God was fully recognized. In the year 1662, he returned to France, and from King Lewis XIV, he obtained certain benefits for the good of the Church of Canada. Having returned to his seat, he founded the Quebec Seminary and urgently requested the erection of a diocese; which, canonically erected, in October of the year 1674, the first Bishop of that Church was appointed by the Apostolic See. It is astonishing how many labors the Servant of God endured, and how many dangers he faced, in confirming and expanding the Church in the vast Canadian region, and this for almost fifty years. It is also astonishing how carefully and diligently he took care to prevent the Church of Canada from being subjected to civil authority, and that the rights of the Church and the Apostolic See should suffer harm. He also pursued the Supreme Pontiff with particular devotion and all manner of submission. As his infirmities increased and he desired to make greater progress in the Church entrusted to him, in the year 1684 he finally decided to lay down the office of bishop, yielding his place to a younger and more vigorous Bishop. In the last years of his life, he led a life almost of seclusion in the house of the Quebec Seminary, obeying the director of the community in all things. Poor, humble, devoted to prayer, he provided an example of outstanding virtue to all. Finally, full of years and merits, fortified with the sacraments of the Church, on the 6th of May in the year 1708, in Quebec, the Servant of God fell asleep in the Lord, leaving behind a reputation of most excellent sanctity. This reputation for sanctity was also supported by miracles, which were said to have been obtained through his intercession, and which, even to our time, have remained vivid and intact. Hence, in the year 1878, the ordinary authority proceeded to an investigation into the reputation of his sanctity, virtues, and miracles in the Quebec Court; and upon completion of these proceedings, a Commission for the introduction of the Cause, to be established in the Sacred Congregation of Rites, was signed by Pope Leo XIII on September 24th, 1890. A decree was then issued on January 14th of the year 1891, concerning the writings attributed to the Servant of God, and on February 4th, 1893, a decree was issued concerning the observance of the Decrees of Urban VIII regarding liturgical worship. After the Apostolic investigations were completed,

[*Latin ed. p. 791*]

The Sacred Congregation of Rites, in document 791, concerning the theological and cardinal virtues of the Venerable Francis of Montmorency-Laval, was discussed in a preliminary meeting on January 16, 1912, which was followed by a preparatory meeting on June 11, 1918. This latter meeting determined that a more extensive and thorough investigation of the docu-

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ments was required; the Historical Section of the Sacred Congregation of Rites fully fulfilled this important task, so that the cause could again be presented in another preparatory meeting on November 25, 1958. Finally, on February 23 of this month, within the Vatican buildings, before His Holiness Pope John XXIII, a general meeting of the Congregation was held, in which the Reverend Cardinal Caietan Cicognani, Bishop of Tusculanus and Prefect of the Sacred Congregation of Rites, and Promoter of this cause, proposed the following question for discussion: Whether it is established that the Venerable Servant of God, Francis of Montmorency-Laval, possessed the theological virtues of Faith, Hope, and Charity, both in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in the specific case and with the effects under consideration. And those present, the Reverend Cardinals, Official Prelates, and Consultor Fathers, affirmed with all their votes that this is the case. The Most Blessed Father, in this matter of such importance, refrained from expressing his judgment in the customary manner, but rather, after offering fervent prayers to God, sought a greater abundance of divine light. Finally, on February 28 of the same month, after having received the Reverend Cardinal Caietan Cicognani, the Promoter of the Cause, and the Reverend Father Ferdinand Antonelli, the General Promoter of the Faith, and myself, the undersigned Secretary, after devoutly celebrating the Holy Sacrifice of the Mass, a solemn Decree was issued: It is established that the Venerable Servant of God, Francis of Montmorency-Laval, possessed the theological virtues of Faith, Hope, and Charity, both in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in the specific case and with the effects under consideration. This Decree was ordered to be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on February 28, in the year of Our Lord 1960.

† I. C. Card. CICOGNANI, Bishop of Tusculanus, Prefect.

† H. DANTE, Secretary.

[*Latin ed. p. 792*]

792 Acta Apostolicae Sedis - Official Commentary IV of the ROMAN canonization of the Blessed Innocent XI, Pope, Confessor, regarding the question of whether a Commission should be appointed for the resumption of the Cause, in the case and for the purpose mentioned. History most clearly demonstrates that the Church, adorned with the flowers of sanctity throughout all ages, has always been so. For whether of any kind, status, or nation, those who have shed their blood for the faith, or who have led a hidden life in monasteries, or who have preached the Gospel of Christ to the nations, or who have been entrusted with the care of souls, have attained the height of sanctity, and have truly proclaimed it in their works

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and words. Among the most outstanding followers of Christ, many Popes rightly deserve to be numbered, who, through tireless practice of virtues, have shone so brightly that, like lamps placed in a candlestick, they have dispelled the darkness of error and indicated the way to salvation, bravely and gently guiding the barque of Peter through the storms of the sea to the port of salvation. Blessed Innocent XI rightly belongs among these, who, after exercising heroic virtues and after the juridical recognition of miracles, was declared blessed by Pope Pius XII of happy memory on the 7th of October of the year 1956. The liturgical solemnities celebrated in the Basilica Vaticana affected the entire world with joy, and so increased piety and religion towards the newly declared blessed, that it seems that many heavenly graces, with his help, have manifested themselves as true signs of miracles, and may pave the way for canonization. Therefore, it seemed necessary to consider the resumption of the Cause. Hence, at the urgent request of the Reverend Father Charles Miccinelli, of the Society of Jesus, the most diligent promoter of the Cause, and after certain Fathers Cardinals, Bishops, and Moderators of Religious Orders and Congregations had presented their supporting letters, His Eminence and Reverend Lord Clemens Cardinal Micara, Bishop of Veliternus, and also the Promoter or Relator of the same Cause, proposed a question to be discussed at the ordinary meetings of the Sacred Congregation of Rites, held on the designated day at the Vatican: Whether a Commission should be appointed.

[*Latin ed. p. 793*]

The Sacred Congregation of Rites, number 793, has appointed a commission for the resumption of the cause of Beatification of Pope Innocent XI, Confessor, in the case and for the purpose mentioned. And the Most Eminent and Reverend Fathers presiding over the sacred rites, after hearing the report of the Most Eminent Prefect, and also considering the votes of the Official Prelates, responded that the commission should be signed, if it pleases the Most Holy Father, on April 26th of the year 1960. Finally, after all these matters, the Most Holy Pope John XXIII was informed by the undersigned Cardinal Prefect of the Sacred Congregation, and His Holiness, approving the opinion of the Fathers of the Purple, deigned graciously to sign the commission for the resumption of the cause of canonization of Blessed Innocent XI with His own hand, on the 27th day of the same month and year. Given in Rome, on April 27th of the year 1960. [Signature] C. Card. CICOGNANI, Bishop of Tusculan, Prefect. [Signature] Henry Dante, of the Secretariat.

[*Latin ed. p. 794*]

794 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

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Summons by edict

FLORENTINE NULLITY OF MARRIAGE (VALENZINI - FILIPPAKU)

Since the actual place of residence of the Lady Helen Filippaku is unknown in the aforementioned cause, we summon her to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 20, 1960, at the eleventh hour, to resolve the doubt in question, or to subscribe to the following, and to designate a day for the hearing of the cause before the Rota.

Whether the sentence of the Rota dated April 28, 1960, should be confirmed or annulled, in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Helen Filippaku, must take care to inform her of this edictal summons.

* Joseph Pasquazi,

From the Chancery of the Tribunal of the Sacred Roman Rota, July 21, 1960.

Marius Pompedda, Notary

* It is unknown where Madame Hélène Filippaku, defendant in this cause, currently resides; therefore, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 20, 1960, at 11 o'clock, to resolve the doubt mentioned below, or to subscribe to it, and to set the date for the hearing of the cause before the Rota.

Whether the sentence of the Tribunal of the Rota dated April 28, 1960, should be confirmed or annulled, in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Helen Filippaku, must, as far as possible, inform her of this present summons.

[*Latin ed. p. 795*]

The Roman Curia Diary, 795.

DIARY OF THE ROMAN CURIA

SACRED CONGREGATION OF RITES

Tuesday, April 26, 1960, in the Apostolic Palace at the Vatican, the Or-

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dinary Session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals and the Reverend Prelates Officials discussed:

1. Regarding the introduction of the cause for beatification of the Servant of God Gaspare Stangassingen, a professed priest of the Congregation of the Most Holy Redeemer.

2. Regarding the resumption of the cause of the Blessed Innocent XI.

3. Regarding the equivalent canonization of the Blessed Gregory Cardinal Barbarigo, Bishop of Padua.

4. Regarding the writings of the Servant of God Laura Vicuña, a secular virgin.

Tuesday, May 10, 1960, in the Palace of the Propylaea in Piazza Pio XII, the preparatory session of the Sacred Congregation of Rites was held in the presence of His Eminence, the Most Reverend Cardinal Benedetto Aloisi Masella, Bishop of Palestrina, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Brother Michele, a professed religious of the Institute of the Brothers of the Christian Schools.

Tuesday, May 17, 1960, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes on two miracles, which are said to have been worked through the intercession of the Blessed Bertilla Boscardin, a virgin of the Institute of the Sisters of St. Dorotea, Daughters of the Sacred Hearts, and on the virtues of the Servant of God Meinrado Eugster, a lay professed of the Benedictine Order.

Tuesday, June 7, 1960, in the Apostolic Palace at the Vatican, the preparatory session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God Eugenia of Jesus, foundress of the Institute of the Sisters of the Assumption.

The same Most Reverend and Venerable Cardinals and the Reverend Prelates Officials also discussed, in the ordinary session, the writings of the Servants of God: Andrea Carlo Cardinal Ferrari, Archbishop of Milan; Caterina of Mary (Saturnina Rodríguez), foundress of the Congregation of the Handmaids of the Sacred Heart; and Anita Cantieri, of the Third Order of Carmel, a secular virgin.

Tuesday, June 28, 1960, in the Palace of the Apostolic Chancery, in the presence of His Eminence, the Most Reverend Cardinal Clemente Micara,

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Bishop.

[*Latin ed. p. 796*]

796 Acta Apostolicae Sedis - Official Commentary from Velletri: Concerning the Advocate or Relator of the Cause of the Servant of God, Mary of the Apostles (Teresa von Wuellenweber), foundress of the Sisters of the Divine Savior, the Holy Congregation of Rites, in its preparatory session, was assembled, in which the Reverend Prelates and the Reverend Theological Consultors discussed the heroic degree of the virtues of the aforementioned Servant of God. On Tuesday, July 19, 1960, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites, in its ordinary session, was assembled, in which the Eminent and Reverend Lords Cardinals and the Reverend Prelates discussed the introduction of the Causes of the Servants of God: 1. George Maria Martinelli, founder of the Missionary College of the Oblates of Rho. 2. Rupert Mayer, a professed priest of the Society of Jesus. They then considered the resumption of the Cause for Canonization of the Blesseds: 1. Charles Lwanga, Martyr of Uganda. 2. John Masías, Confessor, of the Order of Friars Preachers. Finally, they examined the reports of the theological censors regarding the writings of the Servants of God: 1. Andrew Manjón y Manjón, priest, professor at the Spanish universities, and founder of the "Ave Maria" schools. 2. Leo John of the Most Sacred Heart Dehon, priest, founder of the Congregation of Priests of the Most Sacred Heart. 3. Peter Poveda, priest, founder of the Teresian Institute.

SECRETARY OF STATE APPOINTMENTS: By tickets from the Secretariat of State dated July 12, 1960, the Holy Father John XXIII, happily reigning, deigned to appoint the following as Consultors of the Pontifical Central Preparatory Commission for the Second Vatican Ecumenical Council: His Excellency, Reverend Monsignor Giuseppe da Costa Nuñes, Patriarch and Archbishop titular of Odessa, Vice Camerlengo of the Holy Roman Church. His Excellency, Reverend Monsignor Peter Parente, Archbishop titular of Tolemaide of Thebais, Assessor of the Supreme Holy Congregation of the Holy Office. His Excellency, Reverend Monsignor Giuseppe Ferretto, Archbishop titular of Sardica, Assessor of the Holy Congregation Consistorial. His Excellency, Reverend Monsignor Peter Sigismondi, Archbishop titular of Neapoli of Pisidia, Secretary of the Holy Congregation for the Propagation of the Faith. His Excellency, Reverend Monsignor Anthony Samorè, Archbishop titular of Tirnovo, Secretary of the Holy Congregation for Extraordinary Ecclesiastical Affairs.

[*Latin ed. p. 797*]

From the Diary of the Roman Curia, 797. His Most Reverend Excellency, Monsignor Angelo Dell'Acqua, titular Archbishop of Calcedonia, Substitute of the Secretariat of State of His Holiness. The Reverend Father Acacio Coussa, of the Aleppian Basilians, Assessor of the Holy Congregation for

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the Eastern Church. His Most Reverend Excellency, Monsignor Cesare Zerba, Secretary of the Holy Congregation of Sacraments. His Most Reverend Excellency, Monsignor Pietro Palazzini, Secretary of the Holy Congregation of the Council. The Reverend Father Paolo Philippe, of the Preachers, Secretary of the Holy Congregation of Religious Orders. His Most Reverend Excellency, Monsignor Enrico Dante, Secretary of the Holy Congregation of Rites. His Most Reverend Excellency, Monsignor Dino Staffa, Secretary of the Holy Congregation for Seminaries and Universities. His Most Reverend Excellency, Monsignor Vittorio Bartoccetti, Secretary of the Supreme Tribunal of the Apostolic Signature. His Most Reverend Excellency, Monsignor Francesco Brennan, Dean of the Tribunal of the Sacred Roman Rota. His Most Reverend Excellency, Monsignor Pietro Sfair, titular Archbishop of Nisibi. His Most Reverend Excellency, Monsignor Pio Paschini, Perpetual Honorary Grand Rector of the Pontifical Lateran University. The Illustrious and Reverend Monsignor Arturo Wynen, Auditor Emeritus of the Tribunal of the Sacred Roman Rota. The Illustrious and Reverend Monsignor Alberto Canestri, Auditor Emeritus of the Tribunal of the Sacred Roman Rota. The Illustrious and Reverend Monsignor Alfredo Cavagna. The Reverend Father, Dom Pietro Salmón, of the Benedictines. The Reverend Father Reginaldo Garrigou-Lagrange, of the Preachers. The Reverend Father Alberto Vaccari, of the Society of Jesus. With notes from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint: Assistants to the Papal Throne: March 31, 1960. His Most Reverend Excellency, Monsignor Gomes dos Santos Fernando, Archbishop of Goiânia. His Most Reverend Excellency, Monsignor da Silva Farias Ranulf, Archbishop of Maceió. May. His Most Reverend Excellency, Monsignor Di Girolamo Mcola Maria, Bishop of Caiazzo. June. His Most Reverend Excellency, Monsignor Collins Giovanni, titular Bishop of Tala. His Most Reverend Excellency, Monsignor McEntegart Bryan Giuseppe, Bishop of Brooklyn. Apostolic Protonotaries *ad instar participantium*: November 27, 1959. Monsignor Heroncio de Mello Paolo, of the diocese of Caicó. April 15, 1960. Monsignor Teixeira Giuseppe Antonio, of the diocese of Mterói.

[*Latin ed. p. 798*]

798 22 Acta Apostolicae Sedis - Commentarium Officiale, Aprilis 1960. Most Reverend Monsignor Giuseppe Alves Ferreira Landim, of the Archdiocese of Natal. May 6th: Most Reverend Monsignor Giovanni Galbiati, of the Archdiocese of Milan. May 13th: Most Reverend Monsignor Pietro Maddalena, of the Archdiocese of Bari. May 13th: Most Reverend Monsignor Vito Vendenda, of the same Archdiocese. May 13th: Most Reverend Monsignor Carlo Marcant, of the Archdiocese of Cambrai. May 13th: Most Reverend Monsignor Giovanni Mention, of the same Archdiocese. May 27th: Most Reverend Monsignor Angelo Mariani, of the Diocese of Pavia.

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June 9th: Most Reverend Monsignor Giovanni Melis, of the Archdiocese of Oristano. Domestic Prelates of His Holiness: February 27, 1959. Most Reverend Monsignor Felice Andino Correa, of the Archdiocese of Managua. February 27, 1959: Most Reverend Monsignor Luigi Mejía y Fajardo, of the same Archdiocese. February 27, 1959: Most Reverend Monsignor Gonzalo Mendoza, of the same Archdiocese. February 27, 1959: Most Reverend Monsignor Valfredo Dantas Gurgel, of the Diocese of Calco. November 27, 1959: Most Reverend Monsignor Amanzio Ramalho Cavalcanti, of the same Diocese. February 18, 1960: Most Reverend Monsignor Anisio Ayres E Steves, of the Archdiocese of Sao Salvador da Bahia. February 18, 1960: Most Reverend Monsignor Emanuele Vieira, of the Diocese of Patos. February 26, 1960: Most Reverend Monsignor Giuseppe Augusto Dias Bicalho, of the Archdiocese of Belo Horizonte. March 18, 1960: Most Reverend Monsignor Carlo Alessandro Grant, of the Diocese of Northampton. March 24, 1960: Most Reverend Monsignor Anthony Butiñá Pages, of the Diocese of Gerona. March 31, 1960: Most Reverend Monsignor Andrea Combes, of the Archdiocese of Paris. April 15, 1960: Most Reverend Monsignor Giuseppe Germano Yañez Nuñez, of the Diocese of Guadix. April 15, 1960: Most Reverend Monsignor Anthony De Abreu Macedo, of the Diocese of Niterói. April 15, 1960: Most Reverend Monsignor Michele Mostaza Rodríguez, of the Diocese of Orense. April 15, 1960: Most Reverend Monsignor Giacinto Pérez Bracho, of the Diocese of Santander. April 15, 1960: Most Reverend Monsignor Gerard P. G. Bannenberg, of the Diocese of 's-Hertogenbosch. April 17, 1960: Most Reverend Monsignor Americo Da Silva Leal, of the Archdiocese of Belém do Para. April 17, 1960: Most Reverend Monsignor Giorgio Leclercq, of the Diocese of Lille. April 22, 1960: Most Reverend Monsignor Pietro Rebouças de Moura, of the Archdiocese of Natal. April 22, 1960: Most Reverend Monsignor Zotico Royo Campos, of the Archdiocese of Granada. May 6, 1960: Most Reverend Monsignor Carlo Castiglioni, of the Archdiocese of Milan. May 6, 1960: Most Reverend Monsignor Michele Loiacono, of the Archdiocese of Bari. May 13, 1960: Most Reverend Monsignor Michele Mincuzzi, of the same Archdiocese. May 13, 1960: Most Reverend Monsignor Luigi Maffeo, of the Diocese of Biel.

[*Latin ed. p. 799*]

Diarium Romanae Curiae 13 » » » 19 27 os » » » 799, May 1960. Monsignor Trompetto Mario, of the diocese of Biel. » » Monsignor Oorduant Enrico, of the archdiocese of Cambrai. » » Monsignor Guiot Stefano, of the same archdiocese. » » Monsignor Daumas Alfredo, of the diocese of Mzza. » » Monsignor Miglio Luigi, of the diocese of Novara. » Monsignor Borfiga Luigi, of the diocese of Ventimiglia. Monsignor Siccardi Pasquale, of the same diocese. » » Monsignor Boero Giuseppe, of the same diocese. » » » Monsignor Abiondi Alberto, of the same diocese. June, Monsignor Bertini

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Ugo, of the archdiocese of Lucca. Secret chamberlains in commendam to His Holiness: 1959. Monsignor Montezuma Giuseppe, of the archdiocese of Botucatù. December 11, Monsignor Almeida de Oliveira Antonio, of the diocese of Amargosa. Monsignor Andrade Climerio, of the same diocese. » » Monsignor Pedreira de Couto Ferraz Giovanni, of the same diocese. » Monsignor Teixeira Vieira Valfrido, of the same diocese. » February 18, 1960. Monsignor de Castro Filgueiras Luigi, of the diocese of Limoeiro. » » » Monsignor de Oliveira Francesco Giuseppe, of the same diocese. March 18, Monsignor Dos Santos Giovenale Onorio, of the archdiocese of Belo Horizonte. » » » Monsignor De Oliveira Giuseppe Gaspare, of the archdiocese of Fortaleza. » » » Monsignor Portela Francesco d'Assisi, of the same archdiocese. Monsignor Brandäo Cavalcanti Vitale Francesco, of the archdiocese of San Sebastiano de Rio de Janeiro. April 24, Monsignor Van der Maden Guglielmo A. G., of the diocese of Breda. » » » Monsignor McKeon Myles, of the archdiocese of Perth. April 15, Monsignor Delgado Antonio Battista, of the diocese of Faro. » » Monsignor Pardal Emanuele Francesco, of the same diocese. » » » » » » » » » » » » October 16, Monsignor De Medeiros Vilanova Eugenio, of the diocese of Niterói. Monsignor Mielli Gaetano Antonio, of the same diocese. Monsignor Azcarate Inza Leandro, of the archdiocese of Pamplona. Monsignor Nogueira Bessa Francesco, of the archdiocese of San Sebastiano de Rio de Janeiro. Monsignor Bezerra Severino, of the archdiocese of Natal. Monsignor Amstalden Costantino, of the archdiocese of S. Paolo del Brasile. Monsignor Andery Alberto Abib, of the same archdiocese. Monsignor.

[*Latin ed. p. 800*]

Acta Apostolicae Sedis - Official Commentary 800, May 6, 1960. The Most Reverend Anthony E. de Barros Marcondes, of the Archdiocese of São Paulo, Brazil. The Most Reverend Lino dos Santos Brito, of the same Archdiocese.

June:

The Most Reverend Vittorino Gándara Mendes, of the same Archdiocese.

The Most Reverend Robert Mascarenhas Boxo, of the same Archdiocese.

The Most Reverend Gesuino Santini, of the same Archdiocese.

The Most Reverend Michele D'Alba, of the Archdiocese of Bari.

The Most Reverend Nicola Lionetti, of the same Archdiocese.

The Most Reverend Domenico Sportelli, of the same Archdiocese.

The Most Reverend Giovanni Piantoni (Rome).

The Most Reverend Giovanni Vodopivec, of the Diocese of Ljubljana.

The Most Reverend Francesco Cassano, of the Diocese of Cagli and Pergola.

The Most Reverend Amedeo Caruso, of the Archdiocese of Monreale.

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The Most Reverend Onofrio Fileccia, of the same Archdiocese.

The Most Reverend Antonino Lala, of the same Archdiocese.

The Most Reverend Giovanni Monteiro Tabosa, of the Archdiocese of Olinda and Recife.

The Most Reverend Luigi Balassone, of the Diocese of Valva and Sulmona.

The Most Reverend Manfredo Carfagnini, of the same Diocese.

The Most Reverend Anthony Ciccarelli, of the same Diocese.

The Most Reverend Vincenzo Alessandro Cola, of the same Diocese.

The Most Reverend Giuseppe D'Achille, of the same Diocese.

The Most Reverend Ferdinando Di Camillo, of the same Diocese.

The Most Reverend Silvio Di Massa, of the same Diocese.

The Most Reverend Damiano Di Placido, of the same Diocese.

The Most Reverend Achille Sciullo, of the same Diocese.

Extraordinary Secret Chamberlains of the Sword and Cape of His Holiness: 8, April 22, 1960.

Mr. Roger R. F. M. Carpentier de Changy, of the Diocese of Liège.

Lord Giovanni Francesco Carmont, of the Archdiocese of St. Andrews and Edinburgh.

Mr. Michele D. D. Crichton Stuart, of the same Archdiocese.

June:

Mr. Federico Medolago Albani, of the Diocese of Bergamo.

Extraordinary Honorary Chamberlains of the Sword and Cape of His Holiness: 24, March 6, 1960.

Mr. Federico D'Avella, of the Archdiocese of Paris.

May:

Mr. Fausto Lumia (Rome).

June:

Mr. Giovanni Melvin Thiel, of the Diocese of Galveston-Houston.

[*Latin ed. p. 801*]

From the Diary of the Roman Curia, 801: HONORS. With tickets from the Secretariat of State, the Most Holy Father, John XXIII, reigning happily, deigned to bestow:

The Commander's Cross of the Order of Saint Gregory the Great: March 24, 1960. Upon Mr. Tiberghien, Eugenio Emilio, of the diocese of Lille.

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: May 13, 1960. Upon Mr. Santifaller, Leo, of the archdiocese of Vienne.

May 27: Upon Mr. Guespereau, Henry, of the archdiocese of Paris.

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June 3: Upon Mr. Agusti, Joseph (Strasbourg).

Upon Mr. Gálvez, Gabriel (Strasbourg).

Upon His Excellency, Mr. Houssay, Bernard (Strasbourg).

Upon Mr. López Serrot, Oscar (Strasbourg).

Upon Mr. Orlila, Alexander (Strasbourg).

Upon Mr. Wainfeld, Mariano (Strasbourg).

May 9: Upon Mr. Castellucci, Mario, of the diocese of Penne-Pescara.

May 15: Upon Mr. Musich, Arnold (Strasbourg).

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, military class:

May 27, 1960. Upon General Mollard, Emilio, of the same archdiocese.

June: Upon General Pasteur, Henry, of the same archdiocese.

Upon Lieutenant Colonel de Nevares, Mariano James (Strasbourg).

Upon Brigadier LLerena, Baldomero George (Strasbourg).

Upon Brigadier Mohando, Placido (Strasbourg).

Upon Commodore Questa, Giovanni H. (Strasbourg).

Upon Captain of Frigate Quijada, Ermete Joseph (Strasbourg).

Upon Vice Admiral Pérez Colman, Ferdinand Emmanuel (Strasbourg).

Upon General Rivera, Romano (Strasbourg).

The Commander's Cross of the Order of Saint Gregory the Great, civil class:

January 15, 1960. Upon Mr. Lucas, Anthony M., of the diocese of Rotterdam.

March 18: Upon Mr. De Andrade Furtado, Emmanuel Anthony, of the archdiocese of Fortaleza.

April 8: Upon Mr. Gómez Duran, Emmanuel, of the diocese of Tuy-Vigo.

April 28: Upon Mr. Passarelli, Vincent (Rome).

May 6: Upon Mr. Novati, Mario, of the archdiocese of Milan.

Upon Mr. Ferrier, Gabriel, of the archdiocese of Paris.

Upon Mr. Sineux, Maurice, of the same archdiocese.

May 19: Upon Mr. Iazzetti, Michael, of the archdiocese of Catanzaro.

Upon Mr. Olivieri, Pasquale, of the same archdiocese.

Upon Mr. Sestito, Giles, of the same archdiocese.

Upon Mr. Vecchio, Philip, of the same archdiocese.

Upon Mr. Casorati, Pier Renato (Rome).

[*Latin ed. p. 802*]

802 Acta Apostolicae Sedis - Official Commentary, May 19, 1960. To Mr. Antonino G. Cambretta, of the diocese of Squillace. » 27 To Mr. Francesco Canova, of the diocese of Padua. » » To Mr. Bernard Isabelle, of the Arch-

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diocese of Paris. » » To Mr. Armanno Maggioli (Rome). » » 31 To Mr. Luigi Vandenbrande (Belgium). » June 6, To Mr. Edoardo González (Strasbourg). » » To Mr. Giovanni Carlo Katzenstein (Strasbourg). » » » To Mr. Gastone Rodolfo Zapata (Strasbourg). » » To Mr. Vito Bianco, of the diocese of Lech. » » To Mr. Luigi Capodanno (Rome). » » » To Mr. Ubaldo Prosperetti (Rome). » » 7 To Mr. Giovanni Ermete Pereira de Araujo (Brazil). The Order of Saint Gregory the Great, military class: June 17, » » 1960. To Mr. Vincenzo Aloysi (Rome). » To Lieutenant Colonel Salvatore Di Giorgio (Rome). The Order of Saint Gregory the Great, civil class: December 18, 1959. To Mr. Ludovico Enrico G. Brackel, of the diocese of Rotterdam. » » » To Mr. Emilio Adriano Schüttenhelm, of the same diocese. » » To Mr. Gerard Cornelio Vroegh, of the same diocese. January 1, 1960. To Mr. Martino F. A. Brök, of the diocese of Breda. » » » To Mr. Ludovico F. G. Jansen, of the diocese of s-Hertogenbosch. » » To Mr. Enrico G. Langemeyer, of the same diocese. » To Mr. Cornelio Giuseppe F. Van den Eerenbeemt, of the » same diocese. » » 15 To Mr. Ludovico G. A. Duynste, of the diocese of Rotterdam. » » » To Mr. Guido G. M. Stulemeijer, of the same diocese. » » To Mr. Francesco G. G. Gijzels, of the diocese of 's-Hertogenbosch. » To Mr. Ermanno U. Knippenberg, of the same diocese. February 22, To Mr. Giuseppe F. E. C. Zegers, of the diocese of Rotterdam. » » To Mr. Lambert C. G. Puts, of the diocese of 's-Hertogenbosch. February 12, To Mr. Adriano Francesco A. Van Velzen, of the diocese of Rotterdam. » » 18 To Mr. Giovanni F. M. Pinxter, of the diocese of Haarlem. » » 28 To Mr. Anthony Rammelt, of the same diocese. To Mr. Andrea Demanche, of the Archdiocese of Paris. March 10, » » » To Mr. Giovanni B. R. Van der Meulen, of the Archdiocese of Utrecht. March 18 » » To Mr. Francesco G. E. Letters, of the diocese of Annidale.

[*Latin ed. p. 803*]

Diary: March 18th... 24th... 31st... April 8th... 15th... 28th... May... June.

The Knighthood of the Order of Saint Gregory the Great, military class: June 17th, 1960. To Captain Cremisini Giovanni B. (Rome).

The Grand Cross of the Order of Saint Sylvester the Pope: March 11th; June 3rd.

To Mr. Rosenmöller Giovanni B. A. R., of the diocese of Rur emonda.

To Mr. Bronkhorst Cristoforo, of the archdiocese of Utrecht.

To Mr. Koch Giovanni A. M., of the same archdiocese.

To Mr. Van de Weijer Eugenio A. M. G., of the same archdiocese.

To Mr. Vermeulen Leonardo B. G., of the diocese of Rotterdam.

To Mr. Seguy Giovanni, of the archdiocese of Lione.

To Mr. Verrière Pietro, of the same archdiocese.

To Mr. Peneau Giuseppe, of the diocese of Nantes.

To Mr. Miedema Dirk, of the archdiocese of Utrecht.

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To Mr. Van Kuyk Enrico, of the diocese of 's-Hertogenbosch.

To Mr. Mollaret Ernesto, of the diocese of Grenoble.

To Mr. Kaldenbach Ermanno Nicola, of the diocese of Haarlem.

To Mr. Woltring Lorenzo, of the same diocese.

To Mr. Rousseau Pietro, of the archdiocese of Parigi.

To Mr. Holt Giovanni G. E., of the archdiocese of Utrecht.

To Mr. Guittard Clemente Enrico E., of the diocese of Versailles.

To Mr. Leouzon Alberto, of the diocese of Viviers.

To Mr. Couret Ruggero Carlo, of the diocese of Limoges.

To Mr. Gentile Raffaele, of the archdiocese of Catanzaro.

To Mr. Ratto Francesco (Strasbourg).

Curia: 1960.

To Mr. Began Giovanni Basilio, of the diocese of Annidale.

To Mr. Meyer Otto Augusto Alfredo, of the diocese of Haarlem.

To Mr. Van Geniert Adriano G. G., of the same diocese.

To Mr. Duret Marco, of the archdiocese of Parigi.

To Mr. Pieck Giuseppe F., of the diocese of Rotterdam.

To Mr. Tholen Maria Uberto G. A., of the same diocese.

Romanae: 1960.

To Mr. Leguizamon Carlo Alberto (Strasbourg).

To Mr. D'Hers Francesco Maria (Strasbourg).

To Mr. Klein Guglielmo W. (Strasbourg).

To Mr. Turano Armando L. (Strasbourg).

The Commander's Cross with Plaque of the Order of Saint Sylvester the Pope: May 19th, 1960.

To Mr. Ferretti Romedio (Rome).

[*Latin ed. p. 804*]

Acta Apostolicae Sedis - Official Commentary 804: The Insignia of the Order of Saint Sylvester, Pope: May 19, 1960. To Mr. Valenti Anthony (Rome). June 17. To Lieutenant Colonel Gherardini Mario (Rome). The Insignia of the Order of Saint Sylvester, Pope: November 13, 1959. To Mr. Castellano Battista, of the Archdiocese of Paraiba. April 28, 1960. To Mr. Bonamico Carlo (Rome). To Mr. Colini Carlo Maria (Rome). To Mr. Guidi Francesco (Rome). To Mr. Pensa Giulio (Rome). To Mr. Ragazzoni Vincenzo (Rome). May 6. To Mr. Teruzzi Giovanni, of the Archdiocese of Milan. To Mr. Vaghi Mario, of the same Archdiocese. To Mr. Hahn Giulio, of the Archdiocese of Vienna. May 13. To Mr. Bonora Pietro Angelo, of the Diocese of Biel. To Mr. Bortolotti Giovanni (Rome). May 19. To Mr. Chiodo Eugenio, of the Archdiocese of Catanzaro. May 27. To Mr. Alberti Angelo, of the Archdiocese of Milan. To Mr. Bajetto Giovanni, of the Archdiocese

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of Turin. June 3. To Mr. Costa Hoevel Giovanni Maria (Strasbourg). To Mr. Petenello Giuseppe Maria (Strasbourg). To Mr. Pico Giuseppe Maria (Strasbourg). To Mr. Pico Estrada Ignazio E. (Strasbourg). To Mr. Pozzi Roland (Strasbourg). To Mr. Rodríguez Barreta Horace (Strasbourg). To Mr. Stabio Giovanni (Strasbourg). To Mr. Taboada Giovanni Carlo (Strasbourg). May 17. To Captain Casali Maximilian (Rome). To Major Imbrighi Gastone (Rome).

NECROLOGY:

August 5.

August 8.

August 18.

August 28.

August 30, 1960.

Most Reverend Monsignor Strods Peters, Titular Bishop of Stadia, Apostolic Administrator of Liepaja and of Riga.

Most Reverend Monsignor Squintani Ambrose, Titular Archbishop of Amorio.

Most Reverend Monsignor Castelltort Subeyre José, Bishop of Astorga.

The Most Reverend Cardinal O'Hara John F., of the title of the Saints Andrew and Gregory on the Celian Hill, Archbishop of Philadelphia.

Most Reverend Monsignor Massimiliani Maximilian, Bishop of Modigliana.

[*Latin ed. p. 805*]

October 25, 1960, Year and Volume LII (Series III, Volume II) - No. 12. ACTA APOTOLICAE SEDIS, Official Commentary. ACTS OF POPE JOHN XXIII. APOSTOLIC LETTER TO THE MOST REVEREND FATHER VALERIAN BOMBAENSE, AND TO THE BISHOPS, ORDINARIES, AND OTHER ECCLESIASTICS OF INDIA, CONCERNING THE QUINQUENNIAL THANKSGIVING CELEBRATION, TO BE HELD BY THE BISHOPS OF INDIA, THE ARCHBISHOPS, AND THE ARCHIEPISCOPAL CONGREGATION.

JOHN PP. XXIII.

To Our Beloved Son and Venerable Brothers, greetings and the Apostolic Blessing.

Since We have sent Our beloved Son, Gregory Peter Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith, to you to celebrate the quinquennial gathering of the Bishops of India, this clearly demonstrates how greatly We are pleased, and with what joyful hope and confidence We turn Our thoughts to you and your gatherings. Indeed, We are deeply consoled by the awareness of the pastoral work which you have so admirably performed, and also by the zealous study of religion with

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which you are imbued, so that, with the help of your counsel, all things may be developed and arranged according to suitable norms, which We believe are necessary for the strengthening, progress, and apostolic activity of the Church of God in that noble nation, which is very dear to Us.

As the people of India, flourishing in the abundance of life, strive with great effort to keep pace with the advancements of the new age, We know that the happy growth of the Church among you contributes greatly to this, working in partnership for the good of the State, not relying on human resources, nor guided by earthly aims, but armed with the weapons of peaceful truth, which flow from the very divine source; with the discipline of morals, which leads men to the sanctity of life.

[*Latin ed. p. 806*]

Acts of the Apostolic See - Official Commentary 806, through the works of grace which it bestows upon us, "that we may be called and be the sons of God;" and finally, through works of charity, by which the sweet fragrance of Christ is so widely spread here: we mention countless hospitals, houses for the sick, institutions for the opportune distribution of medicines, and various homes for the reception of the elderly, infants, and others in need. Truly, the "gardens" of Saint Dominic bear the most beautiful flowers, as they attract the hearts of so many pagans to the Christian faith, and to the Divine Redeemer Himself, who "went about doing good, and healing all." We know, Venerable Brothers, that you are most willing to devote everything to the care of your flocks, and that you strive to surpass yourselves, so that the work of the sacred ministry and pastoral governance may be accomplished with ever greater effectiveness; which is manifestly demonstrated both by the acts of the first Plenary Council of India, held in 1910, and by the diligent efforts of the Episcopal Council, which here governs and prudently directs all undertakings of the apostolate. Furthermore, it is right that you should first of all cultivate the students of the seminaries, who are to be ministers of God, to whom the Church's care has always been especially directed. For nothing is more closely linked to the prosperity of religion than the good morals and Christian studies of the clergy. Therefore, those who aspire to the priesthood must not only be increased in number, but also be enriched with knowledge, with innocence of life, and with wise discipline, as the most holy priestly duties demand, to which they are called by the singular grace of God through Jesus Christ. However, they will only be able to attain this most exalted goal, which they should set for themselves, if they have thoroughly imbued their minds with that heavenly doctrine, which the Church inviolably preserves as a divinely received inheritance, and if they have attained to sanctity of life, which must be attained through the long and perfect practice of virtues. The salvation of the human race, which is so desired, must be expected not from novelty of doctrine, but from the efficacy of the Word of God, which

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is transmitted through various means, so that the kingdom of Jesus Christ may be promoted on earth. Moreover, this efficacy of the Word of He God must first be clearly demonstrated by "ministers of the word" through that supernatural novelty in their lives, by which they must lead the multitude of the faithful by example. Furthermore, let all remember 1 John 3:1, Acts 10:38, 2 Corinthians 12:15, According as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word.

[*Latin ed. p. 807*]

The Acts of Pope John XXIII, 807, concerning the clergy of India: "The priests – whom we hold in high regard and to whom we turn our attention in a special way whenever we admit students to the Urbanian College of the Congregation for the Propagation of the Faith, who have so excellently distinguished themselves in the service of the Catholic faith and who are very dear to Us – nothing contributes more to the increase of the fruits of this sacred ministry than to render prompt and zealous obedience to the sacred pastors and to foster mutual and fraternal charity, as the words of the Prince of the Apostles remind us: 'Minister ye... in love, charity one to another. For if these things be present with you, and abound, they will make you neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.'" For if the sacred ministers do not become "one heart and one soul" – which is the highest form of life that has been known from the very beginning of the Church by men – external endeavors, however important they may be, and even the labors of the apostolic mission itself, will be of little use; nay, as the Apostle of the Gentiles warns, "Circumcision is nothing and uncircumcision is nothing." Furthermore, it is of great importance for the progress of the Catholic cause, and is very dear to Our heart, as We have indicated in Our Encyclical Letters, with the title "Princeps Pastorum," that we commend the Christian education and instruction of lay people, so that, along with the profession of the Catholic name, and with the duties that arise from it, the entire manner of life, both public and private, may be in complete harmony, especially for those who have attained higher degrees of dignity in the state. It is necessary that all efforts be directed towards schools and Catholic institutions; and because this cause is of the greatest importance, no burdens should seem too heavy to be borne in order that such institutions may grow and adequately respond to the demands of their mission. As for the apostolate of the laity, it is unnecessary to remind you that this assistance given to the Sacred Hierarchy can only produce the desired results if it is accompanied by and deeply influenced by the inviolable custody of the Church's doctrine and precepts, a constant and ready willingness to obey those who are in charge, and a Christian life from which examples of virtue may be drawn.

Finally, Venerable Brothers, it is most important for the growth of the Church, as it should be, that the unity and concord of Catholics be fostered

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with all our strength. If, due to particular circumstances, somewhere they are brought to a serious crisis...

[*Latin ed. p. 808*]

Acts of the Apostolic See - Official Commentary 808. Whether it concerns fundamental faith, or social justice, or the discipline of morals, or matters pertaining to either natural or Christian principles, it is plainly evident that, if ever, then especially for the cause of safeguarding and promoting these goods, a great alliance of all Catholic forces is required, which, in order truly to be effective, must receive encouragement and guidance from the sacred Pastors. Thus, it may happily happen that the Church of God, although it may still seem to some to be "a small flock," truly contributes to the prosperity and well-being of the German people, and to their benefit, which are to be highly esteemed, and that its children openly demonstrate their sincere love for their earthly homeland. In this hopeful expectation of salutary blessings, while we are with your assembly, and we pray that the Most Holy Virgin Mary, Saint Thomas the Apostle, Saint Francis Xavier, and your other Patrons, may intercede for you all, Venerable Brothers, and for the clergy and people of all India, we impart the Apostolic Blessing in a paternal manner. Given at Rome, near Saint Peter's, on the twentieth day of the month of August, in the year 1960, in the second year of Our Pontificate. 8 JOHN PP. XXIII. APOSTOLIC LETTER. SAINT LAWRENCE, MARTYR, AND SAINT ADALBERT, BISHOP AND MARTYR, ARE CHOSEN AS THE PRINCIPAL PATRONS of the Diocese; FURTHERMORE, SAINT GEORGE, MARTYR, IS DECLARED THE SECONDARY PATRON of CULMENSIS, the episcopal city of the same diocese. JOHN PP. XXIII. For the perpetual memory of this matter. — Blessed are you, who, having departed from these places full of sorrows, to the supernal homeland overflowing with countless blessings, through the merits of your outstanding virtues, are presented by the Holy Mother Church to the faithful living in this mortal life, as examples to be imitated, and are appropriately established as Patrons, so that those who travel may more easily attain their desired... 8 Luke 12:32.

[*Latin ed. p. 809*]

The Acts of Pope John XXIII, 809, state that they may strive to reach that most excellent goal. Aware of this, the Venerable Brother Casimir Joseph Kowalski, Bishop of Chełmno, approached Us with prayers, so that We might confirm as heavenly patrons those most illustrious lights of the Church, whom We call men renowned for their sanctity, who, either as patrons of the diocese itself or of the episcopal city, had been venerated and honored from ancient times. Gladly complying with these requests, We, after consultation with the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the fullness of

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Our Apostolic power, hereby confirm, or rather, re-establish and declare, in perpetuity, Saint Lawrence, the Martyr, and Saint Adalbert, Bishop and Martyr, as the principal patrons, and Saint George, the Martyr, as the secondary patron, of the diocese of Chełmno, and furthermore, Saint Bernard, Abbot, as the principal patron of Pelplin, the episcopal city of the same diocese. To all of which are added all the honors and liturgical privileges that rightly belong to the principal and secondary patrons of dioceses, as well as of important places. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall be fully assisted by them; and that they shall be rightly judged and defined; and that they shall be declared null and void from this moment, if anything contrary to these provisions should, by anyone, knowingly or unknowingly, be attempted. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-eighth day of the month of April, in the year 1960, in the second year of Our pontificate. D. Card. TARDINI, Prefect of the Congregation for Public Affairs of the Church.

THE CATHEDRAL CHURCH OF TRANI, DEDICATED TO SAINT JOHN THE BAPTIST, BEARS THE TITLE OF A MINOR BASILICA.

POPE JOHN XXIII.

For the perpetual memory of the matter. The principal temple of Trani is a venerable and distinguished monument of ancient piety and art, which, like a port and refuge of salvation situated on the seashore, greatly ennobles Apulia. Indeed, it is a testament to the fact that religion was cultivated and that talents flourished in that city in ancient times, since the first temple...

[*Latin ed. p. 810*]

810 Acta Apostolicae Sedis - The official commentary, dedicated to the Blessed Virgin Mary, and belonging to the seventh century, as tradition holds, mentions a hypogeum, which, due to its size, is still admired. This structure, as is said, was begun in the year 1544, at the same time that Saint Nicholas the Pilgrim, a Greek, died piously in that city. To him, shortly thereafter, he was added to the ranks of the Saints and honorably buried there, and a new edifice was dedicated to him. It is indeed to be admired, for it is a prime example of a unique architectural style, which experts call "Roman-Apulian." Although much praise can be gathered from it, the temple possesses the greatest spiritual beauty, since the relics of Saint Nicholas the Pilgrim, celebrated by all and placed in the crypt, draw the hearts of the faithful and enrich them with religion. This hall of God is also commended by the memories of past events, in which many

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distinguished prelates have successively held office. Therefore, heeding the requests of the College of Canons, the civil authorities, all the priests, and the members of the Catholic Action, the Venerable Brother Reginald Joseph Mary Addazi, Archbishop of Trani and Barola, requested that we grant the Cathedral of Trani, which deserves much praise, the title and status of a Minor Basilica. Having gladly accepted these requests, We, after consulting with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and exercising the fullness of Our Apostolic authority, by these letters, in perpetuity, elevate the Cathedral of Trani to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to churches bearing this title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain forever valid and effective; shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be null and void from this moment, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the thirtieth day of the month of April, in the year 1960, in the second year of Our pontificate. D. Card. TARDINI, for public affairs of the Church.

[*Latin ed. p. 811*]

Act of Pope John XXIII, 811. LETTER TO THE MOST REVEREND RICHARD JAMES, BISHOP OF THE HOLY SEE OF SAINT ANNE, CARDINAL CUSHING, ARCHBISHOP OF BOSTON, WHOM HE CHOOSES AS A LEGATE TO THE EUCHARISTIC CONGRESS TO BE HELD IN THE CITY OF PIURA, REPRESENTING THE ENTIRE PERUVIAN NATION.

POPE JOHN XXIII.

Beloved Son, greetings and the Apostolic Blessing.

The memory remains, deeply ingrained in the hearts of men, of the Eucharistic Congress, held in Lima in the year 1954, which brought together a great multitude of the faithful and bore abundant fruit of piety. Now, another Congress of the same kind and importance is being prepared, and its location is the beloved city of Piura. We are confident that those who are involved in organizing these religious celebrations will demonstrate the same dedication, prudence, and diligence, and that the results will meet the common expectations.

In order that these events may be even more magnificent, we gladly accede to the request of the Venerable Brother Charles Albert Arce Masías, Bishop of Piura, who asked us to send someone from the College of Car-

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dinals to be present there. Therefore, we declare you, Beloved Son, to be a legate, and we choose you to preside over that Eucharistic Congress, representing Our person, and to bring to it the warmth of paternal concern, offering prayers and blessings, through which we invoke spiritual graces and heavenly gifts.

We also desire that you, as Our representative among the multitude of the faithful who will gather there, encourage them to venerate the august Sacrament of the altar with ever greater devotion, to receive it more frequently, and to draw from it new strength and inspiration. Thus, living soberly, justly, and piously, the Christians will adorn the profession of their name with the sanctity of their conduct, with unity and concord, and with a greater desire for eternal things, and their virtuous example will inspire joy in the just and reverence in their adversaries.

If the Christian people excel in many things, the primary reason for this excellence and dignity is that they are the family of God. Indeed, there is nothing more beloved, more august, and more desirable.

[*Latin ed. p. 812*]

812 Acta Apostolicae Sedis - The official commentary reveals with great joy that boys and old men, the poor and the wealthy, gatherings of all ages, on festive days, like new olive branches around the table of the Lord, throng the sacred buildings with a joyful throng: together they offer a sacrifice of praise to God, they participate in the sacred mysteries, they partake of the angelic Bread. But the Holy Eucharist is a sign of such unity, a bond of sweet fraternal charity for this communion, by which the earth is united with the heavens, it is a firm foundation. Therefore, because the priests are the true ministers of the Holy Eucharist, if their number, due to the needs of souls, becomes insufficient or too small, besides other damages that are inflicted upon the common good, the affairs of the family of God suffer and are miserably weakened. 1 We know, Beloved Son, how much this matter concerns you, and how – as do other prudent leaders of the United States of America – you strive to provide assistance to the shortage of priests in the vast regions of South America, where many are now being ensnared by enemies of the Catholic faith and life, and therefore, with a fraternal spirit and with due merit, you share in the anxious concerns of the Bishops of those regions. Know that it is highly pleasing to Our expectation and desire, if, among the sacred ceremonies over which you preside, you diligently pursue the usual practices, so that you may encourage the increase in number and virtue of men in the sacred order, and that, as the importance of this matter demands, all may be vigilant in their efforts and provided with better safeguards. Invoking the light and strength of the Holy Spirit, that the Eucharistic Convention of the entire Peruvian nation may bear abundant and lasting fruits of piety and peace, that fortitude may exist in the works of faith, and especially that the order

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of priests may increase, We impart to you, Beloved Son, prudent Bishop of Piura, to the leaders, magistrates, priests, and faithful, in those festive gatherings dedicated to the praise and glory of the Holy Sacrament, Our Apostolic Blessing, a pledge of heavenly assistance and an encouragement to salutary endeavors, most cordially. Given at Rome, near the Holy Peter, on the twenty-seventh day of the month of June, in the year 1960, in the second year of Our Pontificate. JOHN PP. XXIII.

[*Latin ed. p. 813*]

Acta Ioannis PP. XXIII, 813, II, addressed to the Most Reverend Joseph, Titular Bishop of St. Mary Nova, Cardinal Wendel, Archbishop of Munich and Freising, concerning the Eucharistic Congress held in Munich.

IOANNES PP. XXIII, Beloved Son, greetings and the Apostolic Blessing.

Desirous of offering words of congratulations and praise from the heart, for the outstanding testimony of diligence which you have demonstrated in preparing the 37th Eucharistic Congress, attended by representatives from all nations, and for the magnificent generosity with which you welcomed it to the city of Munich, the seat of your pastoral dignity, we send you these letters, now that the labors of recent days and the frequency of visitors have subsided.

We hasten to express our joy to you, and to your collaborators, and to all the priests and faithful of this archdiocese: not only because of the successful outcome of that Congress, for which, above all, your common efforts and deliberations were essential, but especially because of the outstanding example of charity and concord which you strove to demonstrate publicly.

As you well know, although absent in body, we were nevertheless present in spirit during the rites of the Eucharistic Congress. Every day, we offered our prayers to Christ Jesus for its happy outcome; frequently, and whenever groups of the faithful came to us, we raised their spirits to the solemnities in Munich; and the news that reached us each day of the Congress, and especially that which you diligently provided, we listened to attentively and read carefully, and recently we inquired diligently about these matters from our legate, Cardinal Gustavo Testa.

But above all – a memory that is truly most pleasing! – with profound emotion, on August 7th, through the television instrument, "from beginning to end," as we have already written, we witnessed the ceremonies that were held on the final day of the Congress: and the piety and reverence of the religious multitude, which lent its ears to our prayers, and afterwards, after the Sacred pontifical rite, did not cease to approach the Eucharistic bread for a long time, and raised its songs with one voice, will remain deeply imprinted in our mind.

That all these things might proceed successfully, your diligent care

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wisely guided.

[*Latin ed. p. 814*]

The Acts of the Apostolic See – Commentary 814 provides the official information. Regarding this matter, we offer you – and also to all those who, with counsel and diligence, have assisted you – our heartfelt thanks, and we ask you to ensure that, with feelings of joy and satisfaction, our sentiments are conveyed and made known to the civil authorities. We are pleased to hope that from this gathering of peoples, which has become, as it were, a station of the world in your city, the benefits of mutual charity and communion will arise, and that a serene and lasting peace may shine upon all nations, redeemed by the most precious Blood of God, for whose life He Himself offers a sweet and salutary nourishment. Furthermore, we pray that the fruits of piety and religion, which your archdiocese, certainly the first of all, has received from the Eucharistic Congress, may continue to endure and may increase daily through the grace of God. We confirm these paternal hopes with our Apostolic Blessing, which we impart to you, and to your Auxiliary Bishop, to your collaborators, whether from the clergy or from the lay order, and to your entire archdiocese. Given in Rome, at Saint Peter's, on the twenty-first day of the month of August, in the year 1960, in the second year of Our Pontificate. JOHN PP. XXIII. TO THE MOST REVEREND CARDINAL MICARA, PREFECT OF THE CONGREGATION FOR THE HOLY SEE, AND TO THE VICARIATE OF THE URBAN PREFECT, AND TO THE BISHOP OF ROMA: WE INVITE THE CHRISTIAN FAITHFUL TO PRAY THE ROSARY DURING THE MONTH OF OCTOBER.

Signor Cardinale. The month of October that is approaching draws our spirit towards peaceful thoughts, and towards intentions of wisdom and hopeful expectations. In the past months, there have been reasons for sorrow, the painful echoes of natural upheavals that devastated vast regions far from our sight, but so dear to the sentiment of human and Christian fraternity. In more recent days, other calamities have befallen countries closer to us and familiar to us. And in accordance with these news, others continued to be announced throughout the year, indicating trials and anxieties that...

[*Latin ed. p. 815*]

The Acts of Pope John XXII, 815, accompany the course of human life, of each man without distinction. But what almost stifles the breath of all humanity is the somber persistence of uncertainties in a world still yearning for true peace among men and nations, and variously troubled by tragic concerns regarding the near or distant future. Now, for souls who believe in God and in the presence in the world of His Son, Christ Jesus, for universal redemption and salvation, behold, at the opening of October, a sweet

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clearing on the horizon, in the holy and pious vision of the Blessed Mother of the Savior: *sancta Maria, Mater Dei*, invoked by the Christian people, religiously and confidently, with the devotion of the Rosary, which unites great and small, in the same spiritual elevation, bringing light, comfort, and peace. This—the Holy Rosary—is for the Christian people the simplest and most accessible prayer, already commended and blessed by our venerated predecessors on many occasions. We do not live in illusions. As so many times in history—for *nil sub sole novum*—the hour that the world is passing through is very grave: grave and dangerous. At stake is the historical vocation of the peoples, the eternal destiny of each man created in the image of God. It is not our custom to lift the veil of miseries and threatening ruins that weigh heavily on the hearts of those who feel the sacred duty to preserve and defend the domestic, social, and religious order. But the statistics are there, alarming in the cold enunciation of the data offered to us publicly by learned and competent scholars: general disregard for life, a lust for power; a subtle but persistent initiation into error, which, with theories and an anti-Christian spirit, determines the structure of social life systems for the masses, fueled by counterfeits of the truth. 1 All of this, you understand, Your Eminence, how it must be regarded with alarm in reference to the spiritual, religious, and social order by those who, like the Bishop of Rome, and those who participate in his pastoral solicitude, live, suffer, and are greatly concerned about this before the Lord and before the souls. Oh! We accompany with the liveliest interest, and follow with a good heart, encouraging, auspicious, and blessing those who 1 Eccles. 1, 10.

[*Latin ed. p. 816*]

816 Acta Apostolicae Sedis - Official Commentary: Men of virtue and heads of state, elevated by Divine Providence – which disposes or permits all things – in the governance of peoples and nations, bear the gravest responsibilities in national and international assemblies, to decisively safeguard justice and liberty. But above all, and in union with the Christian people, We invite all to a fervent supplication to the Mother of Jesus and our Mother, Mary, Auxilium Christianorum, and Queen of the World. How moving are the invitations to prayer that Saint Bernard suggested in his time! That very saying: *Respice stellam: voca Mariam* – Look to the star: call upon Mary – in adversities, in doubts, in dangers for the Holy Church, and also for the social order: always think of Mary; contemplate Mary, invoke Mary. The *Pater Noster*, the *Gloria*, and the *Ave Maria* on the lips, the contemplation of the mysteries of the life of Jesus and His Mother in the eyes: the sigh of a heart attentive and fervent: oh! what delight, this blessed Rosary, oh! what assurance of fulfillment, here on earth and in the eternal heavens. My Lord Cardinal! We wish to offer a confident invitation, first of all, to the people of Rome, whom the Lord has willed to be the closest object of Our solicitude as Bishop. We are comforted by the thought that in the

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month of October, especially within families, after daily labor, the hands of parents and children, particularly of the little innocents, the sick, and the elderly, will weave the Rosary and raise the blessed prayer to Heaven. And since, in the recitation of the Rosary, what matters is the movement of the lips in harmony with the devout meditation of the individual mysteries, We are certain that Our children, echoing their brothers and sisters throughout the world, will make of it a school of true perfection, contemplating with intimate devotion the teachings that radiate from the life of Christ and of the Most Holy Mary. We therefore invite you to pray according to Our intentions. All know them. Among these, there is one that is particularly familiar to Our spirit and related to the general interests of the Church: We mean the preparation of the Ecumenical Council. This great event in the life of the Church, which is gaining ever wider acceptance throughout the world, should find a response not only among the clergy, religious men and women, seminarians, to whom We have recently addressed Ourselves, but also in the hearts of all the faithful, who live in harmony of beliefs and actions with the Holy Church.

[*Latin ed. p. 817*]

Acts of John PP. XXIII, 817, Naila: With the joy that We feel, knowing that this Our desire will inspire emulation of holy fervor among Our children in Rome, particularly in the parishes, in religious families, in colleges, and in hospitals, We wish to grant, for You, Lord Cardinal, for the Cardinal Pro-Vicar, and their collaborators, and to impart, with Our customary amiability, Our comforting Apostolic Blessing to the clergy and the faithful. From the Apostolic Palace, on the 28th of September of the year 1960, in the second year of Our Pontificate. JOHN PP. XXIII. ADDRESSES. I. Given in the Vatican Forum, to the athletes from all nations who have come to Rome to participate in the Olympic Games.

*Beloved athletes participating in the Olympic Games in Rome. Near the obelisk of this forum, in the middle of the ancient Circus of Nero, where it is known that the Apostle Peter, the Prince of the Apostles, suffered martyrdom, the Bernini portico seems to embrace you with almost twin, immense arms, and to offer you for Our consideration. With the same abundant benevolence towards you that Our Predecessor, of immortal memory, Saint Pius X, in the year 1905, received the noble man Peter De Coubertin, the restorer of the Olympic Games, and highly approved of his endeavors, We wish, above all, to warmly congratulate you on your arrival. You, who have been long awaited, are now received, as We signified familiarly at an earlier time; and We gladly departed this morning from Gandulfi Arce, in order to greet your fervent and enthusiastic groups in this Vatican Forum. May this most auspicious evening event, which recalls so many things, deeply touch your hearts; so that from then on, each of you may feel the dignity of being an athlete, and may better perceive the spiritual voice of Rome. It

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is clear that not all gymnastic groups, nor individual athletes, *On August 24th of the month of the year 1960.

[*Latin ed. p. 818*]

818 Acta Apostolicae Sedis - The official commentary indicates that one can foresee victory; let those who excel in these endeavors report on it. However, this in no way prevents us from fervently hoping that these competitions will benefit you all, and that you may all derive complete advantages from them. For the prize offered in the stadium is not to be considered superior to the proper exercise of the body. If those responsible for domestic life, and for the instruction and education of young people, are to be vigilant, lest the games be focused solely on the body, as if that were the ultimate good of man, and lest, as sometimes happens, the study of athletic arts impede the proper fulfillment of the duties undertaken, nevertheless, it is certainly true that honorable bodily exercises and noble athletic competitions should always be held in esteem and earnestly commended. Indeed, many and valuable qualities and virtues are cultivated in a man through athletic games; namely, health, vigor, agility of limbs, grace, and beauty, as far as the body is concerned; and as far as the mind is concerned, perseverance, fortitude, and the habit of self-denial. Therefore – and this is certainly our conviction – in the course of the Olympic Games, you will be an example to all of healthy competition, which is ignorant of envy and rivalry; in competing, you will demonstrate your serene constancy and cheerfulness; in victory, you will show modesty; in adversity, you will maintain a balanced spirit; in difficulties, you will be steadfast in your purpose; you will be true comrades in athletics, and you will confirm the truth of that ancient saying to the observing multitude: "A sound mind in a healthy body." Furthermore, before we dismiss you, we wish to direct your thoughts to the most important task entrusted to Rome by divine providence, whether with regard to worldly affairs or to the sacred religion. Indeed, by the admirable providence of God, it has happened that this City became the center of an empire which not only sought to unite the peoples inhabiting the shores of the Mediterranean under the same civil order and the same bond of unity, but also those who occupied the most distant regions. This condition of affairs, especially since it provided ample opportunities for travel and common communication, has, by the grace of God, brought about that the Roman state was most suitably constituted as the center of the Christian religion; and, worthy of this exalted dignity, it has, through the ages, exerted all its efforts to bring the most excellent benefits of the Gospel, of charity, and of peace to all peoples.

[*Latin ed. p. 819*]

From the Acts of Pope John XXIII, 819: If anyone should consider Rome even briefly, many monuments and places of antiquity will come to their

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attention, which confirm the truth of this matter, and whose voice, full of majesty, does not pass by the hearts of good men unnoticed. The humble Successor of Peter, who speaks to you, earnestly desires that you lend your ears to such a voice. Finally, embracing you with a moved heart, who, although distinguished by different nations, are nonetheless fraternally united in the same pursuit and purpose, we fervently pray to the Almighty God that He may grant you, and also to your parents and relatives, the richest abundance of heavenly gifts.

To the Distinguished Men of Many Nations, appointed to the Council for the preparation of the Olympic Games.

* Gentlemen, The beautiful spectacle, marked by order and amiable cordiality, presented by the young athletes, their companions, and admirers, last Wednesday in St. Peter's Square, favorably impressed public opinion throughout the world, but above all, it left a very sweet and unforgettable memory in Our heart. We felt comfortable among this beautiful youth, vibrant with life and enthusiasm, which so worthily, in the natural order, represented the healthy aspirations that are at the heart of all men and all peoples. The meeting with the Pope, the spiritual leader called by Providence to this high office, laden with years and experience, might, in the eyes of some, seem to be tinged with the colors of evening... In reality, it is to the Father that one goes, to the Father who, like Abraham, Jacob, Moses, and the great men of all times, transmits to his sons, and through them to future generations, the flame of a dawn without decline. During these past months, as threatening clouds accumulated on the horizon, some voices timidly rose to implore Us for an explicit word of recall and exhortation to reflection and a sense of responsibility. In truth, We never fail, during Our daily encounters with pastors of souls, * At Gandulfi, on the 29th day of the month of August, in the year 1960.

[*Latin ed. p. 820*]

Acta Apostolicae Sedis - Commentarium Offlciale 820, in the presence of representatives of nations, and with the numerous groups of the faithful and visitors, to raise a voice filled with sadness, yet confident, in defense of peace and in the name of human fraternity. And therefore, We did not deem it appropriate to reiterate, through a more explicit declaration, truths which, moreover, are part of the papal teaching and have been solemnly and so frequently proclaimed, both in the distant past and in recent times. But the spectacle which was presented to Our eyes on the evening of August 24th in St. Peter's Square seemed to Us an invitation from Heaven to publicly give Our cordial approval to this universal desire for a more generous collaboration among all peoples, for the true well-being and for the defense of human values. Yes! These sporting competitions and the motives that inspire these great gatherings of young people proclaim, before the world, not only the honor rendered to physical values and to the har-

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mony of the members of the body, but also the service that these physical values can and must render to the highest aspirations of man towards interior perfection and beauty, towards mutual emulation, serene and joyful, towards universal fraternity. Reading these past days in the newspapers these words attributed to the restorer of the Olympic Games, Baron Pierre de Coubertin: "What matters is not to win, but to participate in the Games," the instructions of St. Paul to the Corinthians spontaneously came to Our mind: "Know you not that they which run in a race all run, but one only receiveth the prize? So run that you may obtain the prize" 1. Gentlemen! Please accept, for yourselves and for the young people whom you represent and lead, as a joyful omen of your stay in Rome, the welcome that We offer you from the bottom of Our hearts on the shores of this beautiful Lake Albano, where the dwelling that welcomes you is reflected. Know also – and We say this with pleasure – that the animation that reigns these days in the streets of Rome and the echoes that reach Us, are for Us a comfort and a joy. We draw from them new motives and a new impetus to fuel the optimism that animates Us; optimism founded on respect for man and on the certainty of the intervention of God, who precedes all noble thought with His grace, all i.

1 Cf. 1 Corinthians 9, 24-25.

[*Latin ed. p. 821*]

Acts of Pope John XXIII, 821, a holy resolution, and which mercifully attends to and rewards all his sons. We also wish to entrust to you the task of extending our best wishes to the young athletes – whose presence in St. Peter's Square remains one of the happiest memories of this year – for success in the games that are taking place, and for a blessed development of their activities as men in the future. In these sentiments, We invoke upon you and upon all those whose worthy tribute you bring to Us, the abundance of divine blessings.

III. To those who attended the Convocation V from every nation, convened by the Pontifical Thomasian Academy in Rome.

With great joy of spirit, We greet you, assembled in this venerable city, at the seat of the Chair of Peter, who are either members of the Pontifical Thomasian Academy, or who have been present at this convocation from every nation, convened by that excellent Academy. And the reason for our joy is that the very matter itself provides us with a good, indeed, the best, cause for rejoicing. For the Thomasian Academy, never deviating from the norms established by its founder, Leo XIII, of immortal memory, and which Our predecessors, who have followed after him, have maintained and confirmed, has never neglected, whether in gatherings begun from every people, or in seven-day assemblies convened, to illuminate, defend, and spread the philosophical discipline of Aquinas. Whose doctrine, being in harmony with the truths, revealed by God, known through the testimonies

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of the Holy Fathers, and based on the principles of right reason, the Holy Church has adopted as its own, and has called the author of it, the Common Doctor, that is, the universal Doctor.

1. Since it is clearly and thoroughly persuaded to both you and to Us, that the principles of the Angelic Doctor, his precepts, and the way of teaching, also pertain to the very discipline of morals, which is treated with the greatest order, gravity, and clarity in the longer part of the Summa Theologica, therefore, you, most beloved sons, concerning the following three matters:

* September 16, 1960.

1. Cf. Pius X, Lit. Encycl. Studiorum ducem, A. A. S. XV, 1923, p. 314.

53 - ACTA, vol. II, n. 12. — October 25, 1960.

[*Latin ed. p. 822*]

The Acts of the Apostolic See – Official Commentary, in sections of doctrinal importance, and in accordance with Thomistic reasoning, have discussed, always observing the sacred precepts of the Holy Church which encompass this matter: namely, discourses were given first on the foundation and the aids of morality, then on the rights of truth to be observed and upheld, and finally on the true concept of work. It is certainly not Our intention to touch upon such arguments, even briefly, concerning which you may make use of opportune or more detailed documents published by Our Predecessor, the venerable memory of Pope Pius XII, or of Our own first Encyclical Letters, with which We began at the Chair of Peter. Furthermore, these arguments have shed light and have been more deeply examined by most learned men of philosophical and theological disciplines, whose names We have gladly included in the index at the end of this document. For the office of supreme teacher of the faith which We hold, We apply the utmost care that the eternal salvation of souls be promoted. Indeed, in these matters, We urge you to consider two truths, which We believe will contribute most to the benefit of your Congress. The first thing to be noted is this: that the moral discipline of St. Thomas, even though it seems to strive for a goal closely related to the investigation of the reasons of things, where its profound wisdom is sought, always aims to prepare men for the safe and perfect attainment of their highest and supernatural end, in which eternal happiness consists. The most important characteristic of this moral doctrine of St. Thomas, by which earthly things are transcended and the supernatural end is sought, was wisely brought to light by Our Predecessor, Pope Pius XI, in the Encyclical Letters "Studiorum Ducem," with these words: "He also established a solid doctrine of theology concerning morals, which is capable of guiding all human actions in accordance with the supernatural end of man." 2. The second truth, which We wish to bring to your consideration, seems to Us more urgent and of even greater importance, as We await the outcome of the Second Vatican Council, and as Our solicitude diligently prepares: namely, that the treatment and solution

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of moral questions, according to the principles of St. Thomas, which will never perish, will be of extraordinary usefulness in promoting consensus and unity among those who seek truth and charity: 2 A. A. S. XV, 1923, p. 319.

[*Latin ed. p. 823*]

The acts of Pope John XXIII, number 823, state that a great and abundant fruit of peace is to be expected, both for the Catholic Church and for the entire world. Furthermore, Pope Pius XI, in his Encyclical Letters *Studiorum Ducem*, in which the merits of St. Thomas Aquinas were extolled, had determined, on the sixth centenary after his being raised to the ranks of the Saints, to hasten the triumph of the peace of Christ in the kingdom of Christ. This is likewise a most important concern of Our pastoral solicitude, and it is, as We have already indicated at the beginning of Our pontificate, the highest goal. Indeed, in Our first Encyclical Letters addressed to Our sons throughout the world, We communicated Our sentiments: that the triumph of Christian peace is to be hoped for, flowing abundantly from divine charity into the bosom of human society. For, indeed, salvation is to be expected primarily from a great outpouring of charity.

Therefore, if you, who are anxious for the salvation of souls, diligently cultivate and constantly spread the moral truths which are founded on natural law and which reach their highest standard in divine Revelation, you will be true defenders of the freedom of the spirit; and if you, by advising and exhorting those who are engaged in labor and those who work, will help them to justly defend their rights and fulfill their duties, you will do your utmost to ensure that they follow Christ Jesus, the protector in our mortal life and the rewarder with a great recompense in blessed eternity.

But in order that these things, which We so earnestly desire, may be accomplished, it is necessary, above all, to diligently examine the Thomistic writings. Therefore, We earnestly desire that the number of those who draw light and instruction from the works of the Angelic Doctor should increase daily; and that these should be drawn not only from among priests or men endowed with profound learning, but also from among those devoted to the liberal arts: to whom We especially wish to grant more frequent admission to the orders of the Catholic Action, and to bestow upon them the laurel of studies.

Moreover, We earnestly desire that the treasures of the teachings of St. Thomas should be daily more widely explored, and that his writings should be widely published among the people, either through methods of instruction or through the style of writing, in no way differing from the genius and character of our own times.

You have, beloved sons, the wishes which We have expressed at this

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Congress.

[*Latin ed. p. 824*]

824 Acta Apostolicae Sedis - Official Commentary. For the sake of the cause, whose news we have received with the greatest eagerness, to whose beginnings and labors we have often lent our support; since we were entirely convinced that studies of this kind are of great benefit to the Catholic faith. We say "studies," which have been very dear to Us from the earliest years of Our priesthood, at which time, due to the great encouragement given by Our predecessor, Leo XIII, they were cultivated with a certain new zeal. Furthermore, concerning Thomistic matters – although we confess that we are only lightly involved in these, and almost among brothers – we believe that we are named, since Our predecessor, John XXII, included Thomas Aquinas among the number of the Saints. Finally, for these many reasons, we publicly congratulate you on the placement of such a carefully considered work in this matter of the greatest importance, and with a paternal heart, we impart the Apostolic Blessing to each of you who are present, and to all those whom you hold dear, as a pledge of heavenly gifts. IV To those who attended the third Congress held in Rome by European cardiologists. * Monsieur le Président, We thank you for your most kind words, which deeply touch Our heart. We could not have truly desired a better beginning to this meeting with the learned specialists who have just participated, at the cost of long studies and valuable research, in the third European Congress of cardiology. Dear Gentlemen, The words of Professor Luigi Condorelli, as well as the indications that had been kindly communicated to Us beforehand, provide Us with the happy confirmation that you bring to the exercise of your profession not only the preparation and competence of the scholar, but also the sincere humility and the faith of the believer. Your labors, your studies, marked by a rigorous scientific rigor, the care that you provide in hospitals and clinics, also... * September 24th of the year 1960.

[*Latin ed. p. 825*]

Although the work of this Congress has but one aim: the human heart. It is to this that your passionate research is directed; it is to the study of its complex pathology that you apply new knowledge and discoveries, utilizing ever more sophisticated instruments, therapeutic methods, and daring surgical interventions, which until recent years would have seemed quite chimerical. Certainly, medical science is noble and beautiful in all its fields, since it contributes, through the care it provides to the various members of the human body, to defending and prolonging that precious gift of God, which is life. But your profession seems to merit even greater sympathy, for it is applied to the heart, that incomparable and irreplaceable organ of the human body. Our intention is not to give you a scientific dissertation.

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We simply wish to briefly highlight the dignity of your mission, in the light of Christian revelation, in order to instill in your hearts a new fervor and to inspire in you great gratitude towards God who has called you to such a high and noble task. It is enough to leaf through the pages of Holy Scripture to understand what place the heart holds in the person, according to the thought of the inspired authors. Certainly, we are not seeking in the Bible scientific indications in the sense in which we understand them today; but it is moving to see what profound analogies of religious and moral character it draws from the human heart. It is from it, when it is open to things of God, that holy thoughts, wisdom, and virtue spring forth. It is the heart that dictates to man rectitude, simplicity, and humility; and it reaches the summit of perfection when it is faithful to God. Therefore, Holy Scripture constantly invites us to purify it, if we wish to be pleasing to that God, whom it commands us to love "with all our heart," *ex toto corde*, and whom only those with a pure heart can see: "Blessed are the clean of heart," *Beati mundo corde*, "for they shall see God," *quoniam ipsi Deum videbunt*. It is God who created the human heart; He sees it, knows it, and probes it, scrutinizing even its most secret recesses; He tests it through suffering, and supports and strengthens it through His grace; according to the bold image in the Book of Proverbs, He holds it in His hands. And when the Son of God came to dwell among men, it was His heart that He offered to them.

[*Latin ed. p. 826*]

Acts of the Apostolic See - Commentary 826 Official: "Follow me," He said to them, "for I am meek and humble of heart." Dear Gentlemen, how great and fruitful is your mission, if you consider it in this light! How you must feel encouraged, knowing that near you, guiding your hand, is that of God Himself, who thus makes you His precious collaborators in the prolongation of human life! A superficial observer might see in your work only a collection of purely technical factors, a simple comparison of anatomical data. The eye of the believer, on the other hand, knows how to discover its entire moral and religious value. Indeed, faith allows one to measure accurately the extent of human science, its greatness and its limitations. It shows at the same time the beauty of the researcher's efforts in the pursuit of truth, and the humble attitude that must remain his in the face of the immensity of God. Your eloquent interpreter said this just now in very touching terms. "The scientist," he said, "knows that his discoveries, however great they may be, are only small grains of truth, tiny fragments in a mosaic of infinite grandeur." This is the humble and true language of the scholar. Thus, also, we know, thought a distinguished cardiologist who would have been among you today, had death not recently taken him: Professor Charles Laubry, whose high moral qualities, no less than his professional competence, were recommended, and whose noble figure we

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are pleased to mention in passing.

If faith places the scholar in his true place before God, it also reveals to him the image of God in his brothers, and transforms, through this new perspective, all his relationships with them. What can be said, if we are speaking of suffering brothers, and of a profession that, like yours, is entirely dedicated to them! The physician is the good Samaritan of the Gospel, concerned above all with healing wounds, alleviating suffering, comforting, and reassuring. And how can we forget that through the person to whom you provide your care, it is Christ whom you serve, Christ who will one day say to you – the Gospel guarantees it – the words of ineffable consolation: "I was sick, and you visited me!" Continue, dear Gentlemen, your beautiful and generous mission in the service of suffering humanity! To the rigor of your profession, put...

[*Latin ed. p. 827*]

Acts of Pope John XXIII, 827: In view of the progress of science, always strive to unite with it the esteem and growing love of those men who are its beneficiaries, and who, at times with such anxiety, await from you relief from their suffering. As for Us, be assured that We follow with particular interest your persons and your works, and that We have experienced a very sweet joy in welcoming you today into Our home, where you will always be welcome. As a pledge of the graces that We invoke upon the happy continuation of your noble work, We grant to you all, as well as to your families, your collaborators, your students, and your sick, a very paternal Apostolic Blessing.

To August Princes Bhumibol Adulyadej and Sirikit, King and Queen of Thailand.

* We are deeply touched by the visit of Your Majesties, which offers Us the opportunity to express Our sentiments of particular sympathy for the people of Thailand. It is, We know, a land rich in natural beauty, and also rich in noble and ancient traditions. Concerned both to ensure the preservation of this heritage and to promote the progress of the nation in the various sectors of human life, the Government and the Thai people have achieved results worthy of praise, especially in the social and public education fields. Our Catholic sons, priests, religious, and faithful, are eager to contribute to these efforts, and, through the numerous and flourishing works that they have founded or maintain – schools, hospitals, dispensaries – they demonstrate their eagerness to work also, as loyal sons, for the progress and prosperity of their earthly homeland. They have thus, through their selfless devotion, earned an esteem and sympathy that is precious to them in the exercise of their task. They also enjoy – and We are pleased to emphasize this in the presence of Your Majesties – the respect and freedom that are assured to them by the wise foresight of legislative provisions and the courteous benevolence of the authorities of the State.

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October 1st, 1960.

[*Latin ed. p. 828*]

Acta Apostolicae Sedis - Commentarium Officiale 828. Herein, from their side, is an ancient tradition, since already in the year 1688, Our predecessor, the Blessed Innocent XI, writing to the Sovereign of Siam – as your Country was then called – thanked him for the protection which he granted to the Catholic Missions. This occurred on the occasion of the arrival in Rome of a Siamese embassy, which the pious Pontiff received with great joy, demonstrating his solicitude towards your compatriots through many attentions and gifts. Your Majesties see: Thailand is not unknown to the Vatican. For Our part, We are animated towards it with the same sentiments as Our distant predecessor, and We are pleased to assure you of this, while We invoke upon this noble nation, upon its leaders, and above all upon the Persons of Your Majesties and the Royal Family, the best graces of Almighty God. To His Most Serene Highness, Francis Joseph II, Prince of Liechtenstein, and to His Most Serene Highness, the Spouse of this Prince. * Most Serene Highnesses, We receive you today with joy in Our house, Your Most Serene Highnesses, who have wished to visit Us in the Vatican: an attention which We appreciate greatly, seeing in it the testimony of the sentiments which animate you towards the Church and its visible Head. For a long time – since the distant years of Our youth – We have heard of your Principality, always in honorable terms, and imbued with respectful sympathy. We have heard praised the natural beauties with which the Creator has enriched it, as well as the peaceful character of its inhabitants, attached to their traditions of faith, seriousness, and tranquil and diligent labor. By its privileged position, Liechtenstein can remain outside the great political and economic competitions which keep the entire world in a state of perpetual agitation and anxiety, and it takes advantage of this fortunate disposition of Providence to work in concord and in peace. Thus, it gives to all a precious example of practice. * Die 8 Octobris mensis a. 1960.

[*Latin ed. p. 829*]

The Acts of Pope John XXIII, 829, speak of the serenity of daily duty, and gather the fruits of his laborious and peaceful activities. More worthy of respect, in Our eyes, is the inheritance of the Catholic faith which, as We know, the majority of the inhabitants of your Principality profess, and of which Your Most Serene Highnesses are eager to be the first to give an example. We wish to assure you that this portion of the great flock entrusted to Our care – small, perhaps, in material extent, but not in quality – has its share in Our affection and in Our prayer. With a generous heart, We invoke upon it, and first of all upon the persons of Your Most Serene Highnesses, the abundance of divine favors, as a pledge of which We paternally grant,

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to you and to your dear children, the Apostolic Blessing.

MESSAGE BROADCAST TO THE FAITHFUL OF PERU, CELEBRATING THE EUCHARISTIC CONGRESS FROM THE ENTIRE NATION IN THE CITY OF PIURA.

Beloved Sons of Peru:

May the Most Holy Sacrament of the Altar be forever blessed and praised! This is the cry of joy that spontaneously springs from Our lips, knowing that at this moment you are united with a single heart and a single soul, overflowing with fervor, before the Holy Host in such an impressive number and with an uncontainable enthusiasm.

Here we are, Catholics of Peru, to tell you how much we love you in the depths of Christ, to admire your faith, to exhort you to charity, and to offer to God, hidden in the species of bread and wine, your act of adoration.

The faith that illuminates the glorious pages of your history has overflowed these days through the streets and squares of the hospitable Piura, gladdening Heaven and edifying men. We congratulate you on this Eucharistic triumph. Your Congress seeks to be an exaltation of that mutual love.

* * *

* August 28th of the year 1960.

* Cf. Philippians 1:8.

[*Latin ed. p. 830*]

830 Acta Apostolicae Sedis - Commentarium Offlciale. The divine charity, which is capable of uniting the hearts of all before a sacred Custodia, and blessed union that will preserve you on the path of peace and prosperity! Universal unity and fraternity have their origin in the paternity of God, and find their most nourishing sustenance at the Eucharistic Table, where Christ is received, offered as a Victim for the salvation of humanity, and as the principle of supernatural life for all men. How can the Lord of Lords fail to be pleased by the worship that you have publicly and solemnly rendered to Him in this act of reparation, to compensate Him for the offenses caused to Him by the sins of the world? With the people of Peru, O Lord, we praise you, we bless you, we adore you, we glorify you. May your devotion to the Eucharist be a source of life that renews the Christian essence of that Nation. May you drink from this torrent the firmness of your faith against all dangers of deviation, the purity of customs against the threatening materialism, and the due respect for the sacred bond of marriage against unhealthy theories. Ask the Divine Redeemer, present in the Eucharist as the Supreme and Eternal Priest, for holy and zealous priests who will continue His work of salvation on earth, who will teach you the path to Heaven, and who will distribute the bread of the Angels with their pure hands. May God bless your Fatherland, with its fields and

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homes, its villages and cities, that beautiful country, a gracious summary and emblem of all the United States. May your Saints Toribio, Francis, and Rosa de Santa Maria, together with the Blessed Martin and Juan Masias, obtain for you the graces that, with our cordial and paternal blessing, we implore for our most worthy Cardinal Legate, for the Episcopate with its Clergy, for the illustrious Authorities, and for the entire beloved people.

[*Latin ed. p. 831*]

Sacred Congregational Congregation. 831 ACTS OF THE HOLY CONGREGATIONS. SACRED CONGREGATIONAL CONGREGATION I. PROVISIONS FOR CHURCHES. The Most Holy Lord Our Pope John, by Divine Providence XXIII, having, through successive decrees of the Sacred Congregational Congregation, deigned to provide for the following churches with new pastors, namely: on April 30, 1960. — To the Metropolitan Church of Saint John the Baptist in Uzes, recently established, he appointed the Most Reverend Father Edward Peter Davis, formerly Bishop of the same diocese of Saint John of Puerto Rico. on June 15. — To the Cathedral Church of Elne, he appointed the Most Reverend Father Joël Bellec, formerly Bishop of Maurienne. on June 16. — To the titular episcopal Church of Gerasa, the Reverend Father Salvatore Sorrentino, from the archdiocese of Naples, appointed Urban, a Prelate, as an Auxiliary, for the diocese of Pozzuoli, by the Most Reverend Father Alphonse, Cardinal Castaldo, Archbishop of Naples and Bishop of Pozzuoli. on July 12. — To the titular archiepiscopal Church of Heliopolis in Phoenicia, he appointed the Most Reverend Father Raphael Calabria, formerly Archbishop of Hydrus, whom he constituted a Coadjutor with the right of succession, to the Most Reverend Father Augustine Mancinelli, Archbishop of Benevento. on July 13. — To the Cathedral Church of Cali, he appointed the Most Reverend Father Albert Uribe Urdaneta, formerly Bishop of Sonsón. on July 23. — To the Cathedral Church of Arecibo, recently established, the Reverend Father Alfred Méndez, a member of the Congregation of the Holy Cross. — To the titular episcopal Church of Heraclea Pontica, the Reverend Father Edward Harper, from the Congregation of the Most Holy Redeemer, whom he appointed Prelate of the newly established Territorial Prelature of the Virgin Islands, also known as the Thomasian Islands. — To the titular episcopal Church of Lares, the Reverend Father Aloysius Aponte.

[*Latin ed. p. 832*]

832 Acta Apostolicae Sedis - Official Commentary. Martínez, a parish priest in the town commonly called Aibonito in the diocese of Ponce, whom the Most Reverend Father Edward McManus, Bishop of Ponce, appointed as an Auxiliary Bishop. On July 30th. — To the titular bishopric of the Church of Legia, the Reverend Father Arthur Rivera Damas, a member of

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the Society of Saint Francis de Sales, whom the Most Reverend Father Aloysius Chavez and González, Archbishop of San Salvador in America, appointed as an Auxiliary Bishop. On August 1st. — To the cathedral church of Texcoco, recently erected, the Most Reverend Father Francis Ferreira Arreóla, formerly the titular Bishop of Arycanda. On August 17th. — To the titular bishopric of the Church of Temnitana, the Reverend Father Francis J. Furey, a parish priest of Saint Helena from the archdiocese of Philadelphia, whom the Most Eminent Father John F. S. R. E. Cardinal O'Hara, Archbishop of Philadelphia, appointed as an Auxiliary Bishop. — To the titular bishopric of the Church of Binda, the Reverend Father Cletus J. Benjamin, a parish priest of the Incarnation of the Lord from the archdiocese of Philadelphia, whom the Most Eminent Father John F. S. R. E. Cardinal O'Hara, Archbishop of Philadelphia, appointed as an Auxiliary Bishop.

II. VALENTINE-SEGOBRICENSIS-DERTOSENSIS DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

Since, at solemn Conventions held on the twenty-seventh day of the month of August in the year 1950, the Apostolic See and the Spanish Government, among other things, agreed that the present boundaries of the dioceses, which encompassed too many civil provinces, should be gradually altered, after mutual consultation; the Most Reverend Father Hildebrand Antoniutti, titular Archbishop of Synnades in Phrygia and Apostolic Nuncio in Spain, having arranged matters appropriately with the Government, requested the Apostolic See to alter the boundaries of certain dioceses.

Our Most Holy Lord John, by Divine Providence, Pope XXIII, having heard the Most Reverend local Ordinaries concerned, and considering that such an alteration of boundaries would greatly benefit the strength and growth of the Catholic Religion, benignly approved the requests presented. Wherefore, with due regard for the interests of those concerned, [the decree is issued].

[*Latin ed. p. 833*]

The Sacred Consistorial Congregation, with the presumed consent of those present, and exercising the fullness of Apostolic Authority, issues the following Consistorial Decree:

1. From the Diocese of Segorbe, the entire territory, together with all its parishes and filial churches, which lies within the civil province known as Valencia, is separated.

2. From the Diocese of Tortosa, all the parishes and filial churches of the archpresbyterates commonly known as Nules, Villareal, Castellón de la Plana, Lucena, and Albocácer, with the exception of the parish commonly called "of St. Caius," are separated.

Having thus modified the boundaries of these dioceses, the same Holi-

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ness further decrees:

1. To the Archdiocese of Valencia, the territory, with its parishes and filial churches, which was separated from the Diocese of Segorbe, as mentioned above, is added.

2. To the Diocese of Segorbe, all the parishes, with the exception of the parish commonly called "of St. Caius," and the filial churches of the archpresbyterates known as Nules, Villareal, Castellón de la Plana, Lucena, and Albocácer, which were separated from the Diocese of Tortosa, are added.

Furthermore, Our Lord commands that all acts and documents pertaining to the aforementioned parishes, concerning the clergy, the faithful, and temporal goods, be delivered as soon as possible to the respective Episcopal Curias to which they belong.

With regard to the clergy, it is decreed that, as soon as the present Decree is put into effect, the clergy shall be considered incardinated in that diocese in whose territory they legitimately reside.

To ensure the execution of these matters, Holiness has deemed it fitting to appoint the Most Reverend Father Hildebrand Antoniutti, granting him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, to carry out the aforementioned purpose, with the obligation to report to the Sacred Consistorial Congregation, as soon as it is permissible, an authentic copy of the completed execution.

Regarding the matters above, the present Consistorial Decree is issued to be of the same validity as if Apostolic Letters had been issued under the seal.

Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 31st day of the month of May, in the year 1960.

[Signature]

Egidius Marcellus Card. Mimmi, Bishop of Sabina and Mondello, Prefect of the Secretariate.

[Signature]

S. Joseph Ferretto, Archbishop of Serdica, Assessor.

[*Latin ed. p. 834*]

834 Acta Apostolicae Sedis - Official Commentary. SACRED CONGREGATION FOR THE EASTERN CHURCH. DECREE CONCERNING THE FAITHFUL OF WHATEVER RITE IN THE TOWNS COMMONLY CALLED "MEZZOIUSO," "CONTESSA ENTELLINA," AND "PALAZZO ADRIANO," WHICH ARE UNDER THE JURISDICTION OF THE GREEK CATHOLIC BISHOP OF PLANENSIS. According to Apostolic Letters sealed with the leaden seal, dated the twenty-sixth day of October, in the year of Our Lord nineteen hundred and thirty-seven, which begin with the words "Apostolica Sedes," by which a new Greek Rite diocese

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of Planensis Graecorum was established in the places commonly called "Mezzoiuso," "Contessa Entellina," and "Palazzo Adriano," while the rights and obligations of all parishes and churches of the Byzantine rite remained firm, there existed a double ecclesiastical jurisdiction, namely: for "Mezzoiuso," the Archbishop of Panormita and the Greek Catholic Bishop of Planensis; for "Contessa Entellina" and "Palazzo Adriano," the Archbishop of Monreale and the Greek Catholic Bishop of Planensis. Since, in these places, formerly founded by the faithful of the Byzantine rite, disagreements arose over time, the Most Holy Pope John, Divine Providence Pope XXIII, for the good of souls, and acting as is fitting, after hearing those concerned, and out of pastoral solicitude, exercising the fullness of Apostolic power, has decreed, through the present Decree of the Sacred Congregation for the Eastern Church, that the aforementioned places commonly called "Mezzoiuso," "Contessa Entellina," and "Palazzo Adriano," and all their priests and faithful, both of the Greek and Latin rites, together with all parishes, churches, public and semi-public chapels, and religious houses, both of men and women residing there, shall be under the single ecclesiastical jurisdiction of the Greek Catholic Bishop of Planensis, completely extinguishing in the aforementioned places or municipalities commonly called "Mezzoiuso" the jurisdiction of the Archbishop of Panormita, and commonly called "Contessa Entellina" and "Palazzo Adriano" the jurisdiction of the Archbishop of Monreale. Therefore, when Latin rite parishes are vacant, it shall be the right of the Greek Catholic Bishop of Planensis freely to proceed to the canonical institution, the right of presentation being removed from the Ordinary of Monreale.

[*Latin ed. p. 835*]

The Sacred Congregation for Seminaries and Universities, 835. Now, most recently, Our Most Holy Lord, to the great joy of all, has manifested His August will, convening an Ecumenical Council; it is the duty of all pastors and the faithful to prepare themselves with greater zeal and with all their heart to worthily celebrate this monument of God's mercy, imploring grace from the Supreme Eternal Shepherd, Our Lord Jesus Christ, through prayers and sacrifices; indeed, these expected events will greatly contribute to the disposition of souls. The Planensis Diocese, established in the island of Trinacria among the Greeks, seems, by reason of history or geography, to form a kind of spiritual bridge between East and West, serving as an example of the Apostolic See's constant concern for Eastern communities, which, having been restored to unity, wonderfully adorn the One, Holy, Catholic, and Apostolic Church with the variety of their rites. These things are to be remembered so that, joyfully, this present Decree may be put into effect with the religious diligence that is due. Despite any obstacles whatsoever. Given in Rome, from the offices

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of the Sacred Congregation for the Eastern Church, on the eighth day of the month of July, in the year of Our Lord 1960. H. I. Card. CICOGNANI, Secretary. L. © S. A. Coussa, Assistant.

SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES.

DECREE: THE INSTITUTE OF MORAL THEOLOGY, OR ALPONSIAN ACADEMY, IS ESTABLISHED WITHIN THE FACULTY OF THEOLOGICAL SCIENCES OF THE PONTIFICIAL UNIVERSITY LATERANENSIS.

The Apostolic See has constantly desired that those who engage in the theological ministry diligently promote the edification of faith and morals, both in explaining and examining the dogmas and precepts of Divine Revelation, and in drawing conclusions and reaching effects. Masters, above all...

[*Latin ed. p. 836*]

The Acts of the Apostolic See – Official Commentary 836 highly commends those who, by providing and expounding the norms of life to students and priests, "instruct many in justice," and who thus lead the Catholic people and individual faithful to avoid evil and to do good, so that they may ultimately come to share in the eternal and supreme Good. For nearly two centuries, the disciples of Saint Alphonsus Mary de Liguori, Bishop and Doctor of the Universal Church, have commendably accomplished this in the Church; whose venerable footsteps they have never ceased to follow, refuting the darkness of errors which the unbelievers have created, and which, in part, have been embraced by the "unlearned and unstable," by transmitting sound doctrine to the students of both clergy. Recently, those who direct the religious Congregation founded by the Most Holy Redeemer in the venerable City in the year 1957, with the approval of the Sacred Congregation for Religious, established the "Alfonsian Academy." Since this Institute of Moral Theology, dedicated to cultivating the complete science of morals and wisdom, and to which are added the disciplines that form "These things proposing to the brethren, thou shalt be a good minister of Christ Jesus, nourished up in the words of faith and of the good doctrine which thou hast attained unto." (1 Timothy 4:6), has prospered, the esteemed Rector of the praised Alfonsian family earnestly requested that the "Alfonsian Academy" be included as a part of the Theological Faculty of the Pontifical Lateran University, so that it would become the "Institute of Moral Theology," for the purpose of preparing teachers of Moral Theology. When the Most Holy Pope John, by Divine Providence, Pope XXIII, graciously deigned to approve, the Sacred Discretion for Seminaries and Universities, after approving the special statutes presented, established and declares the Institute of

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Moral Theology, or "Alfonsian Academy," as a part of the Theological Faculty of the Pontifical Lateran University, in accordance with those same statutes, in which the method to be employed, the disciplines to be taught, and the academic objectives – especially with regard to the licentiate in Sacred Theology – are most carefully established. All other legally binding provisions remain in force: to the contrary, nothing whatsoever shall be held to be an obstacle. Given in Rome, from the offices of the Sacred Congregation, on the second day of August, in the feast of Saint Alphonsus de Liguori, Bishop and Doctor of the Church, in the year 1960. + Eg. I. Card. PIZZARDO, Bishop of Albano, Prefect. © S. Dinus Staffa, Secretary.

[*Latin ed. p. 837*]

The Roman Curia Diary, 837.

On Wednesday, September 28, 1960, the Holy Father received in a solemn audience His Excellency, Dr. Luis FRANCISCO THOMEN, Extraordinary and Plenipotentiary Ambassador of the Dominican Republic, for the presentation of his credentials.

On Saturday, October 1, 1960, the Holy Father received in a solemn audience Their Majesties, King BHUMIBOL ADULYADEJ and Queen SIRIKIT, Sovereigns of Thailand.

On Saturday, October 8, 1960, the Holy Father received in a solemn audience Their Royal Highnesses, FRANCESCO GIUSEPPE II, Prince Regent of Liechtenstein, and the Princess Consort GIORGINA.

APPOINTMENTS OF SECRETARIES OF STATE:

By Apostolic Briefs, the Holy Father, John XXIII, happily reigning, deigned to appoint:

February 19, 1960. The Most Reverend and Illustrious Cardinal Cento Fernando, Protector of the "Sœurs du Tiers Ordre Régulier de Notre Dame du Mont Carmel" (Luxembourg).

April 16. His Excellency, the Most Reverend Monsignor Bertoli Paolo, titular Archbishop of Nicomedia, Apostolic Nuncio to France.

May 18. The Most Reverend and Illustrious Cardinal Marella Paolo, Protector of the Sisters of the Cross (Strasbourg).

October 25. The Most Reverend Monsignor Tibau Duran Narciso, Auditor of the Tribunal of the Rota at the Apostolic Nunciature in Madrid.

54 - ACTA, vol. II, n. 12. — October 25, 1960.

[*Latin ed. p. 838*]

838 Acta Apostolicae Sedis - Commentarium Offlciale June 20th » » » » 21st » » » « » 23rd » 24th » » » July 23rd » » 25th » » » » » » » » 1960. The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the

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"Madres de los Desamparados y San José de la Montana" (Valence, Spain). The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Religiosas Filipenses Misioneras de Enseñanza" (Barcelona, Spain). The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Misioneras Esclavas del Inmaculado Corazón de María" (Lérida, Spain). The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Hijas del Patrocinio de Maria" (Cordoba, Spain). The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Misioneras Hijas del Santísimo e Inmaculado Corazón de María" (Barcelona, Spain). The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Sisters of Providence under the protection of Saint Gaetano Thiene" (Gorizia). The Most Reverend Monsignor Fiore Ernesto, Prelate Auditor of the Tribunal of the Sacred Roman Rota. The Most Reverend and Illustrious Cardinal Cento Fernando, Protector of the Benedictine Monks of Silvestrine Order. The Most Reverend and Illustrious Cardinal Cicognani Gaetano, Protector of the "Small Mission for the Deaf and Mute" (Bologna). The Most Reverend Monsignor D'Ercole Giuseppe, Prelate Referendary of the Supreme Tribunal of the Apostolic Signature. The Most Reverend Monsignor Parisella Alfredo, Prelate Referendary of the Supreme Tribunal of the Apostolic Signature. The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Hermanas Misioneras de Santa Teresita del Niño Iesus" (Santa Rosa de Osos, Colombia). The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Misioneras de la Caridad Hijas del Inmaculado Corazón de María" (Solsona, Spain). The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Religiosas Misioneras del Santísimo Sacramento y María Inmaculada" (Madrid, Spain). The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Religiosas Misioneras Hijas de la Sagrada Familia de Nazareth" (Aiguafreda, Vich, Spain).

[*Latin ed. p. 839*]

Diarium, 25 of the Roman Curia, 839, July 1960. The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the "Religiosas Concepcionistas Misioneras de la Enseñanza" (Madrid, Spain).

The Most Reverend and Illustrious Cardinal Marella Paolo, Protector of the College of Saint Jerome of the Illyrians in Rome.

The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the "Terciarias Franciscanas de la Inmaculada Concepción" (Valencia, Spain).

August 3. The Most Reverend and Illustrious Cardinal Traglia Luigi, Protector of the "Sore of the Catholic Apostolate" (Rome).

The Most Reverend and Illustrious Cardinal Marella Paolo, Protector of the Society of Mary (Rome).

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September 7. The Most Reverend and Illustrious Cardinal Marella Paolo, Protector of the "Oblates of Saint Francis de Sales" (Rome).

The Most Reverend and Illustrious Cardinal Marella Paolo, Protector of the "Oblate of Saint Francis de Sales" (Troyes, France).

With letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, has deigned to appoint:

Counselors of the Pontifical Central Commission for the Preparation of the Second Vatican Ecumenical Council: the Most Illustrious and Reverend Monsignors: Giuseppe Rossi, Regent of the Sacred Apostolic Penitentiary; Francesco Tinello, Regent of the Apostolic Chancery; His Excellency, the Reverend Monsignor Silvio Romani, Sub-Datary; the Reverend Father Abbot Don Anselm M. Albareda, of the Benedictines, Prefect of the Vatican Apostolic Library.

Members of the Pontifical Theological Commission for the preparation of the Second Vatican Ecumenical Council: Their Excellencies, the Reverend Monsignors: Alfredo Vincenzo Scherer, Archbishop of Porto Alegre; Francesco Carpino, Archbishop of Monreale; Marcello Maria Dubois, Archbishop of Besançon; Maxim Hermaniuk, Archbishop of Winnipeg of the Ruthenians; Alberto Stohr, Bishop of Mainz; Giovanni Giuseppe Wright, Bishop of Pittsburgh; Giuseppe Schroffer, Bishop of Eichstätt.

[*Latin ed. p. 840*]

840 Acta Apostolicae Sedis - Official Commentary. Giacomo H. Griffiths, Bishop titular of Gaza City, Auxiliary of New York. Francesco Franic, Bishop titular of Agatopoli, Apostolic Administrator of Spalato; Lionello Audet, Bishop titular of Tibari, Auxiliary of Québec; Platone V. Kornyljak, Bishop titular of Castra di Marte, Apostolic Exarch for the faithful of Ukrainian and Ruthenian rite of Byzantine tradition residing in Germany; the Most Illustrious and Reverend Monsignors: Luciano Cerfaux; Giuseppe Fenton; Salvatore Garofalo; Gerard Philips; Anthony Piolanti; Michele Schmaus; the Reverend Priests: Carlo Colombo; Carlo Journet; Albert Michel; the Reverend Fathers: Luigi Ciappi, of the Order of Preachers, Master of the Sacred Apostolic Palace; Rosario Gagnebet, of the Order of Preachers; Ludovico Gillon, of the Order of Preachers; Giacomo Ramírez, of the Order of Preachers; Carlo Balie, of the Order of Friars Minor; Damiano Van den Eynde, of the Order of Friars Minor; Agostino Trapé, of the Order of Hermits of Saint Augustine; Edoardo Dhanis, of the Society of Jesus; Francesco Hürth, of the Society of Jesus. Consultors of the Pontifical Theological Commission for the preparation of the Second Vatican Ecumenical Council: the Most Illustrious and Reverend Monsignors: Andrea Bride; Giovanni Brinktrine; Arturo Janssens; Giorgio Jouassard; Erberto Schauf; the Reverend Priests: Ignazio Backes; Filippo

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Delahaye; Renato Laurentin.

[*Latin ed. p. 841*]

From the Roman Curia Diary, 841: To the Most Reverend Fathers: Leone Ambrogio Ondrak, of the Benedictines; Ivo Congar, of the Dominicans; Michele Labourdette, of the Dominicans; Alessandro Kerrigan, of the Franciscan Order; Bonaventura Kloppenburg, of the Franciscan Order; Ermenegildo Lio, of the Franciscan Order; Lorenzo di Fonso, of the Conventual Franciscan Order; Domenico Unger, of the Capuchin Franciscan Order; Bartolomeo Xiberta, of the Discalced Carmelites; Anastasio of the Most Holy Rosary, of the Discalced Carmelites; Francesco Dander, of the Society of Jesus; Enrico De Lubac, of the Society of Jesus; Gioacchino Salaverri, of the Society of Jesus; Giovanni Witte, of the Society of Jesus; Bernard Häring, of the Redemptorists; Giuseppe Lécuyer, of the Congregation of the Holy Spirit; Marcello Bélanger, of the Oblate Missionaries of the Immaculate Mary; Emmanuele Doronzo, of the Oblate Missionaries of the Immaculate Mary; The Most Reverend: Father Domenico Bertetto, of the Salesians; Father Giorgio Castellino, of the Salesians. The Most Reverend Father Amadeo Rossi, of the Congregation of the Mission. Members of the Pontifical Commission of Bishops and for the Governance of Dioceses, for the preparation of the Second Vatican Ecumenical Council: Their Most Reverend Excellencies, the Monsignors: Emilio Maurizio Guerry, Archbishop of Cambrai; Filippo Nabaa, Melkite Archbishop of Beirut and Gibail; Ermenegildo Florit, titular Archbishop of Gerapolis of Syria, Coadjutor to the Most Reverend Cardinal Archbishop of Florence; Casimiro Morcillo González, Archbishop of Saragozza; Michele Browne, Bishop of Galway and Kilmacduagh; Giorgio Leone Pelletier, Bishop of Trois-Bivières; Leone Giuseppe Suenens, titular Bishop of Isinda, Auxiliary to the Most Reverend Cardinal Archbishop of Malines; Antonio Khoreiche, Maronite Bishop of Saida; Giuseppe Piazzi, Bishop of Bergamo; Mattia Wehr, Bishop of Treves; Giuseppe Gargitter, Bishop of Bressanone; Alberto Castelli, titular Bishop of Jericho.

[*Latin ed. p. 842*]

842 Acta Apostolicae Sedis - Official Commentary by Giovanni Giuseppe Krol, Bishop titular of Cadi, Auxiliary to the Most Reverend Bishop of Cleveland; Raul Primatesta, Bishop titular of Tanais, Auxiliary to the Most Reverend Archbishop of La Plata; Giorgio P. Dwyer, Bishop of Leeds; Pietro Veuillot, Bishop of Angers; Pillino and the Reverend Monsignor Giuseppe Pasquazi, Prelate Auditor of the Sacred Roman Rota; the Reverend Canon Fernando Boulard; the Reverend Father Felice Cappello, of the Society of Jesus. Consultors of the Pontifical Commission for Bishops and the Governance of Dioceses for the preparation of the Second Vatican Ecumenical Council: Their Most Reverend Excellencies,

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the Monsignors: Giustino Daniele Simonds, Archbishop titular of Antinoe, Coadjutor to the Most Reverend Archbishop of Melbourne; Helder Pessôa Cámara, Archbishop titular of Salde, Auxiliary to the Most Reverend Cardinal Archbishop of San Sebastiano do Rio de Janeiro; Maria Giuseppe Lemieux, Archbishop of Ottawa; Michele Dario Miranda y Gómez, Archbishop of Mexico; Guglielmo Brady, Archbishop of San Paolo del Minnesota; Gerolamo D. Hannan, Bishop of Scranton; Narciso Jubany Arnau, Bishop titular of Ortosia of Phoenicia, Auxiliary to the Most Reverend Archbishop-Bishop of Barcelona; Paolo Correa León, Bishop of Cucuta; Tommaso G. Muldoon, Bishop titular of Fessei, Auxiliary to the Most Reverend Cardinal Archbishop of Sydney; Albino Mensa, Bishop of Ivrea; the Reverend Fathers: Abb. Emiliano Lucchesi, of the Vallombrosan Order; Gommaro Michiels, of the Order of Friars Minor Capuchin; Gennaro Fernández del S. Cuore, of the Recollects of St. Augustine; Giacomo Martegani, of the Society of Jesus; Tito of St. Paul of the Cross, of the Passionists; Carlo Szrant, of the Redemptorists; Vilfrido Giuseppe Dufault, of the Congregation of the Assumption. Members of the Pontifical Commission for the Discipline of the Clergy and the Christian People for the preparation of the Second Vatican Ecumenical Council: Their Most Reverend Excellencies, the Monsignors: Carlo De Provenchères, Archbishop of Aix; Raffaele Baratta, Archbishop of Perugia.

[*Latin ed. p. 843*]

Diarium Romanae Curiae 843: Luigi Hudal, titular Bishop of Eia; Sahag Lorenzo Koguian, titular Bishop of Comana of Armenia and Patriarchal Vicar of Cilicia of the Armenians for the diocese of Bairut; Guglielmo Philbin, Bishop of Clonfert; Ernesto A. Primeau, Bishop of Manchester; the Most Illustrious and Reverend Monsignors: Pietro Mattioli; Carlo Lefebvre; Martino Giusti; Giuseppe D'Ercole; Enrico Hoffman; Luigi Piovesana; the Reverend Priest Guglielmo Onclin; the Reverend Fathers: Mario Pinzuti, of the Olivetan Benedictines; Ludovico Bender, of the Dominicans; Agatangelo da Langasco, of the Capuchin Friars; Giuseppe Grisar, of the Society of Jesus; Edoardo Regatillo, of the Society of Jesus; Clemente Tilmann, of the Oratory; the Reverend Brother Anselm, of the Brothers of the Christian Schools. Consultors of the Pontifical Commission for the Discipline of the Clergy and the Christian People for the preparation of the Second Vatican Ecumenical Council: Their Most Reverend Excellencies, the Monsignors: Eugenio Baziak, Archbishop of Leopoli of the Latins and Apostolic Administrator of Cracow; Luigi del Rosario, Archbishop of Zamboanga; Paolo Yoshigoro Taguchi, Bishop of Osaka; Pio Alberto Fariña Fariña, titular Bishop of Citarizo; Luigi Bacchio, Bishop of San José de Mayo; Michele Raspanti, Bishop of Morón; Massimino Eusebio Domínguez y Rodríguez, titular Bishop of Ceciri and Auxiliary of San Cristoforo of Havana; the Most Illustrious and Reverend Monsignors:

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Celestino Trezzini; Giorgio Schlichte; the Reverend Priests: Giovanni Battista Belloni; Lorenzo McReavy.

[*Latin ed. p. 844*]

844 Acta Apostolicae Sedis - Official Commentary: The Most Reverend Fathers: Guglielmo O'Connell, of the Order of Friars Minor; Giorgio Montico, of the Order of Friars Minor Conventual; Giuseppe Craveiro da Silva, of the Society of Jesus; Goffredo Heinzel, of the Society of Jesus; Enrico Barré, of the Congregation of the Holy Spirit; The Most Reverend: Don Giuseppe Muzio, of the Salesians; Don Carlo Tommaso Dragone, of the Pious Society of Saint Paul; The Reverend Father M. Guglielmo Slattery, of the Congregation of the Mission. Members of the Pontifical Commission of Religious for the preparation of the Second Vatican Ecumenical Council: Their Most Reverend Excellencies, the Monsignors: Girolamo Bartolomeo Bortignon, Bishop of Padua; Arturo Tabera Araoz, Bishop of Albacete; Enrico Romolo Compagnone, Bishop of Anagni; The Most Reverend Fathers: Giulio Fohl, of the Benedictines; Tommaso Tascon, of the Dominicans; Gioacchino Sanchis, of the Order of Friars Minor; Pietro Tocanel, of the Order of Friars Minor Conventual; Lazzaro of Arbon, of the Order of Friars Minor Capuchin; Tommaso Keulemans, of the Discalced Carmelites; Pietro Maria Abellán, of the Society of Jesus; Alberto van Biervliet, of the Redemptorists; Edoardo Heston, of the Congregation of Holy Cross; Gervasio Quénard, of the Assumptionists; Servant Goyeneche, of the Claretians; The Most Reverend: Don Emilio Fogliasso, of the Salesians; Don Alvaro del Portillo, of Opus Dei. Consultors of the Pontifical Commission of Religious for the preparation of the Second Vatican Ecumenical Council: His Excellency, the Most Reverend Monsignor Bernardino Echeverría Ruiz, Bishop of Ambato; The Illustrious and Reverend Monsignor Andrea Baron; The Reverend Priest Patrizio Francesco Cremin.

[*Latin ed. p. 845*]

From the Roman Curia Diary, 845: To the Most Reverend Fathers: Abbot Don Giuseppe Ricciotti, of the Regular Canons of the Lateran Palace of the Most Holy Savior; Abbot Don Sighardo Kleiner, of the Sacred Cistercian Order; Abbot Don Gabriele Sortais, of the Reformed Cistercians; Zaccaria of St. Mauro, of the Capuchin Friars Minor; Adolar Zumkeller, of the Augustinians; Romeo O'Brien, of the Discalced Carmelites of the Ancient Observance; Beniamino of the Most Holy Trinity, of the Discalced Carmelites; Victor of Jesus and Mary, of the Discalced Carmelites; Robert Svoboda, of the Ministers of the Sick; Charles Corcoran, of the Congregation of Santa Croce; Candido Bajo, of the Claretians; Francis Molinari, of the Missionaries of Our Lady of "La Salette"; Henry Piazzano, of the Josephites of Asti; Gaston Courtois, of the Sons of Charity; The Most Rev-

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erend Don Eugenio Fornasari, of the Pious Society of St. Paul; The Most Reverend Father Armando Le Bourgeois, of the Eudists; The Most Reverend Don Amadeo de Fuenmayor, of Opus Dei. Members of the Pontifical Commission for the Discipline of the Sacraments, for the preparation of the Second Vatican Ecumenical Council: Their Reverend Excellencies, the Most Reverend Monsignors: Giuseppe García y Goldáraz, Archbishop of Valladolid; Antonio Maria Alves de Siqueira, titular Archbishop of Calcide of Syria and Coadjutor of São Paulo of Brazil; Armando Fares, Archbishop of Catanzaro and Bishop of Squillace; Francis Seper, Archbishop of Zagreb; John Chedid, titular Bishop of Arca of Phoenicia and Patriarchal Vicar for the Maronites; The Illustrious and Most Reverend Monsignors: Boleslao Filipiak; William Dolieny; Emmanuel Bonet y Muixi; John Pinna; Lawrence Miguélez; Joseph Michele Pinto; Clement Vincenzo Bastnagel; The Most Reverend Priests: Nicholas Mörsdorf; Henry Wagnon.

[*Latin ed. p. 846*]

846 Acta Apostolicae Sedis - Official Commentary by the Most Reverend Fathers: Ulrico Beste, of the Benedictines; Pietro Lumbreras, of the Dominicans; Witomiro Jelicic, of the Franciscan Order; Adolfo Ledworloz, of the Franciscan Order; Enrico Evers, of the Priests of the Most Holy Sacrament. Consultors of the Pontifical Commission for the Discipline of the Sacraments, for the preparation of the Second Vatican Ecumenical Council: Their Most Reverend Excellencies, the Monsignors: Danio Bolognini, Bishop of Cremona; Alfonso Maria Ungarelli, titular Bishop of Azura and Prelate nullius of Pinheiro; Enrico Bau, Bishop of Mar del Plata; Valeriano Belanger, titular Bishop of Cyrene and Auxiliary of Montreal; Giovanni Felice Pepén y Soliman, Bishop of Our Lady of the High Grace in Higüey; The Illustrious and Reverend Monsignor Luigi Lituma Portocarrero; The Reverend Monsignor Giovanni Levillain; The Reverend Priest Tommaso G. Barberena; The Reverend Fathers: Gerard Oesterle, of the Benedictines; Stefano Gómez, of the Dominicans; Mark Said, of the Dominicans; Guy Brisebois, of the Franciscan Order; Robert Zavalloni, of the Franciscan Order; Michele Fábregas, of the Society of Jesus; Marcellino Zalba, of the Society of Jesus. Members of the Pontifical Commission for the Sacred Liturgy, for the preparation of the Second Vatican Ecumenical Council: Their Most Reverend Excellencies, the Monsignors: Giuseppe Goguè, Archbishop of Bassorah of the Chaldeans; Carlo Ross, Bishop of Biel; Carlo Giustino Calewaert, Bishop of Gand; Francesco Zauner, Bishop of Linz; Giuseppe Malula, titular Bishop of Attanaso and Auxiliary of Léopoldville; The Illustrious and Reverend Monsignors: Gioacchino Nabuco; Igino Angles Pamies;

[*Latin ed. p. 847*]

Diarium Romanae Curiae 847 Giuseppe Pascher; Mario Righetti; The Most Reverend Monsignors: Pietro Borella; Giovanni Schiavon; The

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Reverend Priests: Carlo Kniewald; Giovanni O'Oonnell; Giovanni Quasten; The Reverend Fathers: Abbot Father Bernard Capelle, of the Benedictines; Giuseppe Andrea Jungmann, of the Society of Jesus; Gregorio Martínez de Antoñana, of the Claretians; Giulio Bevilacqua, of the Oratory; Giuseppe Pizzoni, of the Congregation of the Mission. Consultors of the Pontifical Commission for the Bare Liturgy for the preparation of the Second Vatican Ecumenical Council: Their Reverend Excellencies, the Monsignors: Giuseppe Walsh, Archbishop of Tuam; Taddeo Paolo Zakrzewski, Bishop of Plock; Casimiro Giuseppe Kowalski, Bishop of Chełmno; Francesco Saverio Muthappa, Bishop of Coimbatore; The Reverend Monsignor Michele Pflieger; The Reverend Priests: Antonio Chavasse; Antonio Hänggi; Pietro Jounel; Teodoro Klauser; Federico McManus; Giairo Mejia; Ignazio Onativia; Giovanni Percy; Teodoro Schnitzler; Valerio Vigorelli; The Reverend Fathers: Bonifacio Luykx, of the Premonstratensians; Abbot Father Giovanni Bruno Cannizzaro, of the Benedictines.

[*Latin ed. p. 848*]

848 Acta Apostolicae Sedis - Official Commentary: Bernard Botte, of the Benedictines; Eugene Cardine, of the Benedictines; Geoffrey Diekmann, of the Benedictines; Policarpo Badò, of the Benedictines; Peter Siffrin, of the Benedictines; Cyprian Vagagginij, of the Benedictines; Ansgarius Dirks, of the Dominicans; Peter Maria Gy, of the Dominicans; John Hofinger, of the Society of Jesus; Hermann Schmidt, of the Society of Jesus; Marcello Dubois, of the Redemptorists; Vincent Kennedy, of the Priests of Saint Basil; Henry Kahlefeld, of the Oratory; the Reverend Father Agostino Born, of the Society of the Catholic Apostolate. Members of the Pontifical Commission for Studies and Seminaries for the Preparation of the Second Vatican Ecumenical Council: Their Most Reverend Excellencies, the Monsignors: Marcellino Olaechea Loizaga, Archbishop of Valencia; Luigi Maria Fernando de Bazelaire de Ruppierre, Archbishop of Chambéry; Paul Botto, Archbishop of Cagliari; Emilio Arsenio Blanchet, titular Archbishop of Philippopolis of Thrace; John Patrick Cody, Bishop of Kansas City; Michael Keller, Bishop of Münster; Sebastian Vayalil, Bishop of Palai; Francis Nestore Adam, Bishop of Sion; Joseph Carraro, Bishop of Verona; Augustine Saba, Bishop of Mcotera and Tropea; Roger Johan, Bishop of Agen; the Illustrious and Reverend Monsignors: Peter Charles Landucci; Charles Figini; Andrew Combes; the Reverend Fathers: Benedict Lavaud, of the Dominicans; Hilary of Milan, of the Capuchin Friars Minor; Gabriel M. Roschini, of the Servants of Mary; Paul Dezza, of the Society of Jesus; Paul Muñoz Vega, of the Society of Jesus; Cornelius Fabro, of the Order of the Discalced Carmelites; the Reverend Father Alfonso Stickler, of the

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Salesians.

[*Latin ed. p. 849*]

From the Roman Curia Diary, 849. To the Consultors of the Pontifical Commission for Studies and Seminaries for the Preparation of the Second Vatican Ecumenical Council: Their Most Reverend Excellencies, the Monsignors: Alfredo Cifuentes Gómez, Archbishop of La Serena; Egidio Bignamini, Archbishop of Ancona; Patrizio Luigi O'Boyle, Archbishop of Washington; Ottaviano Márquez Tóriz, Archbishop of Angelopoli; Giuseppe Amici, Archbishop of Modena; Francesco Marty, Archbishop of Reims; Luigi Manresa Formosa, Bishop of Quezaltenango; The Most Illustrious and Reverend Monsignors: Francesco Olgiati; Luigi Sonzogni; Alberto Lang; Rodolfo Bandas; Antonio Angioni; The Most Reverend Priests: Garlo Adam; Andrea Bigelmair; The Most Reverend Fathers: Tommaso Oamelot, of the Order of Preachers; Vincenzo Beltram de Heredia, of the Order of Preachers; Leopoldo Denis, of the Society of Jesus; Emilio Jombart, of the Society of Jesus; Stanislao Lestapis, of the Society of Jesus. Members of the Pontifical Commission for Oriental Churches for the Preparation of the Second Vatican Ecumenical Council: Their Most Reverend Excellencies, the Monsignors: Giovanni Buèko, titular Archbishop of Leucade and Apostolic Visitator for the Ukrainians and Ruthenians of Byzantine Rite in Western Europe; Giacomo Testa, titular Archbishop of Eraclea of Europe; Costantino Bohachevsky, Archbishop of Philadelphia of the Ruthenians; Gregorio B. Thangalathil, Archbishop of Trivandrum for the Syro-Malancares; Giuseppe Parecattil, Archbishop of Ernakulam for the Syro-Malabares; Matteo Kavukatt, Archbishop of Changanacherry for the Syro-Malabares; Raffaele Rabban, Archbishop of Kerkùk of the Chaldeans; Dionigi Antonio Hayek, Archbishop of Aleppo of the Syriacs.

[*Latin ed. p. 850*]

850 Acta Apostolicae Sedis - Official Commentary. Pietro Dib, Bishop of Babylon of the Maronites; Alessandro Scandar, Bishop of Assiut; Gabriele Gesù Jacob, titular Bishop of Eritro; the Most Illustrious and Reverend Monsignors: Ovidio Bejan; Ignazio Mansourati; the Reverend Fathers: Garabed Amaduni, of the Mechitarist Order of Venice; Teodoro Minisci, of the Basilian Order of Grottaferrata; Marco Japundzic, of the Third Regular Order of Saint Francis; Felice Gosmann, of the Augustinian Order; Maurizio Gordillo, of the Society of Jesus; Clemente Pujol, of the Society of Jesus; Alfonso Raes, of the Society of Jesus; Pelopida Stephanou, of the Society of Jesus; Girolamo Cornelis, of the Assumptionists; Daniele Stiernon, of the Assumptionists. Consultors of the Pontifical Commission for the Oriental Churches, for the preparation of the Second Vatican Ecumenical Council: the Most Illustrious and Reverend Monsignor

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Sebastiano Chereath; the Reverend Monsignor Cesare Spallanzani; the Reverend Priests: Stefano Bentia; Paolo Garò; Giovanni Kaldani; Giovanni Malak; Isaia Tumbas; the Reverend Fathers: Arnoldo van Lantschoot, of the Premonstratensian Order; Litvino Bawens, of the Benedictine Order; Tommaso Becquet, of the Benedictine Order; Germano Giovanelli, of the Basilian Order of Grottaferrata; Melezio Wojnar, of the Basilian Order of Saint Josaphat; Atanasio Hage, of the Basilian Soarite Order; Neófito Edelby, of the Basilian Aleppine Order; Pietro Benoît, of the Order of Preachers; Alfonso Mitnacht, of the Augustinian Order; Michele Lacko, of the Society of Jesus; Giuseppe Valentini, of the Society of Jesus.

[*Latin ed. p. 851*]

From the Roman Curia Diary, 851: Giovanni Sofronov, of the Passionists; Elpidio Stephanou, of the Discalced Carmelites; Placido of St. Joseph, of the Carmelites of the Most Blessed Virgin Mary Immaculate; Dustano Donovan, of the Franciscan Friars of the Atonement; Maurizio Blondeel, of the White Fathers. Members of the Pontifical Commission for Missions, for the preparation of the Second Vatican Ecumenical Council: Their Most Reverend Excellencies, the Monsignors: Martino Lucas, titular Archbishop of Aduli, and Apostolic Delegate to Scandinavia; Vittore Sartre, titular Archbishop of Beroe; Giovanni Kodwo Amissah, Archbishop of Cape Coast; Gioacchino Ammann, titular Bishop of Petnelisso; Tarcisio Enrico Giuseppe van Valenberg, titular Bishop of Comba; The Most Illustrious and Reverend Monsignor Stanislao Lokuang; The Reverend Fathers: Archpriest Don Enrico Susone Brechter, of the Benedictines; Tommaso Ohm, of the Benedictines; Raffaele Moya, of the Preachers; Alfonso Schnusemberg, of the Franciscan Friars; Pio of Mondreganes, of the Capuchin Franciscan Friars; Callisto Lopinot, of the Capuchin Franciscan Friars; Pasquale D'Elia, of the Society of Jesus; Girolamo G. D'Souza, of the Society of Jesus; Giovanni Rommerskirchen, of the Oblate Missionaries of the Most Holy Virgin; Andrea Seumois, of the Oblate Missionaries of the Most Holy Virgin; Francesco Rosenbaum, of the Society of the Divine Word. Consultors of the Pontifical Commission for Missions, for the preparation of the Second Vatican Ecumenical Council: Their Most Reverend Excellencies, the Monsignors: Ermanno E. Spiess, titular Bishop of Cemeriniano, and Abbot nullius of Peramiho; Ettore Enrico Santos, Bishop of Santa Rosa de Copan; The Most Illustrious and Reverend Monsignor Giacomo Madden; The Reverend Priest: Vicenzo Chen-Chen-Tao.

[*Latin ed. p. 852*]

852 Acta Apostolicae Sedis - Official Commentary: The Most Reverend Fathers: Olaf o Graf, of the Benedictines; Antonino Abate, of the Order of Preachers; Ermete Peeters, of the Friars Minor; Giorgio Eldarov, of

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the Friars Minor Conventual; Timoteo L. Bouscaren, of the Society of Jesus; Ludovico Buijs, of the Society of Jesus; Luigi Civisca, of the Society of Jesus; Giovanni Staffner, of the Society of Jesus; Giovanni Soury-Lavergne, of the Marists; Armando Reuter, of the Oblate Missionaries of the Immaculate Mary; Giorgio Vromant, of the Scheut Missionaries. Members of the Pontifical Commission for the Apostolate of the Laity, for the preparation of the Second Vatican Ecumenical Council: Their Excellencies, the Most Reverend Monsignors: Evasio Colli, Archbishop-Bishop of Parma; Ismaele Mario Castellano, titular Archbishop of Colosse; Gabriele Garrone, Archbishop of Toulouse; Alien Giacomo Babcock, Bishop of Grand Rapids; Fulton J. Sheen, titular Bishop of Cesariana and Auxiliary of New York; Gabriele Bukatko, Eparch of Crisio; Primo Gasbarri, titular Bishop of Tenneso and Auxiliary of Velletri; Francesco Hengsbach, Bishop of Essen; Ferdinando Baldelli, titular Bishop of Aperle; The Illustrious and Reverend Monsignors: Aurelio Sabattani; Luigi Civardi; Emilio Guano; Pietro Pavan; Agostino Ferrari Toniolo; Giuseppe Cardi; Giovanni Rodhain; Giuseppe Geraud; The Reverend Monsignors: Santo Quadri; Antonio Ramselaar; Ferdinando Klostermann; The Reverend Priests: Alberto Bonet Marrugat; Antonio Cortbawi; Enrico Donze.

[*Latin ed. p. 853*]

Diarium Romanae Curiae 853. To the Most Reverend Fathers: Bernard Cirillo Papali, of the Discalced Carmelites; Giovanni Hirschmann, of the Society of Jesus; Giorgio Jarlot, of the Society of Jesus; Paolo López de Lara, of the Society of Jesus; Robert Tucci, of the Society of Jesus; Giovanni Ponsioen, of the Priests of the Most Sacred Heart of Jesus. Consultors of the Pontifical Commission for the Apostolate of the Laity, for the preparation of the Second Vatican Ecumenical Council: Their Most Reverend Excellencies, the Monsignors: Emanuele Trindade Salgueiro, Archbishop of Evora; Owen McCann, Archbishop of Cape Town; Ambrogio Rayappan, Archbishop of Pondicherry and Cuddalore; Bernardino Gantin, Archbishop of Cotonou; Emanuele Larraín Errázuriz, Bishop of Talca; Giuseppe Blomjous, Bishop of Mwanza; Boleslao Kominek, titular Bishop of Vaga; Bryan Gallagher, Bishop of Port Pirie; Benedetto Tomizawa, Bishop of Sapporo and Apostolic Administrator of the Apostolic Prefecture of Karafuto; Giuseppe Armando Gutiérrez Granier, titular Bishop of Pionia and Auxiliary of La Paz; Reginaldo Giovanni Delargey, titular Bishop of Irina and Auxiliary of Auckland; The Most Reverend Monsignor Ferdinando Lambruschini; The Most Reverend Priests: Enrico Caffarel; Vittore Portier; The Most Reverend Fathers: Vincenzo de Vogelaere, of the Order of Preachers; Raimondo Spiazzi, of the Order of Preachers; Salvatore Lener, of the Society of Jesus; Pietro Pillai, of the Oblate Missionaries of the Immaculate Mary; Guglielmo Ferrée, of the Marianists. Members of the Secretariat for the Press and the Spectacle, for the preparation of the Second Vatican Ecumenical Council: Their Most

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Reverend Excellencies, the Monsignors: Giorgio Andrea Beck, Bishop of Salford; Guglielmo Kempf, Bishop of Limburg; Pietro Canisio van Lierde, titular Bishop of Porfireone, Sacristan and General Vicar of His Holiness for the City of the Vatican. 55 - ACTA, vol. II, n. 12. — 25-10-1960.

[*Latin ed. p. 854*]

854 Acta Apostolicae Sedis - Official Commentary by Renato Luigi Maria Stourm, Bishop of Amiens; Abilio dei Campo y de la Barcena, Bishop of Calahorra, La Calzada, Logroño; Stefano László, titular Bishop of Metellopolis and Apostolic Administrator of Burgenland; the Most Illustrious and Reverend Monsignors: Mario Boehm; Albino Galletto; the Reverend Monsignors: Andrea Spada; Giovanni Bernard; Giacomo Tucek; the Reverend Fathers: Alberto Moreno Arango, of the Society of Jesus; Antonio Stefanizzi, of the Society of Jesus; Emilio Gabel, of the Assumptionists; Giorgio Federico Heinzmann, of the Maryknoll Society for Foreign Missions. Consultors of the Secretariat for the Press and the Spectacle for the preparation of the Second Vatican Ecumenical Council: Their Most Reverend Excellencies, the Monsignors: Guglielmo E. Cousins, Archbishop of Milwaukee; Patrizio Francesco Lyons, Bishop of Sale; Giacomo Luigi McNulty, Bishop of Paterson; Alberto Zuroweste, Bishop of Belleville; Erberto Bednorz, titular Bishop of Bulla regia and Auxiliary Bishop of Katowice; Emiliano Frenette, Bishop of San Girolamo; the Most Illustrious and Reverend Monsignors: Alberto Devoto; Carlo Becker; Giuseppe Gioacchino Salcedo; Giustino Ortiz; the Reverend Monsignor Timoteo Flynn; the Reverend Priests: Giacomo Haas; Carlo Augusto Siegel;

[*Latin ed. p. 855*]

From the Roman Curia Diary, 855: To the Most Reverend Fathers: Raimondo Pichard, of the Order of Preachers; Francesco van Waesberge, of the Order of Preachers; Agnello Andrew, of the Order of Friars Minor; Pietro Frandizis, of the Order of Friars Minor; Enrico Baragli, of the Society of Jesus. Members of the Secretariat for Christian Unity, for the preparation of the Second Vatican Ecumenical Council: Their Excellencies, the Most Reverend Monsignors: Lorenzo Jaeger, Archbishop of Paderborn; Giuseppe Maria Martin, Archbishop of Rouen; Giovanni Carmelo Heenan, Archbishop of Liverpool; Francesco Charrière, Bishop of Lausanne, Geneva, and Freiburg im Breisgau; Emilio Giuseppe Maria De Smedt, Bishop of Bruges; Pietro Antonio Merman, Bishop of Groninga; The Illustrious and Most Reverend Monsignors: Giuseppe Hoefer; Michele Maccarrone; The Most Reverend Fathers: Gerardo M. Corr, of the Servants of Mary; Carlo Boyer, of the Society of Jesus; Giacomo Cunningham, of the Priests of the Missions of St. Paul the Apostle. Consultors of the Secretariat for Christian Unity, for the preparation of the Second Vatican Ecumenical Council: The Most Illustrious and Reverend Monsignor Ermanno Volk; The

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Reverend Monsignor Enrico Francesco Davis; The Most Reverend Priests: Alberto Bellini; Giovanni Feiner; Edoardo Stakemeier; Francesco Thijssen; Giovanni Vodopivec; The Most Reverend Fathers: Pietro Dumont, of the Benedictines; Cristoforo Dumont, of the Order of Preachers; Girolamo Hamer, of the Order of Preachers.

[*Latin ed. p. 856*]

Acts of the Apostolic See - Official Commentary 856.

Gregory Baum, of the Order of Saint Augustine; Maurizio Bevenot, of the Society of Jesus; Gustavo Weigel, of the Society of Jesus; Edoardo Hanahoe, of the Order of Friars Minor of the Atonement; Giorgio Tavard, of the Order of Friars Minor of the Atonement.

With letters from the Secretariat of State, the Most Holy Father, John XXIII, reigning happily, deigned to appoint:

July 22, August 13, October 1, 1960.

The Reverend Monsignor Schierano Mario, Substitute of the Sacred Apostolic Penitentiary (Indulgences Section).

The Reverend Monsignors Schiavon Giovanni and Lucchesi Giovanni, Consultors of the Sacred Congregation of Rites (Section II, for the Sacred Liturgy).

The Most Reverend Monsignor Camagni Ernesto, Chancellor of the Briefs of the Apostolic See.

Likewise, with letters from the Secretariat of State, the Most Holy Father, John XXIII, reigning happily, deigned to appoint:

Assistants to the Pontifical Throne:

June 3, 1960.

His Excellency, Reverend Monsignor MacNamee Giacomo Giuseppe, Bishop of Ardagh and Clonmacnoise.

July 8. His Excellency, Reverend Monsignor Mussio Antonio G. K., Bishop of Steubenville.

July 15. His Excellency, Reverend Monsignor Di Leo Gioacchino, Archbishop-Bishop of Mazzara del Vallo.

July 27. His Excellency, Reverend Monsignor Ferro Giovanni, Archbishop of Reggio Calabria.

His Excellency, Reverend Monsignor Alcini Ilario, titular Archbishop of Nicea.

Apostolic Protonotaries *ad instar participantium*:

March 10, 1960.

Monsignor Miller Newton T., of the Archdiocese of Philadelphia.

Monsignor O'Leary Patrizio A., of the Archdiocese of New York.

April 8. Monsignor Rothlauf Antonio J., of the same Archdiocese.

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April 9. Monsignor Fernández Vincenzo, of the Archdiocese of Manila.

Monsignor Tison Gesù, of the same Archdiocese.

May 6. Monsignor Laning Daniele A., of the Diocese of Corpus Christi.

Monsignor Schmitt Alberto H., of the same Diocese.

Monsignor Loughlin Giovanni J., of the Archdiocese of New York.

Monsignor Jennings Roberto E., of the Diocese of Winona.

June 19. Monsignor Grellner Giuseppe Giovanni, of the Diocese of Dodge City.

June 9. Monsignor Schaefers Guglielmo, of the Diocese of Wichita.

[*Latin ed. p. 857*]

Diarium Romanae, June 24th » 8th » July, Curiae 857, 1960.

Most Reverend Anthony Torre Angelo, of the diocese of Castellammare di Stabia.

Most Reverend Marino Morosini, of the diocese of Lodi.

Most Reverend Edward Lubowiecki, of the Archdiocese of Cracow.

Domestic Prelates of His Holiness:

January 30th, 1959.

Most Reverend Abele Conigli, of the Archdiocese of Modena.

Most Reverend Ottavio Pelati, of the Abbey "nullius" of Nonantola.

February 26th, 1960.

Most Reverend Jesus Frantilla, of the diocese of Capiz.

Most Reverend Edmondo Fuerte, of the same diocese.

Most Reverend Salvatore Mabasa, of the same diocese.

Most Reverend Corrado Mesina, of the same diocese.

Most Reverend James Sin, of the same diocese.

Most Reverend Joseph Iturralde, of the same diocese.

March 10th.

Most Reverend Philip A. Dillon, of the diocese of Brooklyn.

Most Reverend Francis B. Donnelly, of the same diocese.

Most Reverend James J. Flannery, of the same diocese.

Most Reverend John J. Heneghan, of the same diocese.

Most Reverend Arthur Leonard, of the same diocese.

Most Reverend Joseph P. Wiest, of the same diocese.

Most Reverend Nemat Ali Chemal, of the diocese of Buffalo.

Most Reverend Patrick V. Ahern, of the Archdiocese of New York.

Most Reverend Charles B. Bidgood, of the same Archdiocese.

Most Reverend Patrick A. Callagher, of the same Archdiocese.

Most Reverend William J. Guiñan, of the same Archdiocese.

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Most Reverend Edward M. Kovach, of the same Archdiocese.
Most Reverend John V. McGavick, of the same Archdiocese.
Most Reverend James E. Richardson, of the same Archdiocese.
Most Reverend Anthony Ricotti, of the same Archdiocese.
Most Reverend Joseph S. Smith, of the same Archdiocese.
Most Reverend Thomas Joseph Kelly, of the Archdiocese of Philadelphia.
April 21st.
Most Reverend Joseph R. Crowley, of the diocese of Fort Wayne.
Most Reverend Stanley L. Manoski, of the same diocese.
Most Reverend Simeon U. Schmitt, of the same diocese.
Most Reverend William J. Voors, of the same diocese.
April 9th.
Most Reverend Joseph Abriol, of the Archdiocese of Manila.
Most Reverend Peter Bantigue, of the same Archdiocese.
Most Reverend Benjamin Marino, of the same Archdiocese.
Most Reverend Nicholas Ortega, of the same Archdiocese.
Most Reverend Justin Ortiz, of the same Archdiocese.
Most Reverend Felix C. Sicat, of the same Archdiocese.
May 3rd.
Most Reverend Gerard Charette, of the Archdiocese of Ottawa.

[*Latin ed. p. 858*]

858 Acta Apostolicae Sedis - Commentarium Officiale, May 6, 1960. Most Reverend Michele J. Adams, of the diocese of Corpus Christi.
Most Reverend Giuseppe G. Alvarado, of the same diocese.
Most Reverend Engelberte Bartosch, of the same diocese.
Most Reverend Giorgio Baumgartner, of the same diocese.
Most Reverend Guglielmo J. Hennel, of the same diocese.
Most Reverend Giuseppe F. Kundinger, of the diocese of La Crosse.
Most Reverend Romualdo Ortiz, of the diocese of Ponce.
Most Reverend Giovanni H. Dolney, of the diocese of Sioux Falls.
Most Reverend Enrico C. Hoerner, of the same diocese.
Most Reverend Pietro P. Meyer, of the same diocese.
Most Reverend Giuseppe P. Veeser, of the same diocese.
13. Most Reverend Francesco Giroud, of the archdiocese of Algiers.
19. Most Reverend Antonio De Araujo Costa, of the archdiocese of Braga.
Most Reverend Orazio De Araújo, of the same archdiocese.
Most Reverend Michele Torres Cardona, of the diocese of Ibiza.
Most Reverend Giovanni J. Dalton, of the archdiocese of New York.

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27. Most Reverend Lavinio Virgili (Rome).
June 3. Most Reverend Giovanni Dongradi, of the diocese of Chartres.
Most Reverend Umberto Cassani, of the diocese of Pavia.
Most Reverend Matteo Francesco Boylan, of the diocese of Scranton.
Most Reverend Giacomo Tommaso Olarke, of the same diocese.
Most Reverend Giovanni Giuseppe Gorman, of the same diocese.
Most Reverend Pietro Paolo Mebrzydowski, of the same diocese.
Most Reverend Leone Giovanni Post, of the same diocese.
Most Reverend Alfonso Savary, of the diocese of Sées.
9. Most Reverend Alessio Bouin, of the diocese of Angers.
Most Reverend Guido Riobé, of the same diocese.
Most Reverend Giorgio Durant, of the diocese of Bayeux.
Most Reverend Alcide Lecocq, of the same diocese.
Most Reverend Michele Kelly, of the diocese of Kilmore.
Most Reverend Andrea Chavanat, of the diocese of Lille.
Most Reverend Carlo Devémy, of the same diocese.
Most Reverend Carlo Firmino Dutoo, of the same diocese.
Most Reverend Alberto Lepoutre, of the same diocese.
Most Reverend Alfredo Ciampi, of the diocese of Lucera.
Most Reverend Ignazio Xalxo, of the archdiocese of Ranchi.
Most Reverend Stefano P. Buckley, of the diocese of Spokane.
Most Reverend Tommaso C. Glynn, of the diocese of Wichita.
Most Reverend Mattia J. Gorges, of the same diocese.
Most Reverend Giorgio Nicola Schmidt, of the same diocese.
Most Reverend Arturo Giuseppe Tonne, of the same diocese.
24. Most Reverend Cecilio Barrett, of the archdiocese of Dublin.
Most Reverend Giovanni Fitzpatrick, of the same archdiocese.

[*Latin ed. p. 859*]

Diarium Romanae Curiae 859, June 24, 1960. Most Reverend Alfred O'Rahilly, of the Archdiocese of Dublin.
Most Reverend Ernesto Lang, of the Diocese of Edmundston.
Most Reverend Alfred Lang, of the same Diocese.
Most Reverend Felice Morneau, of the same Diocese.
Most Reverend George Koksa, of the Archdiocese of Zagreb.
July 8. Most Reverend Maurizio Bayard, of the Archdiocese of Adelaide.
Most Reverend Michele Dunne, of the same Archdiocese.
Most Reverend Dionigi Brendano O'Sullivan, of the same Archdiocese.
Most Reverend Enrico Bernard Skehan, of the same Archdiocese.

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Most Reverend Marcellino Valente, of the Archdiocese of Cagliari.

Most Reverend Anthony Giacinto, of the Diocese of Concordia.

Most Reverend Giovanni Giulio Manthey, of the Diocese of Chełmno.

Most Reverend Guglielmo Mpuga, of the Archdiocese of Rubaga.

Most Reverend Giuseppe Ssebayjgga, of the same Archdiocese.

July 15. Most Reverend Antonio Forcina, of the Archdiocese of Gaeta.

Most Reverend Antonio Anoge, of the Archdiocese of Lyon.

Most Reverend Filippo Valyil, of the Diocese of Palai.

July 22. Most Reverend Carlo Castelli, of the Diocese of Como.

July 27. Most Reverend Luigi De Maio, of the Archdiocese of Sorrento.

Most Reverend Carlo Persico, of the same Archdiocese.

Most Reverend Onorio Rocca, of the same Archdiocese.

August. Most Reverend Giovanni J. Flynn, of the Diocese of Lincoln.

Extraordinary Chamberlains to His Holiness:

January 30, 1959. Most Reverend Ermene Cavallini, of the Archdiocese of Modena.

Most Reverend Mario Rocchi, of the same Archdiocese.

February 26, 1960. Most Reverend Clemente Alba, of the Diocese of Capiz.

Most Reverend Domenico Tanalgo, of the same Diocese.

March 10. Most Reverend Giuseppe A. Holzheimer, of the Diocese of Brooklyn.

Most Reverend Tommaso J. Kelly, of the same Diocese.

Most Reverend Giovanni J. Snyder, of the same Diocese.

Most Reverend Giovanni P. Breheny, of the Archdiocese of New York.

Most Reverend Matteo J. Cox, of the same Archdiocese.

Most Reverend Mattia A. Lynch, of the same Archdiocese.

Most Reverend Frederick A. Nelan, of the same Archdiocese.

July 24. Most Reverend Giacomo P. Conroy, of the Diocese of Fort Wayne.

Most Reverend William J. Lester, of the same Diocese.

Most Reverend Arturo Mac Donald, of the same Diocese.

Most Reverend Giovanni H. Reed, of the same Diocese.

April 8. Most Reverend George A. Kelly, of the Archdiocese of New York.

April 9. Most Reverend Casimiro Alvarez, of the Archdiocese of Manila.

Most Reverend George Borlongan, of the same Archdiocese.

Most Reverend Giuseppe B. Cruz, of the same Archdiocese.

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Most Reverend Emanuele del Rosario, of the same Archdiocese.

[*Latin ed. p. 860*]

Acts of the Apostolic See - Official Commentary

April 9th » » » » » » May 6th » » » 19th » » » » June 3rd » » » » 9th » 17th » » » » » » » » » » » » » » 24th » » » 1st » » » » » » 8th » » » » » » » 15th » » » » » » » » July » » » » » » » » » » » » » » » » 1960.

Most Reverend Fajardo Marcellino, of the Archdiocese of Manila.

Most Reverend Luague Fabiano, of the same Archdiocese.

Most Reverend Reyes Arsenio, of the same Archdiocese.

Most Reverend Vicedo Peter, of the same Archdiocese.

Most Reverend Gloeckner George A., of the Diocese of Corpus Christi.

Most Reverend Kinlough William G., of the same Diocese.

Most Reverend O'Doherty Gerald J., of the same Diocese.

Most Reverend Nazario Victor M., of the Diocese of Ponce.

Most Reverend Scully John Francis, of the Diocese of Saint Augustine.

Most Reverend Rigney Raymond P., of the Archdiocese of New York.

Most Reverend Verheggen Armando Hubert A. G., of the Diocese of Ruremonda.

Most Reverend Fontinell William Ernest, of the Diocese of Scranton.

Most Reverend Barth Arthur A., of the Diocese of Wichita.

Most Reverend Lies Michael J., of the same Diocese.

Most Reverend De Ferrari Innocent, of the Diocese of Albenga.

Most Reverend Rembado Louis, of the same Diocese.

Most Reverend Juwle Patrick, of the Apostolic Vicariate of Monrovia.

Most Reverend Alvarenga Otmaro, of the Archdiocese of San Salvador.

Most Reverend Claros Raphael F., of the same Archdiocese.

Most Reverend López Modesto, of the same Archdiocese.

Most Reverend Gomes John, of the Diocese of Cochin.

Most Reverend Kadaviparambil Michael, of the same Diocese.

Most Reverend Kannenkeril James, of the same Diocese.

Most Reverend Caputi Pasquale, of the Diocese of Mcastro.

Most Reverend Gatti Saverio, of the same Diocese.

Most Reverend Piccione Joseph, of the Diocese of Acqui.

Most Reverend Brini John, of the Archdiocese of Bologna.

Most Reverend Ghetti Amedeo, of the same Archdiocese.

Most Reverend Molinari Abelardo, of the same Archdiocese.

Most Reverend Pasi Enzo, of the same Archdiocese.

Most Reverend Moncallero Lawrence, of the Diocese of Mondovì.

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Most Reverend Fraternali Aldo, of the Archdiocese of Urbino.

Most Reverend Carrese Salvatore, of the Diocese of Caserta.

Most Reverend Coppola Francis, of the same Diocese.

Most Reverend De Sario Cataldo, of the same Diocese.

Most Reverend Padula Oreste, of the same Diocese.

Most Reverend Rossetti Elpidio, of the same Diocese.

Most Reverend Vallarelli Mario, of the same Diocese.

Most Reverend Villani Ferdinand, of the same Diocese.

Most Reverend D'Auria Angelo, of the Diocese of Muro Lucano.

Most Reverend Rabsztyn Ignatius, of the Diocese of Czestochowa.

Most Reverend Becattini Vincent, of the Diocese of Modigliana.

[*Latin ed. p. 861*]

Diarium Romanae Curiae, July 15th. . . . . July 22nd. . . . . August 1st. . . . . August 17th. . . . . August 26th. . . . . August 27th. 861, 1960.

Most Reverend Monsignor Giovanni Fabbri, of the diocese of Modigliana.

Most Reverend Monsignor Alberto Mancorti, of the same diocese.

Most Reverend Monsignor Annunzio Tagliaferri, of the same diocese.

Most Reverend Monsignor Cosma Azzollini, of the diocese of Moffetta.

Most Reverend Monsignor Giovanni Capursi, of the same diocese.

Most Reverend Monsignor Saverio De Palma, of the same diocese.

Most Reverend Monsignor Francesco Gaudio, of the same diocese.

Most Reverend Monsignor Giuseppe Lisena, of the same diocese.

Most Reverend Monsignor Leandro Cascavilla, of the archdiocese of Manfredonia.

Most Reverend Monsignor Rodolfo Lelli, of the diocese of Pistoia.

Most Reverend Monsignor Francesco Cicala, of the archdiocese of Rossano.

Most Reverend Monsignor Munzio Montalti, of the same archdiocese.

Most Reverend Monsignor Alfredo Piraino, of the same archdiocese.

Most Reverend Monsignor Domenico Spina, of the same archdiocese.

Most Reverend Monsignor Aniello Grimaldi, of the archdiocese of Salerno.

Most Reverend Monsignor Domenico De Simio, of the diocese of Vieste.

Most Reverend Monsignor Stefano Pogas, of the diocese of Cassovia.

Most Reverend Monsignor Domenico De Luca, of the archdiocese of Naples.

Most Reverend Monsignor Andrea Cordero Lanza di Montezemolo (Rome).

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Most Reverend Monsignor Oriano Quilici, of the diocese of Sovana-Pitigliano.

Most Reverend Monsignor Luigi Conti, of the diocese of Veroli-Frosinone.

Most Reverend Monsignor Agostino Cacciavillan, of the diocese of Vicenza.

Most Reverend Monsignor Stanislao Pereira, of the archdiocese of Bombay.

Most Reverend Monsignor Zaccaria D'Sonsa, of the same archdiocese.

Most Reverend Monsignor Guglielmo Warareth, of the same archdiocese.

Most Reverend Monsignor Lorenzo Biagiotti, of the diocese of Gubbio.

Most Reverend Monsignor Antonio Fanucci, of the same diocese.

Most Reverend Monsignor Paolo Nardi, of the same diocese.

Most Reverend Monsignor Max Giorgio De Witt, of the diocese of Lincoln.

Most Reverend Monsignor Robert F. Sheehy, of the same diocese.

Secret honorary chamberlains of the sword and cape of His Holiness: 22, April, July 1960.

Mr. Tommaso Guerin, of the archdiocese of Montréal.

Mr. Francesco Chesrow, of the archdiocese of Chicago.

Honorary chamberlains in the azure order of His Holiness: 30, January 1959.

Most Reverend Monsignor Giacomo Casolari, of the archdiocese of Modena.

Most Reverend Monsignor Ferdinando Orsini, of the same archdiocese.

May 6th, 1960.

Most Reverend Monsignor Leonzio Quiñones, of the diocese of Ponce.

June 21st.

Most Reverend Monsignor Nicola Priori, of the diocese of Ascoli Piceno.

Secret honorary chaplain of His Holiness: June 24th, 1960.

Most Reverend Monsignor Emidio Martini, of the diocese of Ascoli Piceno.

[*Latin ed. p. 862*]

Acta Apostolicae Sedis - Official Commentary 862 HONORS. By an Apostolic Brief, the Most Holy Father John XXIII, reigning happily, deigned to bestow: The Collar of the Order of Saint Gregory the Great: September 19, 1960. Upon His Majesty Bhumibol Adulyadej, King of Thailand. By Letters from the Secretariat of State, the Most Holy Father John XXIII, reigning happily, deigned to bestow: The Grand Cross of the Order of Saint Gregory

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the Great: July 8, 1960. Upon Mr. Caffery Jefferson (United States). The Commander's Cross with Plaque of the Order of Saint Gregory the Great: July 15, 1960. Upon Mr. Gabriele Pescatore (Rome). The Knighthood of the Order of Saint Gregory the Great: July 22, 1960. Upon Mr. Massimiliano Windisch Graetz, of the diocese of Trieste. The Grand Cross of the Order of Saint Gregory the Great, civil class: July 11, 1960. Upon Mr. Giovanni Seidel, of the archdiocese of Munich and Freising. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: March 10; April 8; June 9; July 15, 1960. Upon Mr. Giuseppe Guirola Leal, of the archdiocese of Guatemala. Upon Mr. Saverio Martin Artajo, of the diocese of Madrid. Upon Mr. Guglielmo Dybuncio, of the archdiocese of Manila. Upon Mr. Ernesto Escaler, of the same archdiocese. Upon Mr. Emanuele Llamas, of the same archdiocese. Upon Mr. Giuseppe Caron, of the diocese of Treviso. Upon Mr. Gaetano Marfisa (Rome). The Commander's Cross with Plaque of the Order of Saint Gregory the Great, military class: May 21, 1960. Upon General Luigi Armada De Los Rios (Spain). The Plaque of the Order of Saint Gregory the Great, civil class: March 10, 1960. Upon Mr. Riccardo Kriete, of the archdiocese of San Salvador. June 9. Upon Mr. Carlo Verbruggen, of the archdiocese of Malines. July 17. Upon Mr. Carlo De Hemptinne, of the diocese of Gand.

[*Latin ed. p. 863*]

From the Roman Curial Diary, 863. The Commendatorship of the Order of Saint Gregory the Great, civil class: 10, March 24th.

To Mr. Luigi Minghetti, of the Archdiocese of Bologna.

To Mr. Giovanni J. Fehring, of the Archdiocese of Cincinnati.

To Mr. Michele J. Gibbons, of the same Archdiocese.

To Mr. Carlo S. Helldoerfer, of the same Archdiocese.

To Mr. Andrea Link Hellmuth, of the same Archdiocese.

To Mr. Guglielmo Kuntz, of the same Archdiocese.

To Mr. Lorenzo H. Kyte, of the same Archdiocese.

To Mr. Giovanni A. Lawler, of the same Archdiocese.

To Mr. Agostino J. Long, of the same Archdiocese.

To Mr. Giovanni J. O'Brien, of the same Archdiocese.

To Mr. Grwin A. Penker, of the same Archdiocese.

To Mr. Giorgio A. Pflaum, of the same Archdiocese.

To Mr. Luigi R. Richter, of the same Archdiocese.

To Mr. Elmer A. Schlueter, of the same Archdiocese.

To Mr. Giuseppe O. Shouvlin, of the same Archdiocese.

May 13th.

June 3rd.

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June 17th.
July 1st.
July 8th.
July 15th.
July 22nd.
August 17th.
To Mr. J. Paolo Spaeth, of the same Archdiocese.
To Mr. J. Riccardo Verkamp, of the same Archdiocese.
To Mr. Luigi C. E. Van Eyck, of the Diocese of Haarlem.
To Mr. Ernesto Gauthier, of the Archdiocese of Paris.
To Mr. Giovanni Bernardo De Wolf, of the Diocese of Rotterdam.
To Mr. Filippo Daublain, of the Archdiocese of Cambrai.
To Mr. Luigi Winoc Christiaens, of the Diocese of Lille.
To Mr. Andrea Lavagne, of the Archdiocese of Paris.
To Mr. Livio Malfettani (Rome).
To Mr. Antonio Norcen (Rome).
To Mr. Alberto Fabretti (Rome).
To Mr. Mno Barello, of the Archdiocese of Trento.
To Mr. Mario Bassi, of the Diocese of Grosseto.
To Mr. Giuseppe Lagana (Rome).
To Mr. Alberto Saibene, of the Diocese of Novara.
To Mr. Enrico Soullié, of the same Diocese.
To Mr. Nicola Mannarelli, of the Diocese of Pavia.
To Mr. Luigi Magno (Rome).
To Mr. Giacinto Della Cananea (Rome).
To Mr. Lelio Sanità di Toppi, of the Archdiocese of Chieti.
To Mr. Ernesto Borges, of the Archdiocese of Bombay.
To Mr. Leo Rodrigues, of the same Archdiocese.

The Knighthood of the Order of Saint Gregory the Great, civil class: November 13th, 1959.

To Mr. Francesco J. Doyle, of the Diocese of Lancaster.

March 18th, 1960.

To Mr. Francesco A. Crotty, of the Archdiocese of Boston.
To Mr. Tommaso D. O'Connor, of the same Archdiocese.

[*Latin ed. p. 864*]

864 Acta Apostolicae Sedis - Official Commentary, April 28, 1960. To Mr. Francesco Patton, of the Archdiocese of Liverpool. May 6th, To Mr. Giovanni G. E. A. Bruna, of the Diocese of Breda. To Mr. Giovanni E. E.

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Asberg, of the Diocese of Haarlem. To Mr. Enrico Demmers, of the same Diocese. To Mr. Guglielmo F. G. M. Bär, of the Diocese of 's-Hertogenbosch. To Mr. Federico Giuseppe Ermanno Kuijper, of the Diocese of Haarlem. To Mr. Candido Martin Alvarez, of the Diocese of Madrid. To Mr. Giacomo Barth, of the Archdiocese of Paris. To Mr. Paolo Werner Maria Esser, of the Diocese of Rotterdam. To Mr. Achille Arboux, of the Archdiocese of Paris. To Mr. Antonio Marino A. Van Gool, of the Diocese of Ruremonda. To Mr. Ermanno Bernardo Peters, of the Archdiocese of Utrecht. To Mr. Giovanni Marcello Noyre, of the Archdiocese of Bordeaux. To Mr. Martino Giovanni Hoytink, of the Diocese of 's-Hertogenbosch. June 3rd, To Mr. Michele Vilain, of the Diocese of Lille. To Mr. Paolo Barbry, of the same Diocese. To Mr. Ignazio Leurent, of the same Diocese. To Mr. Alberto Paris, of the same Diocese. To Mr. Luigi Sottier, of the same Diocese. To Mr. Enrico Van Eeghem, of the same Diocese. To Mr. Renato Jacob, of the same Diocese. To Mr. Marcello Forest, of the same Diocese. To Mr. Giuseppe Dubrulle, of the same Diocese. To Mr. Giovanni Menet, of the same Diocese. To Mr. Paolo Puppinck, of the same Diocese. To Mr. Ruggero Bergerat, of the same Diocese. To Mr. Clemente Schiettegatte, of the same Diocese. To Mr. Alberto Lamarque, of the same Diocese. To Mr. Giovanni Gardin, of the Archdiocese of Paris. To Mr. Riccardo Ryan, of the Archdiocese of Dublin. To Mr. Tommaso Patrizio Quinn, of the Diocese of Wichita. To Mr. Pietro Enrico McKenna, of the same Diocese. To Mr. Teodoro Antonio Helling, of the same Diocese. To Mr. Gregorio Vincenzo Witteveen, of the Diocese of Haarlem. To Mr. Pietro Enrico Roes, of the Archdiocese of Utrecht. To Mr. Franco Ramella, of the Diocese of Grosseto. July 1st, To Mr. Gino Belletti (Rome). To Mr. Vincenzo de' Paoli Siebert, of the Archdiocese of Adelaide.

[*Latin ed. p. 865*]

From the Diary, July 22nd, continuing through August. Roman Curia, 865, 1960. To Mr. Woodards Darcy Giorgio Beoch, of the same Archdiocese. To Mr. Illiparampil Coran Giacomo, of the Archdiocese of Changanacherry. To Mr. Battaglia Argante (Rome). To Mr. Garzia Raffaele, of the Archdiocese of Cagliari. To Mr. Zerega Alessandro, of the Apostolic Vicariate of Darién. The Order of Saint Sylvester, with Plaque: March 10th, April 9th, 1960. To Mr. Balzaretti y Macias Francesco, of the Archdiocese of San Salvador. To Mr. Daza Gabriele, of the Archdiocese of Manila. To Mr. Delgado Francesco, of the same Archdiocese. To Mr. Delgado Antonio, of the same Archdiocese. The Plaque of the Order of Saint Sylvester: July 15th, 1960. To Mr. Borri Francesco, of the Diocese of Parma. The Order of Saint Sylvester: June 3rd, continuing through July 9th, 24th, and August 3rd, 1960. To Mr. De Luca Guido, of the Archdiocese of Bogotá. To Mr. Petridis Michele (Greece). To Mr. Arbona Coli Guglielmo, of the Diocese of Ponce. To Mr. Llinas Morell Giorgio, of the same Diocese. To Mr. Parra Toro Francesco, of the same Diocese. To Mr. Dauwe Roberto, of the

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Archdiocese of Malines. To Mr. Devaux Vittorio, of the same Archdiocese. To Mr. Schillings Matteo, of the same Archdiocese. To Mr. Thuysbaert Prospero, of the same Archdiocese. To Mr. Van Campenhout Ernesto, of the same Archdiocese. To Mr. Scheere Leo, of the same Archdiocese. To Mr. Lazzaro Ermilio (Rome). To Mr. Chiarella Francesco, of the Diocese of Chiavari. To Mr. Tomasina Mario Glauco, of the same Diocese. To Mr. Baldi Luigi (Rome). To Mr. Falsini Francesco (Rome). To Mr. Verdinelli Alberto (Rome). To Mr. Di Gregorio Girolamo, of the Diocese of Bisceglie. To Mr. Gatti Aldo, of the Diocese of Novara. To Mr. Pelazza Carlo, of the same Diocese. To Mr. Bianchi Natale, of the Archdiocese of Milan. To Mr. Colombo Temistocle, of the same Archdiocese. To Mr. Lattuada Edoardo, of the same Archdiocese. To Mr. Orlando Paolo, of the same Archdiocese. To Mr. Bellarmino Alfio, of the Archdiocese of Catania. To Mr. La Rosa Gaetano, of the same Archdiocese.

[*Latin ed. p. 866*]

Acta Apostolicae Sedis - Official Commentary 866 August » » » 10 » » 17 » » » 1960. To Mr. Natale Sartini, of the diocese of Rimini. To Mr. Mario Salerno (Rome). To Mr. Giuseppe Primavera, of the diocese of Ascoli Satriano. To Mr. Michele Spezzati, of the archdiocese of Malines. To Mr. Riccardo Ferrerò, of the archdiocese of Turin. To Mr. Salvatore Salombrino, of the diocese of Lech. The Knighthood of the Order of Saint Sylvester: October 16, 1959. To Mr. Luigi Zaunbauer, of the diocese of Saint Hippolytus. November 20. To Mr. Gerardo Gruchmann-Bernau, of the archdiocese of Salzburg. To Mr. Guglielmo J. A. H. Van Berkel, of the diocese of Rotterdam. December 18. To Mr. Edoardo Seebregts, of the diocese of Haarlem. January 1, 1960. To Mr. Vibrando A. G. M. Kortmann, of the diocese of Rotterdam. January 15. To Mr. Giovanni L. U. Claessen, of the diocese of Ruremonda. January 22. To Mr. Uberto Huijsmans, of the archdiocese of Utrecht. To Mr. Enrico Verkhoven, of the same archdiocese. To Mr. Gerardo Giovanni Rooymans, of the diocese of Haarlem. February 18. To Mr. Alberto G. A. Van Putte, of the diocese of Breda. February 26. To Mr. Vincenzo Alvarez, of the diocese of Capiz. To Mr. Sebastiano Corro, of the same diocese. To Mr. Laureano Frial, of the same diocese. To Mr. Giuseppe Deklerk, of the diocese of Haarlem. To Mr. Teodoro Correa Cintra, of the diocese of Taubaté. March 10. To Mr. Armenio Gasparian, of the archdiocese of São Paulo of Brazil. To Mr. Arturo Kalaigian, of the same archdiocese. To Mr. Carlo Kherlakian, of the same archdiocese. To Mr. Adriano F. G. Van Gessel, of the diocese of Haarlem. To Mr. Giuseppe Uberto Hennekens, of the diocese of Ruremonda. To Mr. Guglielmo F. N. Hosselet, of the same diocese. March 24. To Mr. Fernando Losson, of the diocese of Tournai. To Mr. Zenobio Wasteels, of the same diocese. To Mr. Gerardo Giovanni Hendriksen, of the archdiocese of Utrecht. To Mr. Enrico Antonio Zunnebeld, of the same archdiocese. April 8. To Mr. Giovanni P. F. Mentink, of the diocese of Breda. To

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Mr. Giuseppe Defour, of the diocese of Liegi. To Mr. Arnoldo G. Leussink, of the archdiocese of Utrecht.

[*Latin ed. p. 867*]

Diarium Romanae Curiae 867 co 6 maii 1960. To the Reverend Mr. Hemel Giovanni Bernardo, of the diocese of Groninga. To the Reverend Mr. Beiber Bernardo, of the diocese of Haarlem. To the Reverend Mr. Alkemade Cornelio G. G., of the diocese of Rotterdam. To the Reverend Mr. Reijnders Giovanni, of the diocese of 's-Hertogenbosch. To the Reverend Mr. Teurlings Bernardo E. M., of the same diocese. To the Reverend Mr. Van Hoek Marino Bernardo, of the archdiocese of Utrecht. To the Reverend Mr. Canepa Angelo, of the archdiocese of Genoa. To the Reverend Mr. Brandi Francesco, of the diocese of Policastro. To the Reverend Mr. Senatore Giovanni, of the same diocese. To the Reverend Mr. Roos Leonardo Antonio, of the diocese of Rotterdam. To the Reverend Mr. Grasso Pietro (Rome). To the Reverend Mr. Miglio Ferdinando (Rome). To the Reverend Mr. Gubbels Guglielmo Giovanni P., of the diocese of Haarlem. To the Reverend Mr. Van Zuidam Cornelio, of the archdiocese of Utrecht. To the Reverend Mr. Bruni Giulio, of the diocese of Lodi. To the Reverend Mr. De Angelis Ranzi Ercole, of the archdiocese of Milan. To the Reverend Mr. Folpini Clemente, of the same archdiocese. To the Reverend Mr. Rho Antonio, of the same archdiocese. To the Reverend Mr. Cavatorta Giovanni, of the archdiocese of Turin. 3 Iunii To the Reverend Mr. Agopian Mirano, of the archdiocese of Athens. To the Reverend Mr. Drenth Giovanni Bernardo, of the diocese of Ruremonda. To the Reverend Mr. Hertoghe Antonio, of the archdiocese of Malines. To the Reverend Mr. Gordon Magne Emanuele M., of the apostolic vicariate of Requena. To the Reverend Mr. Van Willige Guglielmo Gerardo A. M., of the diocese of Haarlem. To the Reverend Mr. Vrijburg Giovanni G., of the same diocese. To the Reverend Mr. Odorizzi Agenore, of the archdiocese of Trento. To the Reverend Mr. Bizzarri Venerio, of the diocese of Ascoli Piceno. To the Reverend Mr. Buzzaccarini Gaetano, of the diocese of Padua. To the Reverend Mr. Van der Wegen Giovanni G. C, of the diocese of 's-Hertogenbosch. To the Reverend Mr. Maggi Italo, of the diocese of Grosseto. Iulii To the Reverend Mr. Ciocci Giovanni (Rome). To the Reverend Mr. Facchini Francesco (Rome). To the Reverend Mr. Marzi Adriano (Rome). 8 To the Reverend Mr. Mazzarella Giovanni, of the archdiocese of Benevento. To the Reverend Mr. Fenaroli Eugenio, of the diocese of Novara. To the Reverend Mr. Guidetti Romolo, of the same diocese.

[*Latin ed. p. 868*]

868 July August » » » » » 8 » 17 » Acta Apostolicae Sedis - Official Commentary 1960. To the Reverend Mr. Minocci Mario, of the diocese of Novara; To the Reverend Mr. Birocchi Filippo, of the archdiocese of Cagliari; To the Reverend Mr. Secchi Pietro, of the same archdiocese; To the Rev-

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erend Mr. Galasso Nunzio, of the archdiocese of Catania; To the Reverend Mr. Lombardi Secondo, of the diocese of Rimini; To the Reverend Mr. Valeri Caldesi Valerio, of the same diocese; To the Reverend Mr. Zavatta Enrico, of the same diocese; To the Reverend Mr. Sepe Alfredo, of the diocese of Segni; To the Reverend Mr. Giacomini Egidio, of the diocese of Vittorio Veneto.

NECROLOGY July 1960. Most Reverend Gojdié Peter Pavel, Bishop of Preso v dei Ruteni. Most Reverend Reis Antonio, Bishop of Santa Maria.

September 14 » » Most Reverend Cotton Francis, Bishop of Owensboro.

September 25 » » » » Most Reverend Balanza y. Navarro Rafael, Bishop of Lugo.

September 29 » » The Most Reverend Cardinal Fietta Giuseppe, of the titular church of Saint Paul the Apostle.

October 1 » » Most Reverend Raeymaekers Georges Desire-, Bishop of Buta.

October 10 » » Most Reverend Sebastian Jerome, titular Bishop of Baris di Elle.

October 11 » » Most Reverend Chappe Joseph, Bishop of Le Puy-en-Velay.

[*Latin ed. p. 869*]

November 28, 1960, Year and Volume LII (Series III, Volume II) - No. 13. ACTA APOSOLICAE SEDIS, Official Commentary. ACTS OF POPE JOHN XXIII. APOSTOLIC CONSTITUTIONS.

RIOPRETENSIS (of Jales), WITH CERTAIN TERRITORIES DETACHED FROM THE DIOCESE.

A DIOCESE IS ESTABLISHED (OF JALES), TO BE CALLED NOVA RIOPRETENSIS.

JOHN, SERVANT OF THE SERVANTS OF GOD, TO RIOPRETENSIS, A NEW NAME.

THE BISHOP OF THE SERVANTS, FOR THE PERPETUAL REMEMBRANCE OF GOD.

The holy Church, mindful of the command of Christ, Who ordered His Apostles to preach the Gospel to all nations, does not cease to raise up the minds and hearts of men to immortal goods, for if hope for these goods is lively in the hearts of men, it cannot fail to greatly affect the civil society of men. For this purpose, when the Most Reverend Prater Libanius Lafayette, Bishop of Riopretensis, after hearing the Most Reverend Brother Armand

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Lombardi, Archbishop with the title of Caesarea, and Apostolic Nuncio in Brazil, requested that, having divided the territory of his See, another diocese might be established from the same, We, desiring to serve the interests of the people, after careful deliberation with Our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation Consistorial, and with the consent of those who have some right in this matter, concerning...

[*Latin ed. p. 870*]

870 Acta Apostolicae Sedis - Official Commentary By Our supreme and apostolic authority, We establish and command the following. From the diocese of Ribeirão Preto, We detach the entire territory of the following municipalities, so named in the common tongue: Jales, Auriflama, Cardoso, Dolcinópolis, Estrela d'Oeste, Fernandópolis, General Salgado, Guaraní d'Oeste, Indiaporã, Meridiano, Palmeira d'Oeste, Populina, Santa Albertina, Santa Fé do Sul, Sud Mennucci, Tres Fronteiras, Urania; also the entire territory of the municipality of Pereira Barretto, which lies to the right of the river Rio Tieté, and together with the territory of the civil district, which they call Major Prado, situated on the right bank of the same river, and belonging to the municipality of Araçatuba. With these territories, We establish a new diocese, to be called Ialespolitana, which shall, of course, be bounded by the same limits and include the aforementioned municipalities, as they are described by civil law, except for the portion of the municipalities of Pereira Barretto and Araçatuba, which is bounded by the natural limit of the river Rio Tieté. The seat of the new diocese shall be located in the city commonly known as Jales, where the Bishop shall establish his residence, with the cathedral located in the parish church of St. Expedito, which, until a new church is built in honor of the Blessed Virgin Mary, assumed into heaven, shall be considered the cathedral, with its proper rights, honors, and privileges. We likewise grant the same rights and insignia to the Bishop, but We impose appropriate obligations upon him; and it is fitting to note the following: that he, together with his Church, shall be subject to and a suffragan of the sacred Primate of Ribeirão Preto. In the established diocese, a College of Canons shall be founded, according to the norms to be established in other letters to be issued under Our seal: which greatly contributes to the honor of God. However, if this cannot be done at present, We grant permission that diocesan consultants be chosen, who, with sincere counsel and effort, shall assist the Bishop. Furthermore, the Bishop shall diligently ensure that at least an elementary seminary be established, to receive young men who aspire to be raised to the priesthood, according to the norms of common law and the Sacred Congregation for Seminaries and Universities. From this seminary, young men shall be chosen and sent to Rome, to be instructed in the disciplines of philosophy and theology at the Pontifical College Piano Brasiliano. Priests who, through these letters, hold

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a benefice or office in the diocese of Ialespolitana shall be considered to be assigned to it; other clerics shall be considered to reside there if they have a legitimate domicile there. With regard to governance, administration, and the election of a Capitular Vicar in the event of a vacancy, and similar matters, We decree that these shall be carried out according to what the Code of Canon Law commands. Finally, We desire that, once the diocese has been established, the documents and records pertaining to it in any way shall be sent to its episcopal curia, and shall be preserved there with religious care in the archive.

[*Latin ed. p. 871*]

Furthermore, our venerable brother Armandus of Lombardy, whom we have mentioned, will strive to execute these Letters of ours, either personally or through another, having obtained the necessary powers for this purpose. When the matter has been completed, he will order the drafting of documents, and he will send worthy and reliable copies thereof to the Sacred Congregation of the Consistory. If, at that time, another should preside over the same Apostolic Nunciature, he will carry out all of our mandates. We intend these Letters to be effective now and in the future, so that those to whom they pertain will religiously observe what has been decreed through them, and thus they will obtain their full force. No prescription of any kind can be opposed to the efficacy of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be considered entirely null and void. Moreover, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man of ecclesiastical dignity and are also signed by a public notary, shall have the same validity as if they were presented. Let anyone who, in general, disregards or in any way rejects Our decrees know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twelfth day of the month of December, in the year of Our Lord one thousand nine hundred and fifty-nine, in the second year of Our pontificate.

IACOBUS A. Card. COPELLO
FR MARCELLUS Card. MIMMI
S. R. E.
Cancellarius S. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolicam Cancellariam Regens
A. Serafini, Proton. Apost.

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C. Federici, Proton. Apost.
Loco £8
Plumbi
In Ap. Cane tab., vol. 011, n. 70.

[*Latin ed. p. 872*]

872 Acta Apostolicae Sedis - Official Commentary II. In Assis (of Presidente Prudente), a new diocese is established, to be called ((Presidente Prudente)), from territories detached from the Diocese of Assis, in Brazil. John, Bishop, Servant of the Servants of God, for the perpetual memory of the matter:

Having heard the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi, and Apostolic Nuncio in the United States of Brazil, and after having heard the venerable Brother Joseph Lazarus Neves, Bishop of Assis, and other sacred prelates of the ecclesiastical province of Botucatu, to whom the matter pertains, who requested this Holy See to establish a new diocese from certain territories of the Diocese of Assis, We have considered it fitting to grant their request, being led by the certain hope that great benefit will arise for the Christian faithful. Therefore, having consulted with our venerable Brothers, the Cardinals Prefects of the Consistorial Congregations, and having obtained their consent, those who have some right or presume to have a right in this matter, We decree and order the following with Our supreme authority.

From the Diocese of Assis, We detach the territory of the following municipalities, commonly known by these names: Presidente Prudente, Alfredo Marcondes, Alvares Machado, Anhumas, Caiabú, Caiuá, Indiana, Marabá Paulista, Mirante do Paranapanema, Piquerobi, Pirapozinho, Presidente Bernardes, Presidente Epitácio, Presidente Venceslau, Regente Feijó, Sandovalina, Santo Anastácio, Santo Expedito, Taciba, Tabaraí.

In these regions, We establish a new diocese, to be called Prudentipolitan, and to have the same boundaries and municipalities as those with which it is united, as they are currently defined by civil law.

The seat of the new Church will be in the city named after President Prudente, where the Bishop will reside, and the cathedra will be placed in the curial temple dedicated to Christ the King in honor of Saint Sebastian; that temple will, of course, be considered the cathedral, with its own rights, honors, and privileges.

We grant the same rights and privileges to the Bishop, but...

[*Latin ed. p. 873*]

The acts of Pope John XXIII, 873, impose certain obligations, which it is fitting to mention here: namely, that the Metropolitan Archbishop of Botucatu, together with his Church, is subject to and a suffragan of [the Arch-

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bishop]. A Canon Law College shall be established within the constituted diocese, according to the norms set forth in other documents. However, if this cannot be done immediately, diocesan consultants shall be appointed for the time being, who will assist the Bishop with counsel and work. Furthermore, the Archbishop of Presidente Prudente is gravely obligated to establish at least an elementary seminary for boys who aspire to be adorned with the dignity of the priesthood, according to the norms of common law and the specific prescriptions of the Holy Congregation for Seminaries and Universities. From this seminary, young men shall be selected and sent to Rome, to be instructed in the disciplines of philosophy and theology at the Pontifical College of the Brazilian Plane. The episcopal table, which is said to be, shall be endowed with goods that will benefit the diocese of Presidente Prudente, according to Canon 1500 of the Code of Canon Law, through the revenues of the curia and the offerings of the faithful. As for the governance and administration, we believe that those things established by the Code of Canon Law should be observed, such as the election of a Capitular Vicar in the event of a vacancy, and other matters of this kind. Furthermore, priests who, through these documents, hold a benefice or office in the diocese of Presidente Prudente, shall be considered to be assigned to it; other clerics shall be considered to be assigned to it, in which they reside in a legitimate domicile. We also wish that, once the diocese has been constituted, the documents and records pertaining to it be sent to its curia, and that they be carefully preserved in the archive. Moreover, our venerable brother, Armandus Lombardi, whom we have mentioned, will strive to carry out these documents, either personally or through another, taking the necessary steps and exercising the appropriate authority. When the matter has been completed, he will order the drafting of the documents, and he will send copies of them, duly authenticated, to the Holy Consistorial Congregation. If, at that time, another person is in charge of the same Apostolic Nunciature in Brazil, he will carry out all of our mandates. We wish these documents to be effective now and in the future, so that those things that have been decreed through them will be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, that is contrary to the effectiveness of these documents shall be able to take effect, since through these documents we derogate from all other prescriptions. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We order that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of these documents, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have

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been signed by a public notary, shall be—

[*Latin ed. p. 874*]

The Acts of the Apostolic See – Official Commentary, number 874, shall possess the same authority as if they were explicitly stated. Whoever, in any way, disregards or condemns Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the sixteenth day of the month of January, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate.

IACOBUS A. Card. COPELLO

MARCELLUS Card. MIMMI

ST. R. E.

Chancellor of the Sacred Congregation Consistorial, Secretis

Hamletus Tondini, Apostolic Chancellor

Franciscus H. Ferretti, Apostolic Protonotary

Bernardus De Felicis, Apostolic Protonotary

In Ap. Cane, tab., vol. CHI, n. U. III

SOKODENSIS (DE D APANGO)

FROM A PORTION OF TERRITORY DETACHED FROM THE DIOCESE OF SOKODÈ, A NEW APOSTOLIC PREFECTURE IS ESTABLISHED, TO BE CALLED ((DE D APANGO)).

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT:

From the time that the Divine Redeemer gave commandments to His Apostles, that they, going forth into the whole world, might preach the Gospel to every creature, day by day, the seeds of the Divine Law have flourished everywhere among the nations, with ever-increasing growth, granted by the Highest God.

Having learned that this has been abundantly accomplished in the territory of the diocese of Sokodè, in which region, for three years now, members of the Order of Friars Minor of the Province of France have been laboring with great zeal for the propagation of the Kingdom of God, We have considered it fitting and useful for Catholic affairs to receive the prayers

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which,

[*Latin ed. p. 875*]

"The Acts of Pope John XXIII, 875, after hearing either the Bishop of Sokodé or the Apostolic Delegate, who resides in the city of Dakar, our beloved Son, Cardinal of the Sacred Roman Church, Prefect of the Congregation for the Propagation of the Faith, proposed to us that a new apostolic prefecture be established from the northern part of the diocese of Sokodé. Therefore, by our supreme authority, and with the consent of those who have some right or believe they have a right in this matter, we decree and order the following. We separate the northern region from the diocese of Sokodé, which is the Republic of Togo, bordering to the west with the Republic of Ghana, to the north and east with the Republics of Volta and Dahomey, and to the south it is contained by the course of the rivers Kara and Keran, and by the boundary, between these rivers, by which the civil subdivision of Kandé is limited; and we make that territory of its own jurisdiction and reduce it to the form of an apostolic prefecture, to be called Dapango, with all the assets assigned to it, whether movable or immovable, which are said to exist in that territory, and other matters to be determined by mutual agreement between the Bishop of Sokodé and the Brothers Minor, whom we have named. To this new prefecture, entrusted with its care and administration, we add all the rights and privileges that belong to it according to Canon Law, and we likewise adorn its Prefect with appropriate honors, and burden him with corresponding duties and responsibilities. We wish that the decrees of these Letters be carried out through him who is currently acting as Apostolic Delegate in the territory of Togo, or who will act at the time of execution, with the power and authority to delegate another man, provided that he is distinguished by ecclesiastical dignity. He who completes this task will have the responsibility of drafting documents of the division of the territory and sending them faithfully to the Congregation for the Propagation of the Faith as soon as possible. We wish these Letters to be effective now and in the future, so that those to whom they pertain will observe religiously what has been decreed in them, and thus they will obtain their full force. Nothing contrary to the effectiveness of these Letters, of any kind, will be able to prevail, since by these Letters we derogate from all such things. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We order that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and are signed by a public notary,

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shall have the same full faith as if they were these very Letters.

[*Latin ed. p. 876*]

The Acts of the Apostolic See - Official Commentary, number 876, should be noted. Those who, in any way, either despise or reject Our decrees in their entirety, should know that they will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the first day of the month of March, in the year of Our Lord nineteen hundred and sixty, in the second year of Our Pontificate.

IACOBUS A. Card. COPELLO

PETRUS Card. FUMASONI BIONDI

S. R. E.

Chancellor of the Sacred Congregation for the Propagation of the Faith

Hamletus Tondini, Apostolic Chancellor

A. Serafini, Apostolic Protonotary

C. Federici, Apostolic Protonotary

Loco £B

In Ap. Cane, tab., vol. C II, n. 61.

I V

NICTHEROYENSIS AND OTHERS (NEO-IGUASSUENSIS - NEO-FRIBUROENSIS)

Certain territories are taken from the Niterói diocese and from other dioceses, and the dioceses of ((NEO-IGUASSUENSIS)) and ((NEO-PRIBURGENSIS)) are established, and a new ecclesiastical province is constituted, to be called ((NICTHEROYENSIS)).

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT:

Since, according to the words of the Apostle Paul, the Church is "the pillar and ground of the truth" (1 Timothy 3:15), We must, in every way, strive to ensure that its functions are properly arranged on earth, whether through the establishment of new dioceses or through the division of existing territories, so that the light of heavenly truth may be brought more closely to men.

With regard to this matter, We have gladly received the opinion of Our venerable Brother Armandus Lombardi, Apostolic Nuncio in the United

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States of Brazil, after having heard the local Ordinaries concerned, who considered it fitting that, within the vast territory of the Brazilian Republic, new dioceses should be established by taking territories from certain existing dioceses, and that a new ecclesiastical province should be constituted. Therefore, with the counsel of Our venerable Brothers, S. R. E.

[*Latin ed. p. 877*]

By the authority of Our supreme and apostolic power, and with the consent of those Cardinals and superiors of the Sacred Congregation who have some right or believe themselves to have a right in this matter, We decree and command the following:

From the Church of Niterói, We separate the entire territory of the municipalities known as Bom Jardim, Cachoeiras de Macacu, Cantagalo, Duas Barras, Itaocara, and Nova Friburgo, as well as that part of the municipality of Cordeiro which belongs to the diocese of Niterói.

From the Church of Campos, We separate the entire territory of the municipalities known as Casimiro de Abreu, Conceição de Macabu, Macaé, Santa Maria Madalena, São Sebastião do Alto, and Trajano de Morais, as well as the other part of the municipality of Cordeiro which belongs to the diocese of Campos.

From the Church of Valença in Brazil, We separate the entire territory of the municipalities of Carmo and Sumidouro.

For these territories, We establish a new diocese, to be called Neo-Friburgo, and its boundaries shall be defined by the territories We have enumerated, which are currently united by civil law. The seat of the new diocese and the bishop's residence will be located in the city of Nova Friburgo; the bishop will establish his cathedral in the existing parish church of Saint John the Baptist, which We shall elevate to the rank of a cathedral.

Furthermore, from the Church of Barra do Rio Grande, We separate the entire territory of the municipalities known as Nova Iguaçu, Nilópolis, Itaguaí, Mangaratiba, and the civil district of Tairetá, and the region known as Sertão, belonging to the municipality of Vassouras.

From the Church of Petrópolis, We separate the entire territory of the parishes of Our Lady of Graces, Saint John the Baptist, and Saint Matthew, located in the city of São João de Meriti.

For these territories, We establish a new diocese, to be called Neo-Iguaçu, and its boundaries shall be defined by the territories We have mentioned, which are currently united by civil law. The seat of the new diocese and the bishop's residence will be located in the city of Nova Iguaçu; the bishop will establish his cathedral in the existing parish church of Saint Anthony of Padua, commonly known as Matriz de Santo Antonio de Jacutinga, which We shall elevate to the rank of a cathedral.

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We also decree that the newly established diocese and its bishop shall be subject to the metropolitan see of São Sebastião do Rio de Janeiro and its Archbishop as a suffragan.

We adorn the bishops of these dioceses with the same honors and impose upon them the same duties as are customary for bishops throughout the world.

We also desire that these dioceses establish a college of canons; but if they are unable to do so, We permit them to temporarily appoint diocesan consultors who will assist with counsel and work. These consultors will cease their duties when a college of canons is established.

[*Latin ed. p. 878*]

878 The Acts of the Apostolic See – An Official Commentary. Furthermore, We impose upon the Ordinaries of both dioceses a grave obligation to, as soon as possible, erect at least an elementary seminary, to receive boys from Buena Esperanza, from among whom the best may be sent to Rome, so that they may devote themselves to philosophy and sacred theology in the Pontifical College of Piana delle Albarelle in Brazil. They shall provide for the episcopal table: from the revenues of the curia, from collections from the faithful, from the sums to be given by the authorities of the republic, and from a portion of the goods which will benefit the new circumscription, according to the norms of canon 1500 of the Code of Canon Law. As for the administration and governance, with regard to the election of a Capitular Vicar, in the event of a vacancy, and other similar matters, all that which the Code of Canon Law establishes shall be observed. With regard to the clergy, We decree that the priests, having been appointed by these Letters, shall be considered as belonging to the Church in which they hold a benefice or office; the other clerics shall belong to the Church in which they legitimately reside. Finally, documents and acts pertaining in any way to the newly established dioceses shall be promptly sent to their respective episcopal curias, to be religiously preserved in the archives. Moreover, from the dioceses of Campos, Petrópolis, Niterói, which We have separated from the metropolitan jurisdiction of the Archbishop of Rio de Janeiro, Saint Sebastian, by these Letters, and also from the new diocese of Nova Friburgo, We establish a new ecclesiastical Province, to be called the Province of Niterói, with the same boundaries as the dioceses from which it is formed. Therefore, We raise the See of Niterói to the rank and dignity of a metropolitan archiepiscopal Church, granting it all the rights and honors that are due to such Churches by common law, and imposing upon it the burdens and obligations that are customary. To this, as suffragan dioceses, We subject the dioceses that We have mentioned, namely Campos, Petrópolis, and Nova Friburgo, and We wish that their Bishops be subject to the Metropolitan of Niterói. We instruct the Venerable Brother Antistite of Niterói and his successors with the rank and insignia of an Archbishop,

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together with the rights and privileges, offices, and obligations that are proper to them. Furthermore, We raise the Chapter of the Church of Niterói to the rank and dignity of a metropolitan Chapter, with the rights and privileges that are due to it. Moreover, these Our decrees shall be carried out by the Venerable Brother Armandus Lombardi, or by whomever he may delegate, provided that they are adorned with ecclesiastical dignity and possess the necessary faculties for this purpose. When he undertakes this task, he will order that documents be drawn up, and he will promptly send true copies of them to the Sacred Congregation of the Consistory. If, at that time, another person presides over the same Apostolic Nunciature in Brazil, he shall carry out all of Our mandates. We will and desire that these Letters be effective now and in the future; in such a way that those things which have been decreed by them shall be religiously observed by those to whom they pertain.

[*Latin ed. p. 879*]

Let the acts of Pope John XXIII, numbered 879, be observed, and therefore, let them have force. No prescriptions of any kind can be contrary to the efficacy of these letters, since through these letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were the original, as far as this is concerned. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-sixth day of the month of March, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate.

Cfr. MARCELLUS Card. MIMMI, IACOBUS A. Card. COPELLO, S. R. E. Cancellarius S. Congr. Consistorialis, Franciscus Tinello, Apostolic Cancellarius, Caesar Federici, Proton. Apost., Bernardus De Felicis, Proton. Apost.

In CULMENSIS, the Church of the Most Holy Trinity in the city of Culmsa is raised to the status of a collegiate church.

JOHN, Bishop, servant of the servants of God, for the perpetual memory of the event:

Since the venerable Brother Casimir Joseph Kowalski, Bishop of Culmsa, has requested from this Apostolic See that the curial church, formerly a cathedral, located in the city of Culmsa, dedicated to the Most Holy Trinity, which was recently miraculously restored by the piety of the faithful and

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priests after being burned by fire, be...

[*Latin ed. p. 880*]

880 Acta Apostolicae Sedis - An official commentary concerning the elevation of the temple to the dignity of a collegiate church; and since the Sacred Congregation Consistorial, having granted us the necessary faculties, after hearing our beloved son, Stephen, Cardinal of the Holy Roman Church, Archbishop of Gnesen and Warsaw, to whom the Bishop of Chełmno is a suffragan, and having considered the petitions presented, has judged them to be acceptable, we, having approved all these matters, by our apostolic authority, decree and command the following. The temple, as we have stated, is elevated to the dignity and honor of a collegiate church, with the rights and privileges with which such sacred institutions are adorned, subject, however, to the laws and conditions which follow. In this new collegiate church, a college of canons shall be established, consisting of four canons, and with the dignity of a Provost, who shall be the rector of the church of the Most Holy Trinity for the time being. Concerning the sacred duties to be performed, we order that, with regard to the canons, the Divine Office shall be celebrated on Sundays and other days prescribed by law, as well as on the feast of Saint Valentine, the Martyr. Concerning the insignia and choral vestments, with regard to both the canons and the Provost, we decree that they shall wear a rochet and a black mantellet, with the so-called "Canonical Distinguisher" added. Furthermore, we permit the Provost to wear a simple mitre. However, these insignia may only be worn during sacred ceremonies in which all the canons are present. The dignity, as we have stated, will first be held by the one who is currently serving as rector of the same church, namely, our beloved son, Siegfried Kowalski; afterwards, the appointment will be made according to the law by us and the Apostolic See. Furthermore, the election of the canons shall be regulated according to common law, and we permit that even priests who are already enjoying another benefice, even one connected with the care of souls, may be admitted to their number. The administration of the church, and all other matters pertaining to the care of souls, shall be entrusted to the rector. Finally, concerning the endowment of the college and its administration and distribution among the canons, we declare that what is established by the constitutions, which are to be drawn up by the same college and approved by the Holy Bishop of Chełmno, shall be valid. Furthermore, the execution of what we have commanded will be overseen by our beloved son, Stephen, Cardinal of the Holy Roman Church, whom we have mentioned, having granted him the necessary powers, which he may delegate to others, provided that they are constituted in ecclesiastical dignity. When the matter is completed, he will endeavor to draw up the documents, and will send true copies thereof to the Sacred Congregation Consistorial without delay. We will and desire

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that these letters be effective now and in the future; so that those to whom they pertain may religiously observe what has been decreed therein, and thus obtain their full effect. Nothing, of any kind, contrary to the effectiveness of these letters, shall be able to take effect.

[*Latin ed. p. 881*]

The Acts of Pope John XXIII, 881, wherein We derogate from all things through these Letters. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full force and effect as if they were presented. Whoever shall despise or in any way reject Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twelfth day of the month of April, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate.

JAMES Cardinal COPELLO

MARCELLUS Cardinal MIMMI

S. B. E.

Chancellor of the Sacred Congregation Consistorial, Secret Hamletus Tondini

Apostolic Chancery

Bernardus De Felicis, Apostolic Prothonotary

Caesar Federici, Apostolic Prothonotary

Loco)$i Plumbi In Ap. Cane, vol. CHI, n. 28.

VI. TO THE DIOCESE OF MULTAN, WITH CERTAIN TERRITORIES DEDICATED TO IT, A NEW DIOCESE IS FOUNDED, TO BE CALLED ((LYALLPURENSIS)).

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE ETERNAL MEMORY:

The heavenly city, the Church, which, as a guest and sojourner on earth, strives towards its homeland, hoping to partake of eternal goods from which it has already received pledges, requires external assistance according to the will of Christ, so that the mystical body of Christ may be

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"compacted and connected through all."

[*Latin ed. p. 882*]

882 Acta Apostolicae Sedis - Official Commentary on the union of administration » (Eph. 4,16) may grow and be strengthened. For this reason, when the Most Holy Congregation for the Propagation of the Faith, having heard the esteemed Son, Emmanuel Clarizio, Apostolic Delegate in the Republic of Pakistan, considered that much good would result there if a new diocese were established, and having adopted and approved this opinion, by Our supreme authority We decree and order the following. From the Diocese of Multan, a suffragan of the metropolitan Karachiensis, We separate the entire territory of the districts commonly known as Lyalipur, Montgomery, and Jhang, and from these We establish a new diocese, to be called the Diocese of Lyallpur, with the same boundaries and territories as We have enumerated. The seat of the new diocese and the Bishop's residence will be in the city of Lyalipur; the episcopal cathedral, however, will be in the temple that will soon be erected to the Holy Apostles Peter and Paul, which We shall raise to the rank and dignity of a cathedral church, with all due rights. Furthermore, We decree that the new diocese and its Ordinary shall be subject to the metropolitan Karachiensis and its Archbishop, as a suffragan. A Chapter of Canons shall be established in the new diocese. If, at present, this cannot be done, We permit the diocesan consultors to act according to the law; however, they will relinquish their office when canonically constituted canons are appointed. Also, at least an elementary seminary shall be built, for the purpose of calling young men to the priesthood, according to the common law and the special laws of the Most Holy Congregation for the Propagation of the Faith. As for the episcopal table, which is called the mensal, and other goods, as well as the administration of the diocese, the election of a Vicar Capitular in the event of a vacancy, the rights of the clergy and the people, and other matters of this kind, the laws of canon law shall be observed. Finally, all documents and acts pertaining in any way to the Diocese of Lyallpur shall be promptly sent to its episcopal curia, to be kept religiously in the archives. Moreover, Our decrees shall be carried out by the esteemed Son, Emmanuel Clarizio, whom We have mentioned, or by whomever he may delegate, with the necessary powers for that purpose. When he has carried out this business, he will order that documents be drawn up and will promptly send true copies to the Most Holy Congregation for the Propagation of the Faith. If, at that time, another person is in charge of the same Apostolic Delegation in the Republic of Pakistan, he shall carry out Our mandates. We intend that these letters be effective now and in the future; so that those to whom they pertain shall observe what has been decreed therein with religious devotion, and thus obtain their full effect. The validity of these letters shall not be impaired by any contrary prescriptions, since by these letters We repeal

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all such prescriptions. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts to the contrary, and thus offends Us—

[*Latin ed. p. 883*]

The acts of John PP. XXIII, number 883, we declare to be entirely invalid and void. Furthermore, it is not permitted for anyone to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to them if they were presented in their original form. Whoever, in general, shall despise or in any way reject Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the thirteenth day of the month of April, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate.

James A. Card. Copello
Peter Card. Fumasoni Biondi
R. E. Cancellarius
S. C. de Prop. Fide
Prefect
Francis Tinello
Apostolic Chancery
Regent
Francis H. Ferretti, Proton. Apost.
Albertus Serafini, Proton. Apost.
Loco
£fi Plumbi
In Ap. Cane, tab., vol. CUI, n. 30.

APOSTOLIC LETTERS

To the most Blessed Virgin Mary, called by the name of the IMMACULATE CONCEPTION, who is chosen as the principal celestial patron of the entire ARCHDIOCESE OF LA PLATA.

JOHN PP. XXIII

For the perpetual memory of this event.

A salutary star shines for men in the turbulent seas of this age, which, if they consider it, will guide them on the right path, and if they follow it, they will reach the safest harbor. This friendly star is deservedly called the

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most Blessed Virgin Mary, whom God has given as a bountiful Mother to those who journey in this life. The faithful of the archdiocese of La Plata offer their piety to this most pious Parent, they cultivate and implore her, who, through the grace of God, is free from the first taint of sin. Through this devotion, it has been decreed that the same august Virgin, invoked by the name of the Immaculate Conception, is the celestial...

[*Latin ed. p. 884*]

884 Acta, Apostolicae Sedis - Official Commentary: The Patron Saint of the archdiocese, who was to be chosen, was to be determined. Therefore, since the Venerable Brother Anthony Joseph Plaza, Archbishop of La Plata, earnestly requested that we approve such a choice, and since for us there is nothing more precious than to increase and spread the devotion to the same Mother of God, we willingly decided to grant his request. Therefore, after consultation with the Congregation for Sacred Rites, with full knowledge and mature deliberation, and by the fullness of our Apostolic authority, these letters confirm and declare, in perpetuity, the Most Blessed Virgin Mary, called by the name of the Immaculate Conception, as the principal Patroness before God of the entire archdiocese of La Plata, with all the honors and liturgical privileges that rightfully belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment forward, anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be null and void. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the tenth day of the month of June, in the year 1954, in the first year of Our Pontificate. D. Card. TARDINI, Prefect of the Congregation for the Affairs of the Holy See.

II. THE CATHEDRAL CHURCH OF AYACUCHO IS ENRICHED WITH THE TITLE AND PRIVILEGES OF A MINOR BASILICA.

JOHN PP. XXIII.

For the perpetual memory of this event.

— The principal temple of Ayacucho, founded in the 17th century and dedicated to the Most Holy Virgin of the Snows, is renowned for its merits and praises, where the rites of religion are celebrated with splendor, so that blessings may flow from the head of heavenly goods to the Christian people. The style of the structure, which is called "Baroque," is approved, and the very size of the building inspires admiration. Furthermore, this house of God is not a little adorned with skillfully crafted signs, paintings

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of beautiful colors, emblems, precious metals, and artistic sacred furnishings. But even more...

[*Latin ed. p. 885*]

From the Acts of Pope John XXIII, 885: To the Most Reverend Othoniel Alcedo, Bishop of Ayacucho, who requested that this magnificent temple be elevated to the rank of a Minor Basilica, as a means of encouraging devotion, We, through Our beneficence, will grant this honor. We are persuaded that this act will be a sign of Our desired benevolence and will contribute to the growth of Christian piety. Therefore, after consultation with the Congregation for Sacred Rites, and with full knowledge and mature deliberation of Our Apostolic authority, We hereby elevate the cathedral church of Ayacucho, located within the territory of the Republic of Peru, to the dignity of a Minor Basilica, granting it all the rights and privileges that properly belong to temples bearing this title. Notwithstanding any objections to the contrary. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever; shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be null and void from this moment and forever, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the fifteenth day of the month of January, in the year 1960, in the second year of Our pontificate. D. Card. TARDINI. THE CATHEDRAL CHURCH OF VALENCIA IN VENEZUELA IS BESTOWED WITH THE TITLE OF MINOR BASILICA. POPE JOHN XXIII. For the lasting memory of this event: "To the city of Valencia, in the territory of Venetiolae, a considerable honor is added to the principal temple, dedicated to the Celestial Mother, for it is ancient and religious, having been founded almost in the year 1580; it rises in size and grandeur; its structure is commendable; it is rich in various forms of worship; and it is adorned with excellent paintings. To this majesty and beauty, spiritual beauty is added, since the temple is a principal seat of Marian devotion. There, the image of the Blessed Virgin Mary is particularly venerated."

[*Latin ed. p. 886*]

886 Acta Apostolicae Sedis - Official Commentary. A chapel, which in the year 1910, by the authority of Pope Pius X, Our Predecessor, was redeemed with a golden diadem. Hence, like a shining light, the religion spread and emanated throughout the entire diocese of Valentinam. Moved by these things, the Venerable Brother Gregory Adam, Bishop of Valentinus in Venezuela, and also in the name of the clergy, the Piarist Societies, and all the people entrusted to his care, requested that We elevate this great church to the honor of a Minor Basilica. With a willing

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heart, We, after consulting with the Sacred Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, perpetually establish the church of Valentinam in Venezuela, dedicated to God in honor of the Blessed Virgin Mary of Succursu, as a Minor Basilica, with all the rights and privileges that properly belong to temples adorned with the same title. Notwithstanding any contrary things. We decree, We establish, We decide that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that, from this moment, they shall be declared void and null, if anything contrary to these things should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of February, in the year 1960, in the second year of Our Pontificate. D. Card. TARDINI, Prefect of the Congregation for Public Affairs of the Church. SAINT JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY, CHIEF PATRON OF THE CELESTIAL DIOCESE OF CUCUTA, IS CONFIRMED. JOHN PP. XXIII. For the perpetual memory of the matter. — Blessed Joseph, who vigilantly protected the Divine Infant and His Mother, the Virgin Mary, is not undeservedly the protector of the faithful in this mortal life, so subject to difficulties and sorrows. Therefore, guided by opportune counsel, the Venerable Brother Paulus Correa León, Bishop of Cucuta, also complying with the wishes of the sacred clergy and the people of God, chose the same Spouse of the Mother of God as the heavenly patron of his diocese, which was established some years ago.

[*Latin ed. p. 887*]

The Acts of Pope John XXIII, 887, state: "He [Saint Joseph] has been invoked as Patron; and we have offered prayers to Him, so that We might ratify this with Our Apostolic authority. We, who have diligently considered this most pious Custodian of the Holy Family, have gladly agreed to grant assent to such supplications. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic power, We hereby confirm and declare, in perpetuity, Saint Joseph, Spouse of the Blessed Virgin Mary, Confessor, to be the principal Patron of the entire diocese of Cúcuta, before God in Heaven, and We grant to him all the honors and liturgical privileges that rightly belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions." These decrees are issued, established, and declared to remain forever firm, valid, and effective; to produce and obtain their full and complete effects; and to be fully and completely efficacious for those to whom they pertain, now and in the future; and to be rightly judged and defined as such; and to be rendered null and void from this

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moment and forever, if anything contrary to these should, by anyone, with any authority, knowingly or unknowingly, be attempted. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the seventh day of the month of April, in the year 1960, in the second year of Our Pontificate. D. Card. TARDINI, for public affairs of the Church.

THE PAROCHIAL CHURCH OF SAINT DOMINIC IN THE CITY OF AREZZO IS DEDICATED WITH THE TITLE OF BASILICA MINOR.

POPE JOHN XXIII. For the perpetual memory of this matter.

"The most illustrious church of Saint Dominic is known, by which the city of Arezzo is not a little adorned, since it is both an outstanding seat of religion and a monument particularly conspicuous for its art. It was constructed at the beginning of the 13th century according to that style of architecture which is called Romanesque-Gothic, in which a certain austerity and majesty are admirably combined. Furthermore, the sculpted images and paintings, among which is the depiction of the Lord Jesus Christ crucified, which the noble artist known as "Cimabue" expressed with colors, add no small beauty to it. Moreover, this church, recommended by its size, is continued by a monastery of the brethren of Do-"

[*Latin ed. p. 888*]

888 Acta Apostolicae Sedis - An official commentary of the Minor Basilica, a structure of notable character, wherein it is recorded that the Blessed Innocent V, Our Predecessor, was elected as the Supreme Pastor of the Church. The religious family, which we mentioned above, devotes itself to ensuring that the sacred rites are performed with diligence in the church, as far as possible, and that the boys are prepared to embrace the military service of Christ and to begin a life devoted to God within that Order. Therefore, since this church of Santo Domingo, which is also the seat of the parish, deserves to be adorned with praise, prayers have been presented to Us, that it might be elevated by Our beneficence to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to churches of that designation. And these desires, supported by the recommendation of the Venerable Brother Telesphorus Ioannes Cioli, holding the title of Bishop of Livias and Coadjutor to the Bishop of Arezzo, we have resolved to fulfill with a willing heart. Therefore, after consultation with the Congregation of Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, and perpetually, we elevate the church dedicated to God in honor of Saint Dominic of Arezzo, which is currently a parish church, to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to churches of the same rank. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain

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to them, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever, it shall be null and void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the seventh day of the month of April, in the year 1960, in the second year of Our Pontificate. D. Card. TARDINI. THE CHURCH DEDICATED TO THE NATIVITY OF THE BLESSED VIRGIN MARY, A CATHEDRAL CHURCH, IN THE CITY AND DIOCESE OF SANDOMIERZ, IS ENHANCED WITH THE TITLE AND PRIVILEGES OF A MINOR BASILICA. JOHN PP. XXIII. For the perpetual memory of this event. — The city of Catholica, with its artistic and ancient monuments, has demonstrated its fidelity to the Roman Church throughout the centuries. In this regard, the collegiate church located in the ancient and renowned city of Sandomierz stands out, dedicated to the Blessed Virgin Mary.

[*Latin ed. p. 889*]

The Acts of Pope John XXIII, number 889, concerning the Nativity, which was built in the 11th century in place of an older sacred building, and which, after being destroyed, was constructed in the Gothic style by Casimir the Great, King of Poland, in the year 1360. The house of the Canons, founded next to that church in the 11th century, was a dwelling place of men distinguished by their sanctity and their studies, among whom are worthy of mention Blessed Vincent Kadlubek, who later became Bishop of Cracow, as well as a writer of Polish history; and Blessed Ceslaus, who, after being transferred from the group of Canons to the Order of the Preachers, was a tireless preacher. Even in our time, this church inspires admiration in the faithful because of its size and its artistic works, both painted and sculpted, with which the walls and altars have been richly adorned since the 15th century. In the same church, dedicated to the Blessed Virgin Mary in the city of Sandomierz, and raised to the dignity of a Cathedral Church in the year 1808, the Apostolic Nuncio to Poland at that time, Achilles Ratti, who later became Pope Pius XI, our predecessor, blessed it a hundred years ago. Having considered all these things, the Venerable Brother John Cantius Lorek, Bishop of Sandomierz, desiring to hand down to the memory of posterity the history of this church, which has been standing for six centuries, earnestly requested us to deign to raise the aforementioned church to the dignity and title of a Minor Basilica. And we, not wishing that the work of the Most Reverend Bishop, of the clergy, and of the faithful, done in honor of the Virgin Mary, should lack a testimony of our benevolence, deem it right to grant this request with a willing heart. Wherefore, after consultation with the Congregation of Sacred Rites, and with our certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by the force of

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these present letters, and perpetually, we raise the Cathedral Church of the city and diocese of Sandomierz in Poland, dedicated to the Nativity of the Blessed Virgin Mary, to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to that title. Contrary things notwithstanding. These things we decree, establish, and ordain; these present letters shall remain firm, valid, and efficacious forever; they shall have and obtain their full and complete effect; and those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and it shall be rightly judged and defined; and if anything contrary to these things should happen to be attempted by anyone, with any authority, knowingly or unknowingly, it shall be null and void from now on. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twentieth day of the month of May, in the year 1960, in the second year of Our Pontificate. D. Card. TARDINI, Prefect of the Congregation for Public Affairs of the Church.

[*Latin ed. p. 890*]

890 Acta Apostolicae Sedis - Official Commentary. LETTER TO THE MOST REVEREND DOM JOHN CAROL MCQUAID, ARCHBISHOP OF DUBLIN, CELEBRATING THE FIRST CENTURY SINCE THE FOUNDATION OF THE PRINCIPAL SEMINARY OF THE DUBLIN ARCHDIOCESE. JOHN PP. XXIII. Venerable Brother, greetings and the Apostolic Blessing. — We consider it fitting and entirely opportune that solemnities are to be held shortly in your diocese, for the purpose of celebrating the century completed since the foundation of the principal seminary of the Dublin archdiocese. For, if this Holy See has always held any seminary to be a great and almost venerable institution, then that one, to which the name has been given from the Holy Cross, is certainly deserving of special recognition, both by its origin and by the memory of its deeds. The seminary was founded in the year one thousand eight hundred and sixty by that most illustrious and renowned man, Paul Cullen, Archbishop of Dublin, formerly prefect of the Irish College and of the Urbanian College of the Propaganda Fide. He was enrolled among the ranks of the Cardinal Fathers by Our Predecessor, the late Pope Pius IX, for his most outstanding services, not only to the See of Peter and to the Church as a whole. This College, prepared for young men devoted to the study of philosophy and theology, was considered by him, six years prior, to be a valuable addition to the University of Studies at Cattolica. But, with the excellence of his mind, Cullen worked more on the spirit and the atmosphere with which young priests, received into that house, should be imbued, carefully ensuring that they would cultivate piety, devote themselves to all kinds of studies, especially sacred ones, and observe all the precepts of Christ's vicars on earth. Therefore, it is not surprising that the seminary, founded and established under such a man

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and with such auspices, not only gained strength immediately, but also flourished continuously, with the number of students increasing, and with the abundance of wonderful fruits produced from it. From this seminary, a large number of men have gone forth into the vast field of the Dublin archdiocese, during these years, without any interruption of time, and their diligent and provident actions, through their industry, have returned to that place, so that...

[*Latin ed. p. 891*]

The acts of Pope John XXIII, 891, attest that the multitude of Christians entrusted to them were equally devoted to the observance of religion and the integrity of morals. We believe that this was necessarily the case, since those who were ministers of God were equipped with the tools of the priestly life, namely, virtue, wisdom, and learning, the fruits of which could not fail to meet all expectations. In this institution of sacred studies, two things deserve special praise: the zeal of the instructors, the importance of which no one can deny; and, indeed, all young men, upon beginning their studies in philosophy, are given thirty days for pious exercises in the manner of St. Ignatius; and those initiated into the priesthood, under the guidance of moderators and teachers, publicly perform sacred duties in the seminary temple, for the purpose of practical training. But in this, although only begun, we do not wish to omit the memory of two men from your seminary, who, because of their outstanding virtues, are praised by the literature of all nations: namely, Columba Marmion, Abbot, and Matthew Talbot; the former first learned the sacred disciplines in the college, and then taught them; the latter, encouraged by a professor of the same seminary, freed himself from vices and aspired to exceptional sanctity of life. With all of this before our eyes, we approve the plan you have undertaken to celebrate this secular event with worthy ceremonies. We hope that from these celebrations, your faithful will be encouraged to devote their thoughts more attentively to this seminary in the future, from which men will emerge who will entrust the salvation of souls to them; and therefore, they will not neglect any opportunity or time to assist it. Above all, they should be convinced that there is nothing more desirable, nothing more beneficial, that they can do for this seminary than to increase the number of young men who come to it, with no less, and indeed with greater, zeal than at this time, in whom the future of the archdiocese will find its greatest hope. However, we are certain that you will prepare these ceremonies and celebrations with the primary purpose of turning the minds of the students who are here today towards the example of those who have illuminated this house to this day. Therefore, we urge them to follow the path trodden by their predecessors, with that same spirit and purpose, so that they may not only imitate the examples of their virtues, but, if possible, surpass them. These young men should cultivate with

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the utmost zeal the piety of religion in their hearts, in which – contrary to those who claim that the soul is merely a part of the body – the entire reason for leading a life according to the precepts of Christ lies, and thus the very essence of any priestly act. For the youth, if not instructed in piety and religion from a young age, will never be perfectly and without great...

[*Latin ed. p. 892*]

892 Acta Apostolicae Sedis - Official Commentary: With God Almighty's help, they persevere almost daily in ecclesiastical discipline. Furthermore, within the walls of this institution, as if in a gymnasium, they exercise themselves in those virtues which are proper to a man, to a Christian, and to a priest, and they instill these virtues so deeply into their minds that, when they go forth among their people, they will not be overturned by the contagion of the older generation, but by their own example, they will incite others to a life of probity. Moreover, they must diligently apply themselves to theological, philosophical, and social studies, which they call doctrines, so that they may easily refute what is said against them by learned men of this age; nor should they consider unimportant those disciplines which are called profane, lest they seem to yield to those who are imbued with common knowledge. Concerning these two matters, namely, the exercise of virtues and the discipline of the mind and intellect, Our Predecessor of blessed memory, Leo XIII, wisely warned: "The clergy will certainly and abundantly fulfill the duties entrusted to them, if, with the care of the Bishops, they have received in the sacred seminaries such a training of mind and spirit as the dignity of the Christian priesthood and the course of times and morals require; that is to say, they must excel in the praise of doctrine, and, above all, in the highest praise of virtue, so as to win the hearts of men and lead them to obedience."

2. We urge you again and again to continue, as you are doing, to prepare young men for the exercise of the sacred duties before they leave the walls of the seminary. This will certainly bring about two benefits: first, that when sent to the assigned people, they will not receive offenses, nor will they be afflicted by despair, because they are unaccustomed to such things; and second, that, without any waste of that time of youth, they will devote their labors, as is fitting, from the very beginning. You have, Venerable Brother, our paternal exhortations, and you have our hopes, whose happy outcome we expect, above all, from the great diligence of you and your people, and from the divine help that has been granted. As a pledge of this supreme help, may the Apostolic Blessing be bestowed upon you, upon your clergy, and especially upon the directors, teachers, students, and the entire people entrusted to your care, with the most devoted will. Given at Rome, at St. Peter's, on the twentieth day of the month of September, in the year 1906, in the second year of Our Pontificate.

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IOANNES PP. XXIII

1. Council of Trent, Session 23, De Ref., chapter 18.
2. Leo XIII, Acta 7, 224.

[*Latin ed. p. 893*]

Acta Ioannis PP. XXIII 893. ALLOCUTIONS I. To the students of the College of St. Bede in the City, who joyfully received the Supreme Pontiff, in the new building constructed near Ostia.

"The present day, in which we happily visit your Pontifical College, and the international Trappist student residence, offers us the joy of meeting, in intimate affection, those called to a life of prayer and apostolate, although in different applications of generous service in the Church of God. Such meetings follow, not long after, those recently held with the Roman Seminarians at Roccantica, and with the Benedictine religious of Subiaco, as a solemn indication, before the whole world, of the solicitude, full of paternal approval, which we feel for the hopes of the Church, represented by the diocesan and regular clergy; for your lives which strive fervently towards the eager expectations of tomorrow. Beloved sons! Therefore, it is with profound satisfaction that we have come to the new seat of the Pontifical College of St. Bede, where you have recently moved, leaving the old residence on Via San Nicolò da Tolentino, which was no longer entirely suited to the high purpose for which it had been intended. But how significant is this transition from the ancient street in the center of Rome to the vicinity of the tomb of St. Paul! Every time your gaze rests upon the majestic Basilica, you will think of the Apostle of the Gentiles, of his ardent vocation, of his desire to live and to die only for Christ: 'But by the grace of God I am what I am: and his grace which was given me is not without effect, but I have laboured more abundantly than all they, yet not I, but the grace of God which is with me.' The proximity of the glorious tomb of the athlete of Christ will be for you a constant stimulus to consider, in the light of God, the gift of vocation, and to conform yourselves to it with prompt and total generosity. Oh, how much we must thank the Lord for this tangible sign of His presence in the world! His voice calls: in the soul of the young man, there are no ulterior motives, no family traditions to perpetuate..."

*October 20, 1960. 1 Corinthians 15:10.

[*Latin ed. p. 894*]

It is not to be wondered at if ambition or the pursuit of earthly advantages are absent: but only the glory of God, the sanctification of His name, the coming of His kingdom, the fulfillment of His will, in perfect accordance with the sublime requests of the Our Father. What light, what grandeur, what enchantment invests the entire person of those who are called! It is therefore worthy of absolute generosity, following

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the example of the Apostle Paul, who, being struck by God, immediately left everything to dedicate himself to his new mission. It requires in all a complete correspondence, consisting of total self-giving, complete detachment from possessions, from the most pressing worldly concerns, even from relatives, in order to run with great strides on the chosen path, to clothe oneself with the will and sentiments of the eternal Priest: "And I live, now not I: but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me and delivered himself for me." The response to the divine invitation – as you yourselves testify, beloved sons – can be given at any age. For some, it is the entire life, given to the Lord from childhood, as was the case for the great Doctor of your homeland, the venerable Bede, from whom this College takes its name; for others, there may be a sudden illumination in the full vigor of their best years, as in a mystical Damascus road. Before God, the years do not count, but the intensity of the love with which one responds to Him and serves Him.

In this light, the importance of your College acquires particular significance, which welcomes and prepares for the priesthood those who have received the vocation at a mature and tested age. It is, therefore, in its own unique and characteristic way, a great and public affirmation of the great good of the vocation: and for this reason, it has been very pleasing to Us today to pass by here, to express Our encouraging and benevolent satisfaction. But there is also another reason, which has particular weight in Our esteem for this College: it is indeed a living testimony of this generous readiness to respond to the vocation, especially on the part of the children of England, to whom We extend Our paternal thoughts. As Our Predecessor, St. Gregory the Great, who from a young age – according to the kind information transmitted precisely by St. Bede the Venerable – had felt a deep affection for those ancient children of your land.

[*Latin ed. p. 895*]

Acts of Pope John XXIII, 895. We love to say to you that no less intense is the benevolence that We feel for your nation, especially for the Catholic life that flourishes within it. Indeed, We are always grateful for the memories of meetings with the Bishops of England – almost all of whom have now come to embrace and share hopes and mutual charity with the common Father – as well as with distinguished civil figures and with particular groups of pilgrims and visitors: all encounters that left strong and sweet emotions in Our heart. Beloved sons! Every people has its own wealth of traditions and native virtues, which can and must be elevated and transformed as a means of a precious and fruitful apostolate, and expanded for the edification of all. The qualities of the English nation are known throughout the world: therefore, you, chosen from among your people by divine calling, will have the opportunity to infuse into the priestly ministry that you will

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be called to perform, those traits of humanity, nobility, and prudence that are characteristic of your country, and that distinguish the fine priestly figures who have emerged in the past from this College, in their fruitful and distinguished activity in the service of the Church, for the good of your fellow countrymen. May this action expand in a beneficial ray upon all who love and seek the truth, and give irresistible attraction to your apostolate. We pray for you, beloved sons, for your preparation for the priesthood; and We are certain that your College, in the name and under the protection of the Apostle of the Gentiles and of Saint Bede the Venerable, will truly be for you the fervent forge of your ministry of tomorrow, in a constantly growing fire of charity and prayer, of contemplation and study, of serenity and joy, in the benevolent smile of the Father who is in Heaven.

And now, beloved sons, a word in English to express to you simply and directly the wish that you may successfully complete the studies you have begun in this City of Rome, luminous center of Catholicism; and achieve a perfect priestly formation, in harmony and union of the gifts of nature and of grace, so that your zeal may contribute to the rejoicing of the universal Church. We are happy to add to these wishes Our particular paternal Apostolic Blessing, which We lovingly impart to Our Venerable Brothers and Beloved Sons here present, to the Rector and Staff of the College, to each of you and to your families at home, as a pledge of continued divine assistance and benevolence.

[*Latin ed. p. 896*]

Acta Apostolicae Sedis - Commentarium Officiale 896 II. Ad Patres ac sacrarum disciplinarum et universis nationibus alumnos Ordinis Cistercensium Strictioris Observantiae, cum novam eiusdem Ordinis domum principem in Urbe ad Aquas Salvias Beatissimus Pater invisit. * Carissimi filii, magna est gaudium Nostrum Nos hodie inter vos invenire, in hoc "Monte Cistello," cuius nomen tam feliciter meminit originum vestrarum. Nomen "Citeaux" est nomen Sancti Bernardi; est resuscitare pietatem ardentem et austeritatem iucundam patrum vestrorum primorum. Est evocare, post eos, per saecula, immensam processionem sanctorum religiosorum – *turbam magnam, quam dinumerare nemo poterat* – qui, ex profundis monasteriis suis, in Christianitatem diffuderunt odorem penetrantem vitae quae omnino ab mundo separata et Deo tota dedicata est: *umbratilem*, ut dicebat Pius XI, *remotamque a mundi strepitu dementiisque vitam*. Vita contemplativa! Oh! Quam pretiosa est in oculis Dei, pretiosa Ecclesiae! Hoc dicimus in Epistula Nostra ad venerabilem et carissimum vestrum abbatem generalem: illa constitue unum ex fundamentis sacrosanctae Ecclesiae, haec fuit praesens in omnibus phasibus historiae bimillenae eius, semper fecunda in virtutibus solidis, semper plena mysteriosi et potentis attractionis in animas excelsimas et nobiles. 1 2 Et vos habetis felicitatem hic, in centro

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Christianitatis, prope antiquam abbatem Tre Fontium (quae – ut nuper docemini – papam Ecclesiae dedit: beatum Eugenium III), perpetuare has traditiones venerabiles et saeculares! Hic ergo, ad portas vastae urbis, quae trepidat motu innumerabilium peregrinorum, oritur nova oas silentii et orationis: Domus Generalice et domus internationalis studentium Ordinis Cisterciensium Reformatorum! Volumus Nos ibi morari, carissimi filii, ut cum vobis aliquam tempora respirem hanc atmospheram pacis et devotionis quae tam proprie monasteria Trappistarum distinguunt: *invitatione perma*. Die 20 Octobris mensis anno Domini 1960. 1 Apoc. 7, 9. - *Constitutio Ap. umbratilem*; A. A. S. XVI (1924), p. 385.

[*Latin ed. p. 897*]

The Acts of Pope John XXIII, 897, speak of the elevation of the soul towards God; a silent reminder of the fundamental requirements of spiritual life: prayer, contemplation, silent labor, and sacrifice. *Beati qui habitant in domo tua, Domine! Melior est dies una in atriis tuis super milia!* And if, from the heights of this "Monte Oistello," one's gaze is directed towards the great city, one sees on the horizon, in the distance, the dome of the Basilica of Saint Peter, and, closer by, the campanile of Saint Paul without the walls: a reminder of the origins of the Church, of places forever sacred and precious due to the martyrdom of the two great Apostles. *O felix Roma, quae tantorum Principum es purpurata pretioso sanguine!* Thus you are at the gates of Rome, and at the same time, you are at the center of the Church: isolated from the noise of the populous city, but piously attuned to the beating of the heart of the mystical Bride of Christ. What a subject of meditation, dear sons! In Rome, at the foot of the Chair of Peter, is the central government of an Order whose benevolent and pacifying presence is everywhere in the world; and in the shadow of this hospitable dwelling, an elite of young Levites who will depart tomorrow for the monasteries scattered throughout the land, to strengthen in their holy vocation their younger and less fortunate brothers. A source of pride for you. A source of joy and sweet comfort as well, and We tell you this, for the Head of the visible Church, who humbly professes, according to the constant tradition of his predecessors, the greatest respect and the highest esteem for the form of life that is yours. A life of intimate union with God through love, of which Pope Pius XI, whom We love to quote again, proclaimed the full value during the canonization of a Carmelite, the Blessed Teresa Margherita Redi: "In truth," he said, "it is these very pure and very elevated souls, who, through their suffering, their love, and their prayer, exercise in the Church the most universal and the most fruitful apostolate in silence." This is a guarantee of the value, in the eyes of the Church, of the contemplative life. Others, following the example of Martha, dedicate themselves to the external tasks of ministry. But it is Mary who receives, from the lips of the Savior, the assurance that she has chosen the better part. This part is yours.

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Therefore, dear sons, fidelity to the Rule, fidelity to the venerable and holy traditions of the Order. And among these, We are pleased to mention...

[*Latin ed. p. 898*]

Acts of the Apostolic See - Official Commentary 898: Let us cherish this beautiful union of charity which makes all Trappists throughout the world a great family, a family where territorial boundaries, distinctions between provinces and nations, are unknown. May this new building henceforth be the center and, as it were, the living symbol of this fraternal union: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" From this sanctuary, holy psalmody will now ascend to God; here will be performed the *Opus Dei*, the official prayer of the Church. Allow us, in the name of this divine Church of Christ, to confide to you how much we rely, on the eve of the Ecumenical Council, on the prayers of the contemplatives who, free from all external concerns, can devote themselves entirely to this blessed role of intercessors with God! Dear sons! All the sentiments that this day's visit evokes in Our heart, Our paternal wishes for you and for all those whom you represent in Our eyes, We entrust to the Queen of Citeaux, the blessed Virgin, so admirably celebrated by your great St. Bernard, and to whom, every evening, in the silence of your monasteries, rise the strong and deeply moving accents of the Cistercian *Salve Regina*. May she be here, everywhere, always, your maternal protector! Seat of Wisdom, Mother of Divine Grace, Mother of Christ, pray for us, now and forever. Amen.

III. To the Prelates, Auditors, Officials, and Advocates of the Sacred Roman Rota: concerning the sanctity of marriage and the Christian family.

It is a source of deep consolation to welcome, for the second time, the members of the Sacred Roman Rota: the College of Prelate Auditors, the Officials of the Tribunal, and the Advocates who contribute their work within it. Beloved sons: the inauguration of the Judicial Year has brought you together in the strengthening bond of prayer, to invoke from the Consoler Spirit the invaluable gifts of wisdom, counsel, fortitude, and the assistance of divine light upon your minds, engaged in a constant exercise of prudence and mature judgment. Sir Dean, you have wished to bring to Our attention the volume of work accomplished during the past year. While We are pleased to express to you Our satisfaction for this renewed proof of expertise and diligence on the part of all the members of this...

[*Latin ed. p. 899*]

From the Acts of Pope John XXIII, 899, Tribunal, we desire to draw from it a reason for a broader consideration, which arises spontaneously in view of the cases treated: a consideration and a warning that reflects the concerns of the Church, and which We hope will be received by all those, throughout the world, who, together with you, are concerned with the protection and

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strengthening of the sacred bond of marriage and the institution of the family. Indeed, from the report presented to Us, it is evident how matrimonial cases are a nearly paramount reason for the work of the Sacred Roman Rota. And, as is easily imagined, it can happen that, beyond the legal framework – which imposes a serious exercise of study and a most delicate ministry – the parties involved, more or less consciously, not only present the reasons that favor or oppose the existence of the bond, but sometimes call into question even the most sacred aspects of Christian life. There is undoubtedly, in this our time, something that insidiously spreads the dangers to which the institution of the family is subject, and accentuates the perils that weaken it: and this occurs in a more insistent, more seductive, and more insidious manner than in the past. The Church has never failed to raise its voice of warning, in the face of the dangerous failings of individual and collective conscience in this delicate field, and one so full of consequences for social life: the encyclicals, the documents, and the discourses of Our Predecessors bear witness to the maternal and provident care of the Church. Even today, it does not fail in its mandate, received from Christ Himself. First and foremost, it prolongs, and more fully and effectively disseminates, its magisterium, always appropriate, as rigorous as it is. Therefore, beloved children, We intend to draw the attention of all men of good will – jurists, sociologists, educators, and simple faithful – to the very serious problem of the sanctity of marriage, so that those dangers to which We have alluded may be more effectively averted. These are brief reflections, which We entrust with simplicity to the common meditation. They touch upon three points of pastoral practice and of genuine apostolate: I. the duty of instruction for all; II. the soundness of doctrine in those who must educate, advise, and judge; III. the perennial call to the paternity of God. I. First of all, the duty of instruction regarding the dignity and obligations of married life. Speaking to a group of newly married couples on April 22, 1942, Pope Pius XII reminded them that "marriage is not only an office of nature, but..."

[*Latin ed. p. 900*]

Acta Apostolicae Sedis - Commentarium Officiale: Novantagiorni anime Christianae sunt sacramentum magnum, signum grande gratiae et rei sacrae, quod est sponsalium Christi cum Ecclesia, quae est Sua et quae per sanguinem Suum adquisita est, ad regenerandum filios hominum ad novam vitam spiritualem, qui credunt in nomine Eloi... Sigillum et lux sacramento, quae, ita dicendum, naturam officii transmutant, matrimonio nobilitatem honestatis sublimis conferunt, quae comprehendit et in se unit non solum indissolubilitatem, sed etiam omnia quae pertinent ad significationem sacramento. Verses 1. Nunc, haec lucida pulchritudo doctrinae Christianae de essentia matrimonii primum requirit continuam et suadentem catechesin fidelium, quae omnia strata vitae socialis attingat. Praesertim, necesse est, immo urgente, ut haec

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catechesis perveniat principalmente ad iuvenes, qui ad matrimonium appropinquant, ut conciat conscientias suas et eos faciat pensivos de gravissimo debere educationis religiosa in hac materia tam delicata. Oh, scimus quod ex multis partibus sunt orta varia opera, utens instrumentis quae praesentem tempus perscripta et technica praebent, ad efficacius, et etiam ad amoenius, hoc opus educationis: publicationes scientificae, consultoria, cursum studiorum, praedicationes speciales. Exprimimus gratiam vivam pro talibus experimentis, quae, lente incipientes, subtiliter probata, et debite approbata a Superiori Autoritate Ecclesiastica, accendunt speciem suavissimam spei de semper consolantiore collegero fructuum bonorum. Oportet procedere in hoc sensu, cum omni energia et sinceritate: conditiones temporis hoc requirunt sine mora. Aetas iuvenilis – et praesertim tempus fidanzamenti – saepius involvit in nebula mali intellegendi, vel non sufficienter disciplinati affectus et expressiones amoris, claritatem idealium. Dicendo hoc, non longe a veritate abeamus: hoc confirmant suggestiones praebitorum, radiophonici, cinematographici in expressionibus suis vacuis et privatis fundamenti morali. Observetur etiam illud complexum manifestationum festivarum quae creant ambitum artificialem, quae imponuntur cum mille modis seductoribus – quae in veritate violant conscientiam –, quae modificant in sensu peioribus consuetudines traditorum, et sicut primum et gravissimum effectum, educant ad malum iuventutem. Consuetudines traditorum. Consuetudines traditorum. Consuetudines traditorum

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weakened. Whereas, it will never be sufficiently emphasized that purity of customs, sound education of sentiments, and esteem for human values seen in harmony with the supernatural: all of this prevents and resolves from the outset those situations that, entrusted to the law, always leave wounds in the hearts of men that do not heal.

Here also, it must be borne in mind the present state of affairs, provoked by original sin, which necessarily postulates recourse to grace; this alone can restore the lost balance in the wounded man; and, if it is deliberately ignored, life conjugal is deprived of its most valid support. Now, this is also the duty of Christian educators and doctors, who wish to consider their profession not unilaterally, but in the fullness of the real situation of man, to whose healing the natural and the supernatural contribute in fruitful harmony. The levity with which the problem of marriage is often approached, and the worrying weakening of moral barriers, are...

[*Latin ed. p. 902*]

The acts of the Apostolic See – Commentary 902. This is caused not only by a deficiency in religious instruction – as we have mentioned – but also by the lack of clear and precise ideas on the part of those who, by their profession, ought to be a source of light and guidance to the younger generations. From the wavering of their convictions, from the superficiality and even the error of their philosophical and religious training, and – we say this with sorrow – sometimes from the perverse will to oppose the action of the Church, comes the first blow to the firmness of many consciences, for whom encounters with anti-Christian educators and doctors have sometimes been the occasion and cause of painful renunciations. Therefore, robustness of convictions, of doctrine, of will, drawn from continuous study, from the humbly sincere attitude of the soul, which knows that true and profound knowledge never goes against, nor can ever go against, the dictates of Revelation and the teaching of the Church.

III. A third means. It seems to us very appropriate to firmly establish the security of the family, and it is connected with what we have already said so far. Namely, the constant reminder of the paternity of God, "from which every fatherhood in heaven and on earth is named" (Ephesians 3:15). The intimate and eternal fecundity that is in the bosom of God, in a certain way, is reflected in a fruitful and benevolent manner in the children of men, raised to the highest dignity and duty of procreation. In the family, there is the most admirable and close cooperation of man with God: the two human persons, created in the image and likeness of the divine, are called not only to the great task of continuing and prolonging the creative work, by giving physical life to new beings, to whom the vivifying Spirit infuses the powerful principle of eternal life; but also to the noblest office, which perfects the first, of the civil and Christian education of the offspring.

2. Such firm conviction, based on such a high truth, is sufficient to en-

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sure the stability of every marriage bond, and to make parents aware of the responsibility they assume before God and before men. Educators and pastors of souls know from experience what vigor of holy enthusiasm and grateful recognition to God such considerations arouse in the youth who are preparing for marriage, and what moving seriousness of assent and of intentions they arouse in their generous hearts. Therefore, let this joyful consideration be spread by all available means.

[*Latin ed. p. 903*]

Acts of Pope John XXIII, 903. Aware of this august nobility of man, of the father and mother of a family, as the first collaborators of God in the continuation of His work in the world, in giving new members to the Mystical Body of Christ, in populating Heaven with the elect, who will forever sing the glory of the Lord. My children, on October 19th of last year, during the first meeting with the Sacred Roman Rota, We paused to consider the spirit that animates this Tribunal and the duties entrusted to it by the Supreme Pontiffs, beginning with John XXII, up to Saint Pius X, who in 1908 reorganized its valuable and meritorious activity. And may you be generous with amiable courtesy in understanding the reason that inspired Our words today. In fact, on Our priestly heart, as on yours, the cases submitted to the Rota sometimes strike with an accent of anxious sadness, as if something threatened requires protection, demanding courage in research and decision; firmness of ideals and apostolic activity. Therefore, We have wished to share with you some considerations of a pastoral nature, certain that they will not only find in you full agreement, but are also a motivation for your daily work. And We like to think that Our words will find an echo of serious reflection among an ever wider circle of the faithful, open and sensitive to the word of the Father. At the conclusion of this Audience, We invoke the Lord to assist you in a special way in the perfect fulfillment of the grave responsibilities of work that are entrusted to you; and We invite you to pray to Him fervently with the profound words of Scripture, which are so well suited to your activity: "Give me the wisdom of your seat... Send her forth from your holy heavens, and from the throne of your glory, that she may be with me, and labor with me, that I may know what is pleasing in your sight;... She will guide me in my works with prudence, and watch over me in your power." 3 With such a light of help, your work will continue to be of great benefit to the Church, and of distinct honor to each of you. And as confirmation of this most cordial wish, We are pleased to testify to Our satisfaction with a special and propitious Apostolic Blessing, which We impart to all of you present, to your families, and to those dear to you.
3 Wisdom 9, 4, 10-11.

[*Latin ed. p. 904*]

904 Acta Apostolicae Sedis - Official Commentary

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ACTA of the HOLY CONGREGATIONS

SACRED CONSISTORY CONGREGATION

I. PROVISIONS CONCERNING CHURCHES

Most Holy Lord Our Pope John, by Divine Providence XXIII, having succeeded, by successive decrees of the Sacred Consistory Congregation, has deigned to provide for the following churches with new pastors, namely:

On February 27, 1960:

— To the titular episcopal Church of Mades, he appointed His Excellency, Most Reverend Michael Paternam, formerly Bishop of Florida.

On April 30:

— To the Metropolitan Church of Aracajú, newly erected, he appointed His Excellency, Most Reverend Joseph Vincent Távora, formerly Bishop of the same diocese.

On May 29:

— To the Cathedral Church of Lorena, he appointed Reverend Father Joseph Melhado Campos, General Vicar and Archpriest of the metropolitan Chapter of Botucatu.

— To the Cathedral Church of Piracicaba, he appointed Reverend Father Aniger Francis Mary Melillo, canon of the metropolitan Chapter of Campinas, and pastor of the parish commonly called "Iracemápolis."

On June 11:

— To the Cathedral Church of Mossoró, he appointed Reverend Father Gentile Diniz Barreto, pastor of the town commonly called "Limoeiro," in the diocese of Nazareth.

On June 25:

— To the Cathedral Church of Propriá, newly erected, he appointed Reverend Father Joseph Brandão de Castro, from the Congregation of the Most Holy Redeemer.

On July 5:

— To the Cathedral Church of Florida, he appointed Reverend Father Humbert Tonna, formerly the pastor of the city commonly called "Mercedes," in the diocese of Salto in Uruguay.

On July 9:

— To the Cathedral Church of Minas, newly erected, he appointed His Excellency, Most Reverend Joseph Mary Cavallero, formerly Bishop of Melo.

— To the Cathedral Church of Melo, he appointed Reverend Father Orestes Nuti, a member of the Society of Saint Francis de Sales.

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— To the Cathedral Church of Guarda, he appointed His Excellency, Most Reverend Polycarp da Costa Vaz, formerly Bishop of Macao.

[*Latin ed. p. 905*]

The Sacred Consistorial Congregation, on this 905th day, July 23rd. — To the Cathedral Church of Saint John, newly erected, the Most Reverend Father Delphin Ribeiro Gnedes, formerly Bishop of Leopoldina. — To the Cathedral Church of Stantian, newly and newly erected, the Reverend Father Franciscus Assisiensis Portela, parish priest of the city commonly called "Maranguape," in the archdiocese of Fortaleza. On August 2nd. — To the "nullius" Prefecture of Caacupé, newly erected, the Reverend Father Ismaël Rolon, of the Society of Saint Francis of Sales. On August 29th. — To the Cathedral Church of Auratopolitana, the Reverend Father Carolus Schmitt, a member of the Order of Friars Minor. On September 1st. — To the titular bishopric of Paros, the Reverend Father Franciscus Bertoglio, from the archdiocese of Milan, Urban Antistite, rector of the Pontifical Seminary of Saints Ambrose and Charles in Rome. On September 3rd. — To the titular archbishopric of Caesarea in Palestine, the Most Reverend Father Dinus Staffa, from the diocese of Imola, Secretary of the Sacred Congregation for Seminaries and Universities. — To the titular archbishopric of Samosata, the Most Reverend Father Pericle Felici, from the diocese of Segni, General Secretary of the Pontifical Central Preparatory Commission for the Second Vatican Council, and Vicar of the Most Reverend Cardinal Archbishop-Presbyter of the Patriarchal Basilica of the Prince of the Apostles in Rome. On September 11th. — To the titular bishopric of Arbe, the Reverend Father Eduardus E. Swanstrom, from the diocese of Brooklyn, whom the Most Reverend Father Franciscus S. R. E. Cardinal Spellman, Archbishop of New York, has appointed as Auxiliary. On September 21st. — To the titular archbishopric of Acridens, the Most Reverend Father Michael Paternam, formerly titular Bishop of Mades.

FROM SEGNI: DECREE CONCERNING THE ERECTION OF ANOTHER DIGNITARY IN THE CATHEDRAL CHAPTER.

Since in the Cathedral Chapter of Segni there is currently only one Archdiaconate, and in order to increase the splendor and ornamentation of the same Cathedral Church, which is adorned with the title of a minor Basilica, the Most Reverend Father...

[*Latin ed. p. 906*]

906 Acta Apostolicae Sedis - Official Commentary. Most Reverend Aloysius Maria Carli, Bishop of Signum, with the consent of the Chapter, recently requested of the Apostolic See that another canonical office be established within the Chapter, under the name of "Primiceriat". Therefore, the Sacred Consistorial Congregation, having considered the expediency of the matter, readily approved, and, by virtue of the special faculties granted

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to it by His Most Holy Father, Pope John, by the Divine Providence, XXIII, and with the consent of those who are, or are presumed to be, concerned, by the present Consistorial Decree, which shall have the same force as if Apostolic Letters sealed with the papal seal had been issued, a new canonical office is established and instituted within the Cathedral Chapter of Signum, to be called the "Primiceriat," which office shall be held perpetually by the Reverend Monsignor Caietanus Colaiacomo, who currently holds that office. Thus constituted, the Primicerius shall occupy a second position of dignity within the Chapter, and shall be endowed with all the rights, offices, and privileges with which canonical offices are endowed by common law, and which they enjoy. Furthermore, in accordance with canon 396 § 1 of the Code of Canon Law, the conferral of this office shall be reserved to the Apostolic See, which, for this first instance, confers the aforementioned Primiceriat upon the Reverend Monsignor Caietanus Colaiacomo, by virtue of this Decree. All contrary provisions to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 21st day of December, in the year 1959. .£g MARCELLUS Card. MIMMI, Bishop of Sabina and Mondello, Secretary. L. © S. f Iosephus Ferretto, Archbishop of Serdica, Assistant III. BARRENS IS DE PIRAHY - VALENTINAE IN BRASILIA. DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF DIOCESES. Deeply concerned for the spiritual well-being of the flock entrusted to them, the Most Reverend Ordinaries of the dioceses of Barrensis de Pirahy and Valentinae in Brasilia requested of the Apostolic See that the territory of the civil district commonly known as "Ipiabas" be separated from the diocese of Valentinae in Brasilia and annexed to the diocese of Barrensis de Pirahy.

[*Latin ed. p. 907*]

The Sacred Consistorial Congregation, 907. This Sacred Consistorial Congregation, having received the favorable opinion of the Most Reverend Father Armand Lombardi, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in Brazil, having considered that such a change is conducive to the salvation of souls, and by virtue of the special faculties granted to it by His Holiness, Our Lord Pope John Divine Providence XXIII, has decided to approve the aforementioned request. Therefore, with the understanding that the interests of those concerned, or those presumed to be concerned, are duly considered, the present Decree separates the entire territory of the aforementioned civil district of "Ipiabas," belonging to the municipality of "Barra do Piraí," as currently defined by civil law, from the diocese of Valentina in Brazil, and permanently assigns it to the diocese of Barrensi of Pirahy, together with all its houses, ecclesiastical properties, and pious foundations, thereby altering the boundaries of both dioceses in this manner. All acts and documents pertaining to the aforementioned territory shall be transmitted from the archives of the

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Curia of the diocese of Valentina in Brazil to the archives of the Curia of the diocese of Barrensi of Pirahy as soon as possible; and with regard to the clergy, this Sacred Congregation decrees that, as soon as the present Decree is put into effect, priests legitimately holding a benefice or office in the aforementioned territory, and clerics legitimately residing in the diocese of Barrensi of Pirahy, shall remain incardinated in that diocese. To carry out all of the above, the same Sacred Congregation appoints the aforementioned Most Reverend Father Armand Lombardi, granting him the necessary and appropriate faculties, including the power to delegate to any person holding an ecclesiastical office, the task of submitting to the aforementioned Sacred Consistorial Congregation, as soon as it is permissible, an authentic copy of the act of execution. Regarding the matters above, the present Consistorial Decree shall be valid as if it were issued with Apostolic Letters sealed with the papal seal. All contrary provisions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 13th day of the month of June, in the year 1960.

£8 MARCELLUS Card. MIMMI, Bishop of Sabina and Mantenola, Secretary.

L. S.

Joseph Ferretto, Archbishop of Serdica, Assessor.

[*Latin ed. p. 908*]

908 Acta Apostolicae Sedis - Official Commentary IV

DECREE OF THE DIOCESES OF MASSANAE AND POPULIONENSIS CONCERNING THE GRANTING OF AN ABBOTIAL TITLE

Since the city of Plumbinum, situated in the territory of the diocese of Massanae, has, in these recent times, experienced such growth, whether in the number of its faithful or in the abundance of industry and commerce, that it has become the principal city of that diocese, the Most Reverend Father Faustinus Baldini, Bishop of Massanae and Populionensis, requested the Apostolic See to grant a special honor to the church of the city of Plumbinum, dedicated to Saint Anthimus in honor of God, and to its current archpriest and pastor.

Therefore, Our Most Holy Lord Pope John, by Divine Providence, PP. XXIII, having considered the circumstances and also having noted that the aforementioned temple of Saint Anthimus had, in past centuries, been permanently united to the Abbey of Saint Quiricus, which flourished between Populonia and Plumbinum in the Middle Ages and was subsequently suppressed, he decided to favorably grant the aforementioned requests.

Therefore, by the present Consistorial Decree, which shall be valid as if issued by Apostolic Letters bearing the seal, Our Most Holy Lord has deigned to elevate the archpriest and parochial church of Saint Anthimus,

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located in the city of Plumbinum, to the rank of an Abbey, so that it shall henceforth be called the Archpriest and Abbey Church of Saint Anthimus, and its archpriest and pastor shall likewise permanently hold the title of Archpriest and Abbot.

Furthermore, to the Archpriest and Abbot, as mentioned above, the following privileges are freely granted during his tenure and within the boundaries of the diocese:

1. To wear the prelate's habit of the color violet in liturgical functions, that is, the sandals, the collar, the cassock, the silk sash with two silk tassels hanging from the left side, and the pallium or mantel, over the cassock; in addition, a black biretta adorned with a violet tassel; also a black zucchetto with a silk fillet, decorated with a reticulated pattern of the same violet color; and the following shall be of the color ruby: the ocelli, the globules, the small torulus (a type of ornament), the collar, and the front and back extremities.

[*Latin ed. p. 909*]

The Sacred Consistorial Congregation, having considered, decrees the following:

1. When wearing the pontifical vestments and mantle, the mitre, as well as the reflections (paramans) on the sleeves (also called rochets), shall be of the color prescribed.

2. For the Roman habit proper to the Prelates of the Roman Curia, commonly called the "piano," to be used in meetings, solemn ecclesiastical and civil audiences: that is, the cassock and ribat of violet color, a black cassock with ocelli, globes, a torulus, and a lining of ruby color, as above, a violet silk sash with fringes, also of violet and silk, a violet silk pallium, not undulated, without any lining or other ornamentation of a different color, and a black biretta with cords and violet silk tassels. He may wear the cassock and ribat of violet color, and the biretta, as mentioned above, when going about in ordinary attire.

3. A priest shall be present at solemn Masses with singing.

4. Finally, the mitre shall be used (although it should be avoided in the presence of the Ordinary or a superior) at Mass with singing, or even at a reading when a certain solemnity is to be observed; also at Vespers and other solemn functions.

To carry out these matters, His Holiness has appointed the Most Reverend Father Faustinus Baldini, Bishop of Massana and Populion, with the necessary and appropriate faculties, to achieve the purpose mentioned, and also to delegate a suitable ecclesiastic, to whom he shall entrust the task of sending, as soon as possible, to this Sacred Consistorial Congregation, an authentic copy of the act of execution completed. All contrary things, even those deserving of special mention, are hereby set

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aside.

Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 25th of June, 1960.

[Signatures:]

† MARCELLUS Card. MIMMI, Bishop of Sabina and Manten, Secretary.

† L. S. Iosephus Ferretto, Archbishop of Serdica, Assistant.

CÓRDOBA IN ARGENTINA - VILLA MARÍA

DECREE CONCERNING THE CHANGE OF DIOCESAN BOUNDARIES.

Eagerly striving for the greater good of souls, the Most Reverend Fathers, the Right Reverend Raymond Joseph Castellano, Archbishop of Córdoba in Argentina, and Albert Deane, Bishop of Villa María, had requested from the Apostolic See...

[*Latin ed. p. 910*]

The Acts of the Apostolic See - Official Commentary 910, concerning the separation of the parish commonly called La Cruz from the archdiocese of Cordoba in Argentina, and its annexation to the diocese of Villa Maria. This Sacred Consistorial Congregation, having received the favorable opinion of His Most Excellent Lordship, Humbert Mozzoni, Archbishop of Side and Apostolic Nuncio in the Republic of Argentina, approved this change, which is conducive to the salvation of souls, and, by virtue of the special faculties granted to it by His Holiness, Our Lord John, by the Grace of God, Pope XXIII, deemed it fitting to grant the requested petition. Therefore, with the necessary consents obtained, or presumed to be obtained, from those who have an interest, or are presumed to have an interest, this Consistorial Decree establishes that the entire territory of the aforementioned parish, commonly called La Cruz, is detached from the archdiocese of Cordoba in Argentina and permanently assigned to the diocese of Villa Maria, together with all its houses, ecclesiastical goods, and pious foundations, so that this change takes effect, whether at the boundaries of the archdiocese of Cordoba in Argentina or the diocese of Villa Maria. Furthermore, the Sacred Consistorial Congregation decrees that the clergy who have a legitimate domicile in the aforementioned parish shall, as soon as the present Decree is put into effect, be considered incardinated in the diocese of Villa Maria. All acts and documents pertaining to the aforementioned territory shall be transferred from the archives of the Curia of Cordoba in Argentina to the archives of Villa Maria, as soon as it is permissible. To carry out these matters, the same Sacred Consistorial Congregation appoints His Most Excellent Lordship, Humbert Mozzoni, granting him the necessary

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and appropriate faculties, including the power to delegate to any person holding an ecclesiastical office, the task of submitting to the Sacred Consistorial Congregation, as soon as possible, an authentic copy of the act of execution. Regarding all the matters mentioned above, this Consistorial Decree shall be valid as if Apostolic Letters had been issued under the papal seal. All contrary provisions to the contrary notwithstanding. Given in Rome, from the halls of the Sacred Consistorial Congregation, on the 18th day of the month of July, in the year 1960.

[Signature]

† MARCELLUS Card. MIMMI, Bishop of Sabina and Mailanden, Secretary.

[Signature]

L. S. † JOSEPH FERRETTO, Archbishop of Serdica, Assistant.

[*Latin ed. p. 911*]

The Sacred Congregation for the Propagation of the Faith, 911. S. CONGREGATION FOR THE PROPAGATION OF THE FAITH. PROVISIONS CONCERNING CHURCHES. His Most Holy Lord, Pope John, by Divine Providence, XXIII, has seen fit to provide new pastors for the following churches, namely: on May 3, 1960. — To the titular episcopal Church of Cardica, he appointed the Reverend Eligius Tato Losada, from the Spanish Institute of St. Francis Xavier for Foreign Missions, whom he established as the Apostolic Vicar of St. George. on May 21. — To the cathedral Church of Kisian, newly erected, he appointed the Most Reverend Mauritius Otunga, hitherto the titular Bishop of Tacapitan. on May 28. — To the cathedral Church of Morombe, newly erected, he appointed the Reverend Joseph Zimmermann, from the Congregation of Missionaries of the Holy Family. on June 11. — To the titular episcopal Church of Echinus, he appointed the Reverend Eugen Klein, from the Congregation of Missionaries of the Most Sacred Heart of Jesus, whom he established as the Apostolic Vicar of the Yule Island. — To the titular episcopal Church of Agbia, he appointed the Reverend Leon Lemay, from the Society of Mary, whom he established as the Apostolic Vicar of the Northern Solomon Islands. on June 21. — To the metropolitan Church of Tabora, he appointed the Reverend Marcus Mihayo, from the secular clergy, a native. on July 5. — To the cathedral Church of Nassau, newly erected, he appointed the Most Reverend Paul Leonard Hagarty, hitherto the titular Bishop of Arbe (Rab). on July 19. — To the cathedral Church of Eldoret, newly erected, he appointed the Reverend Joseph Brendan Houlihan, from the Society of St. Patrick for Foreign Missions. on August 12. — To the titular metropolitan Church of Rhoina, he appointed the Most Reverend Ferdinand Perier, hitherto the Archbishop of Calcutta. on September 3. — To the titular episcopal Church of Oliva, he appointed the Reverend Teuton Amai Ganguly, from the Congregation of

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the Holy Cross, whom he designated.

[*Latin ed. p. 912*]

Acts of the Apostolic See - Official Commentary 912. The Most Reverend Father Lawrence Leo Graner, Archbishop of Dac-chen, has appointed an Auxiliary. September 7th. — To the Metropolitan Church of Vrhbosna, the Most Reverend Father Mark Alaupović, formerly the titular Bishop of Capitolias.

II. RUTABO and BUKOBA (BUKOBA - RULENGENSIS). Decree concerning the alteration of the boundaries of dioceses and the change of their names.

The Most Reverend Father Laurian Rugambwa, Cardinal of the Holy Roman Church, Bishop of Rutabo, and the Most Reverend Father Alfried Lanctot, Bishop of Bukoba, considering the greater good of souls, presented petitions to the Apostolic See, requesting that the remaining part of the civil district, commonly known as Bukoba, which had previously belonged to the Diocese of Bukoba, be separated from that diocese and attached to the Diocese of Rutabo; that the seat of the Bishop of Rutabo be transferred to the city commonly known as Bukoba, which is the principal city of that district; and that the seat of the Bishop of Bukoba be established in the city commonly known as Rulenge; and finally, that the name of each diocese henceforth take its name from its new seat.

It was deemed fitting to favorably receive these petitions. Therefore, this Holy Congregation for the Propagation of the Faith, by virtue of the special faculties granted to it by His Most Holy Father, Pope John XXIII, the Divine Providence, decrees that the aforementioned part of the civil district, commonly known as Bukoba, be separated from the Diocese of Bukoba and attached to the Diocese of Rutabo; that the seat of the Bishop of Rutabo be transferred to the city of Bukoba, from which the diocese itself will henceforth be called Bukobaensis; that the cathedral be the church of the Holy Family located there; and that the seat of the Bishop of Bukoba be established in the city of Rulenge, from which the diocese itself will also take its name, and will be called Rulengensis; and that the cathedral be the church dedicated to Christ the King located there.

Concerning these matters, the present Decree is issued, notwithstanding any contrary provisions.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 21st day of the month of June, in the year of Our Lord 1960.

G. P. Card. AGAGIANIAN, Pro-Prefect.

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L. © S. Adam Pucci, Ad st.

[*Latin ed. p. 913*]

The Sacred Congregation for the Propagation of the Faith: 913. DECREE CONCERNING THE TRANSFER OF THE DIOCESAN SEAT AND THE CHANGE OF NAME OF THE DIOCESE OF OTURKPOËNSIS (MAKURDIENSIS). Since, in Nigeria, due to the completed division of the civil province of Oturkpo, the name of the diocese of Oturkpoënsis no longer corresponds to the circumstances, it has seemed fitting to this Sacred Council, devoted to the propagation of the Christian name, to proceed with the change of name of the aforementioned diocese. Therefore, after mature deliberation, and with the favorable opinion of the Most Reverend Apostolic Delegate for Africa, both Oriental and Occidental, received, this same Sacred Council, by virtue of the special faculties granted to it by the Most Holy Lord Pope John, by the Divine Providence, XXIII, has decided that the diocese of Oturkpoënsis shall henceforth be called Makurdiensem, since that city is the principal city of the same civil province; in that same city the Ordinary shall have his seat, according to the wishes already expressed to this Sacred Congregation, and shall place the chair of truth in the larger temple dedicated to the Holy Spirit, and for this reason, this same Sacred Congregation elevates that temple to the rank of a cathedral. This present Decree has been issued, notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 28th day of the month of June, in the year of Our Lord 1960. For the Most Reverend Cardinal Prefect, + P. Sigismondi, Archbishop titular of Neapolis in Pisidia, by the Secretaries, L. ÍB, Subsecretaries, X. Paventi, Official IV.

SENENSIS IN CONGO BELGICO (BENENSIS). DECREE CONCERNING THE CHANGE OF NAME OF THE DIOCESE. In order that the names of ecclesiastical jurisdictions may more appropriately correspond to the circumstances, it has seemed fitting to proceed with the change of name of the diocese of "Senensis in Congo Belgico," which is subject to the Metropolitan Church of Bukavuensi.

[*Latin ed. p. 914*]

Acts of the Apostolic See - Official Commentary 914. Wherefore, this Sacred Congregation for the Propagation of the Faith, by the authority specially granted to it by the Most Holy Pope John, by the Divine Providence, XXIII, decrees that the diocese "Benensis in Congo Belgico" shall henceforth be called the diocese "Benensis." In memory of this event, the same Sacred Congregation has ordered the publication of the present Decree. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 7th day of July in the year of Our Lord 1960. G. P. Card. AGAGIANIAN, Pro-Prefect. L. j£ S. Adam Pucci, Ad. a st. SACRED

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CONGREGATION FOR RITES. CONCERNING THE CANONIZATION OF THE BLESSED MARGARET BOURGEOYS, VIRGIN, FOUNDRESS OF THE CONGREGATION OF THE SISTERS OF OUR LADY. REGARDING A DOUBT: Whether a Commission for the resumption of the Cause should be appointed in this case, and for what purpose. The solemn glorification of the Venerable Handmaid of God, Margaret Bourgeoys, Virgin, foundress of the Congregation of the Sisters of Our Lady, which took place on December 12th of the Jubilee Year 1950 in the Basilica of the Vatican, filled the entire Canadian nation with great joy. For although the Blessed One was born in France, she lived for a long time among the Canadians, and devoted great effort to the education of girls and to the Christian instruction of the people.

[*Latin ed. p. 915*]

The Sacred Congregation for Rites, in its deliberations concerning causes for canonization, considered the case of Marianopolis, which happily progressed on January 12, 1706. Subsequently, the piety and devotion of the faithful towards her grew daily, so that the immense goodness of God, with the assistance of the same Blessed [Margaret], deigned to bestow countless graces and heavenly favors, among which certain true miracles appear to stand out, which may happily pave the way for the honors of canonization. Therefore, the Reverend Father Joseph Géraud, Urban, Superior of the Society of Saint Sulpice and legitimately appointed promoter of the cause, having presented the petitionary letters of the Most Eminent and Reverend Lord Paul Émile Cardinal Léger, Archbishop of Marianopolis, and of other Archbishops and Bishops of the Canadian Diocese, earnestly implored the Most Holy Lord John, Pope XXIII, that the cause for the canonization of the Blessed Margaret Bourgeoys, Virgin, might be resumed. Hence, the Most Eminent and Reverend Lord Charles Cardinal Confalonieri, Relator of the same cause, in the Ordinary Assemblies of the Congregation of Holy Rites, held in the Vatican on March 15, 1960, proposed the following question for discussion: Whether a commission should be appointed for the resumption of the cause of the same Blessed [Margaret], in the case and for the purpose in question. The Most Eminent and Reverend Fathers entrusted with the safeguarding of the sacred rites, after the report of the aforementioned Relator, and after hearing the official prelates, especially the Reverend Father Ferdinand Antonelli, General Promoter of the Faith, after mature deliberation, judged that it was fitting to respond: That a commission should be appointed for the resumption of the cause of the Blessed Margaret Bourgeoys, Virgin, if it pleases the Most Holy [Pope]. All of these matters, having been reported to the Most Holy Lord John, Pope XXIII, through the Reverend Father Ferdinand Antonelli, General Promoter of the Faith, His Holiness, approving the opinion of the Cardinals, deigned with his own hand to sign the commission for the resumption of the cause of the Blessed Margaret Bourgeoys, Virgin. On March 16, 1960. [Signature] B. C.

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Card. CICOGNANI, Archbishop of Frascati, Prefect. [Signature] H. Dante, Secretary.

[*Latin ed. p. 916*]

916 Acta Apostolicae Sedis - Official Commentary II. PADUA OR CRACOW. REGARDING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MAXIMILIAN MARY KOLBE, PRIEST, OF THE ORDER OF FRATI MINORI CONVENTUALI. CONCERNING A DOUBT: Whether a Commission should be appointed for the introduction of the cause, in the case and to the effect of which we are speaking. "Greater love than this no man hath, that a man lay down his life for his friends" (John 15:13). This wonderful charity, and that carried to the point of not hesitating to lay down our lives for our brothers, which the Lord Christ wisely taught both in words and deeds, and which, as He was about to ascend into heaven, He left to His disciples as an inheritance, indeed, it constitutes the true sign and distinctive mark of a true Christian; and the monuments of the Church testify most eloquently that it has been cultivated in the most perfect manner by many followers of Christ. And this not only in those ancient times when faith among Christians is believed to have been more vivid and effective, but also in our own age, when, because of the corrupt morals of men and the false doctrines spread abroad, faith and charity seem to have cooled. A most admirable example of this fraternal charity is given to us by the Servant of God, Maximilian Mary Kolbe, priest of the Order of Friars Minor Conventual, who, on January 7, 1894, was born in the town of v. d. Zunska-Wola, within the diocese of Lodz, in Poland, and faithfully observed the Lord's command to lay down his life for his brothers. In his youth, he embraced the religious life, first dedicating himself to studies at the Seraphic College in Leopoli. Having entered the novitiate, on September 5, 1911, he pronounced his canonical vows, and after a year, he was sent to the city, where, combining sacred studies with piety, he obtained a double doctorate in philosophy and sacred theology, and laid a solid foundation for all the virtues which he would subsequently cultivate. On April 28, 1918, he was ordained a priest. It is fitting here to first recall his most fervent and quite singular piety towards the Most Blessed Virgin Mary, Immaculate. He dedicated his entire life to increasing her honor and worship; for, with a few companions, even before –

[*Latin ed. p. 917*]

The Sacred Congregation of Rites, in its decree 917, established in 1917, at the International College of its Order in Rome, with the consent of the superiors, the Militia of Mary Immaculate, which the Church subsequently approved as a pious union. Having completed his studies, he returned to his homeland in 1919 and taught sacred theology for some time at the College in Cracow, always suffering from poor health. Shortly thereafter,

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he dedicated himself entirely to pastoral ministry and began to spread the Militia of Mary Immaculate widely. In 1927, with the consent of the superiors of his Order, he founded a small town near Warsaw, which he called Mepokalonow, "City of the Immaculate," where priests and lay brothers, and others endowed with a special vocation, worked in the apostolate, especially in the art of printing, using a periodical entitled "The Soldier of the Immaculate" and Catholic commentary newspapers, which were widely distributed among Catholics in Poland, and which fostered religion and piety towards the Most Blessed Virgin Immaculate. In 1930, he was sent to Japan, where he spread devotion to Mary among the people and converted many to the Catholic faith. After six years, he returned to his homeland and went to his "City of the Immaculate" in Poland, where he remained until 1939. In September of that same year, with the outbreak of the most terrible world war, Poland was occupied by the enemy, and he, along with many others, was captured and then detained in the infamous public detention camp, known as Oswiecim. There, after steadfastly confessing his Catholic faith before impious torturers, it is unbelievable how many horrible insults, affronts, vexations, and torments he suffered for that reason. However, neither frightened nor discouraged, he encouraged his fellow prisoners, preached the word of God, absolved them from their sins, and even provided them with his own food. Finally, when one of the prisoners, who had left his wife and children at home, received a death sentence, he stepped forward before the impious camp director and offered himself in his place; for he said that he was sick and useless, while that man had a wife and children who depended on his work and labor. Thus, he was led, along with nine other prisoners, into a dark underground prison to be starved to death, where he continued his priestly ministry until his death, encouraging his companions, reciting the Rosary of Mary aloud, and singing hymns to the Virgin Mary. Finally, after about three weeks, on the eve of the Assumption of the Blessed Virgin Mary, in 1941, when the others had already died one after another, only four remained, among whom was Maximilian, who, being the last of all, received a lethal injection of poison into the vein of his left arm, and died peacefully at the age of 59.

[*Latin ed. p. 918*]

918 Acta Apostolicae Sedis - The Official Commentary concluded. All bodies were reduced to ashes in the crematorium. The reputation for holiness, which he enjoyed even in life, grew greatly after his heroic death was made known, and through extraordinary graces obtained through his intercession, it spread and increased more and more widely. Ordinary canonical inquiries were carried out in the ecclesiastical court of Patavina from 1948 to 1952, while in Warsaw and Nagasaki, petitions were made from 1948 to 1951, and transmitted to Rome to the Congregation of Sacred Rites. While all legally required procedures were observed, on May 12, 1955, a decree

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was issued, based on the documents examined and the investigations conducted concerning this Servant of God, in order to clarify the path forward. In the meantime, numerous Cardinals, Archbishops, Bishops, and Superiors of Religious Orders from almost the entire world sent petitions to the Apostolic See, explaining the introduction of the cause of the Servant of God Maximilian Kolbe. Therefore, at the urgent request of the Reverend Father Anthony Maria Ricciardi, the very astute General Postulator of the Order of Friars Minor Conventual, the undersigned Cardinal Caietan Cicognani, Bishop of Tusculanus, Prefect of the Congregation of Sacred Rites, as Promoter of the Cause, proposed a question for discussion at the Ordinary Session of the Congregation of Sacred Rites held on March 15, 1960, in the buildings of the Vatican: Whether a Commission for the introduction of the cause of the aforementioned Servant of God should be appointed, in this case and for the purpose in question. After the Reverend Fathers, entrusted with safeguarding the sacred rites, having heard the report of the Cardinal Promoter, and after considering the votes of the Official Prelates, especially that of the Reverend Father Ferdinand Antonelli, General Promoter of the Faith, and having carefully considered all matters, they judged it necessary to respond: Affirmative, that is, that the Commission should be appointed, if it pleases the Most Holy [Pope]. Finally, after all of these matters were reported to the Most Holy Pope John XXIII by the General Promoter of the Faith, His Holiness, approving the opinion of the Fathers of the Purple, graciously deigned to sign the Commission for the introduction of the cause of the Servant of God Maximilian Maria Kolbe with his own hand. March 16, 1960. £8 C. Card. CICOGNANI, Bishop of Tusculanus, Prefect of L. & S. Henry Dante, Secretary.

[*Latin ed. p. 919*]

The Sacred Congregation of Rites, 919, III, TARVISINA, concerning the canonization of Blessed Mary Bertilla Boscardin, Virgin, of the Institute of the Sisters Teachers of Saint Dorothy, Daughters of the Sacred Hearts. CONCERNING THE DOUBT: Whether and concerning which miracles, after the veneration granted to the aforementioned Blessed by the Apostolic See, there exists a case and an effect of which we are speaking. On the 8th of June, in the year 1952, the Most Reverend Servant of God, Mary Bertilla Boscardin, of the Institute of the Sisters Teachers of Saint Dorothy, Daughters of the Sacred Hearts, was solemnly declared in the Patriarchal Basilica Vaticana, and the faithful have increasingly, day by day, begun to venerate and invoke her as a heroine of sanctity, hoping that she may be granted the supreme crown of the Saints. From that time, new and wondrous events began to occur. Therefore, on the 9th of March, in the year 1953, the cause for canonization was resumed. Since, in order to grant the honors of the blessed in Heaven, the divine seal of miracles must be duly recognized, those promoting the cause selected two healings, and proposed them to

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this sacred tribunal, so that the honors of the highest canonization might be conferred upon this woman. Furthermore, two wondrous healings, which are said to have been granted by God through the prayers and merits of Blessed Mary Bertilla, and concerning which inquiries were made by the Apostolic See, are briefly recounted and promulgated herein by this Decree. The first occurred to the Lady Veronica Frigo, wife of James Zori, residing in the town commonly called Gesuna, within the territory of the diocese of Patavinae. This woman, being forty-one years of age, after giving birth to her eighth child, immediately felt herself afflicted with severe pains, accompanied by a high fever. When the prescriptions of the doctor proved to be of no avail, at the urging of some friends, she wished to take a purgative. However, instead of salt from Mount Catilla, through an error, on the 23rd of April, in the year 1952, she drank a quantity of oxalic acid, which her husband, a woodworker, used in his trade, and in such a quantity that it would certainly have caused death. She immediately experienced the effects of the poison, although she tried to vomit. A doctor arranged for her to be transferred to the hospital in the city of Asiago. Two doctors...

[*Latin ed. p. 920*]

Acts of the Apostolic See 920 – Official Commentary: They had indeed foretold a most unfortunate outcome. However, they were only able to ascertain the cause of the poisoning the following morning, but it was too late to administer a stomach wash. The patient's condition worsened rapidly, so that the doctors predicted her imminent death. From the very beginning, the sick woman and her husband, as well as the Sisters of the hospital, began to offer prayers to implore the intercession of the Blessed Mary Bertilla. The following day, all the patients in the hospital joined in the same effort, attending the Holy Mass. After nine days of prayers, the patient was out of danger, and on May 9th, she was able to return home. All those present, including the doctors, experts in their field, and the medical College of the Sacred Rite Congregation, unanimously declared that this healing had occurred beyond the laws of nature. Another miraculous healing was experienced by Caesira Fasolato, daughter of farmers, who resided near Massanzago, within the boundaries of the diocese of Tarvisinae. She had suffered from a debilitating condition for three years. When she was just one year old, she contracted a dry pleurisy on the left side, from which she suffered for about a month. In 1950, at the age of thirty-seven, she began to experience pain in the left side of her chest, both in front and behind. The doctor who treated her believed it to be a case of "gianduia" (a type of chocolate) in a pill, and the illness persisted until August of 1951. However, the woman soon began to suffer from intestinal problems. After a radiological examination, the doctor diagnosed a specific illness and prescribed appropriate treatments. In August of the same year, she was officially diagnosed by a doctor and surgeon with tuberculous pelvic

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peritonitis; which, with alternating periods of worsening, continued until January of 1953, when even her spine was affected, lasting until March 4th, 1953. The patient, who was not improving despite the use of human remedies, completely ceased all treatments and, on February 5th of 1953, fervently invoked the patronage of our Blessed One, before God, to obtain healing. However, the illness persisted until the evening of March 4th of the same year. That night, she was granted a peaceful sleep, and the following day, she awoke completely healed, so that she rose and went to church, it being the first Friday of that month. Since then, she has always enjoyed good health and has fulfilled all her duties and labors in the fields. The doctors, experts in their field, and the medical College unanimously declare that this healing was supernatural.

[*Latin ed. p. 921*]

The Sacred Congregation of Rites, 921, concerning both healings, established procedures, in the ecclesiastical court of Padua concerning the first, and in the court of Treviso concerning the second; and their juridical validity was recognized by a Decree of April 15, 1955. Subsequently, another Decree was issued on June 7, 1957, concerning the Apostolic process in the City [Rome] regarding the second miracle. Therefore, observing all that is to be observed according to law, discussion concerning these same healings took place first in the Preparatory Congregation on May 20, 1958, and then in the New Preparatory Congregation on June 9, 1959, which were followed by the General Congregations of the Sacred Congregation of Rites on May 17 of this year, before the Most Holy Pope John XXIII, in which the Reverend Cardinal Caietan Cicognani, Bishop of Frascati, and Relator of the cause, raised the question: Whether and concerning which miracles, after the Apostolic See granted veneration to the aforementioned [Blessed], there is proof, in the case and to the effect of what is being considered. Then, all those present, the Reverend Cardinals, officials, and Consultor Fathers, expressed their opinions. The Most Blessed Father refrained from expressing his mind on the matter, so that time might be devoted to prayer, to implore heavenly light in this important matter. However, on this most auspicious day, namely May 28 of this month, the same Holiness, having performed the sacred rites in His most fragrant chapel, and having with Him the Cardinal Prefect of the Sacred Congregation of Rites, the Relator of the cause, and the Reverend Father Ferdinand Antonelli, General Promoter of the Faith, and myself from the Secretariat, and with these present, solemnly decreed: That there are two miracles, through the intercession of Blessed Mary Bertilla Boscardin, namely, the first: the instantaneous and perfect healing of the Lady Veronica Frigo from a serious accidental poisoning by the ingestion of oxalic acid, and the second: the instantaneous and perfect healing of the young lady Caesira Fasolato from tuberculous peritonitis. This Decree was ordered to be published and recorded in the

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Acts of the Sacred Congregation of Rites. Given in Rome, on May 28, in the year of Our Lord 1960. © C. Card. CICOGNANI, Bishop of Frascati, Prefect. H. Dante, Secretary.

[*Latin ed. p. 922*]

922 Acta Apostolicae Sedis — Official Commentary IV. NULLIUS. REGARDING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MEINRAD EUGSTER, BROTHER OF THE ORDER OF SAINT BENEDICT. CONCERNING A DOUBT: Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, in a heroic degree, in the case and with the effects of which we are speaking. The esteemed Order of Saint Benedict, which, like a most pleasant garden, has, despite the vicissitudes of time and the instability of human affairs, provided the Church with countless flowers fragrant not only with doctrine, but also with sanctity, now presents a new and precious fruit from the flourishing tree of Helvetica, namely, the Abbey of the Blessed Virgin Mary of Einsiedeln. This most ancient and distinguished Abbey of Nullius, "throughout the course of many centuries, has shone like a bright star with the observance of religion, the luster of piety, the zeal for souls, and with the outstanding cultivation of sciences, letters, and all the fine arts, and happily continues to shine at the present time" (Pope Pius XII, in A. A. S. 1948, p. 142). The spiritual fruit of this tree, of which we are speaking, is the Servant of God, Meinrad Eugster. He was born in the place commonly called Gätziberg, which is located near the Helvetic town of Altstätten, within the boundaries of the diocese of Saint Gallen, on August 23, 1848, of Johann Udalrich Eugster, a schoolmaster, and Anna Maria Rechsteiner, pious and honorable spouses, and on the very day of his birth, he was washed with the waters of baptism and given the names Joseph and Gebhard. Within the domestic walls, where harmony, intimate peace, and sincere affection always prevailed, he was so pleasantly raised in religious and moral instruction that he easily became an example of virtue for his peers. However, the modest family circumstances and the considerable number of children placed a heavy, yet pleasing, burden not only on the parents, but also on the children themselves, so that, during the hours free from religious duties and school, their youthful hands were employed in domestic and agricultural labors. He received the Sacrament of Confirmation on July 13, 1859, in a certain workshop.

[*Latin ed. p. 923*]

The Sacred Congregation of Rites, for two years, devoted itself to this task; and this labor, the more it is to be esteemed, inasmuch as the Servant of God felt himself drawn more strongly to higher pursuits. He also

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demonstrated this inclination of his spirit when he entrusted his work to a most pious merchant, named Rist, renowned for the foundation of "The Good Shepherd" in the place of Altstätten, so that his elder brothers might pursue their studies. Finally, after two years, his family affairs improved, so that he himself might learn the art of tailoring; and, having completed his apprenticeship, as was the custom of the time, he bid farewell to his homeland and practiced his art in several places in Austria and Switzerland, and, by his piety, character, and skill, he gained the praise and esteem of men. But when he felt himself called from childhood to the religious life, the Servant of God petitioned the renowned Einsiedeln monastery and, at the beginning of the year 1872, was admitted as an aspirant, as they say, and devoted himself entirely to his vocation. There he entered the novitiate, receiving the name Meinrad; after four years, he pronounced his solemn vows. Hidden with Christ in God (Cf. Col. 3:3), he endeavored there for fifty years to attain evangelical perfection with abundant fruit, to which he was called by a certain divine impulse. For the most humble brother, following the precepts of the venerable Father Benedict, did not seek his own will, but readily accepted arduous tasks, which were assigned to the brothers who performed domestic duties; and together with "all things hard and difficult, through which one goes to God" (Rule of St. Benedict, chapter 58), namely, the observance of the Rule, monastic silence, obedience, and the labors assigned to him, among which the work of tailoring stood out, which he practiced from the very beginning of his religious life until his advanced age, despite his delicate constitution. To this office was added the care of the monks' wardrobe. Since it is a principal thing in the Benedictine life that all, indeed, while working with hand or mind, should strive above all to direct themselves to God, and to burn with His most perfect love, the Servant of God Meinrad fully put into practice that "Pray and work," which in its concise brevity contains and expresses the principal law and immutable foundation of all humanity and worship. Thus, our Meinrad, through manual labor and obedience to the Rule, as if by degrees, raised himself to God.

[*Latin ed. p. 924*]

924 Acta Apostolicae Sedis - Official Commentary. He responded to the ardent love of charity towards his neighbor in this Servant of God; indeed, he embraced all as if they were brothers, and aided them with every help he could. He also had a particular devotion to the Most Holy Virgin. Fully made a slave by the voluntary sufferings of his body. Finally, the Servant of God, having been proven virtuous for so many years of religious life and firmly attached to Christ on the cross, bravely endured the hardships of old age and the torments of illness, fortified with the sacraments of the Church, peacefully fell asleep in the Lord on June 14, 1925. However, the fame of his sanctity, with which he was adorned in life, was seen by God to increase

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day by day. Therefore, a cause was begun to grant him the honors of the Blessed in Heaven, and after the Ordinaries, the Process was held in the Territorial Abbey of Maria Einsiedeln, where his death occurred, in 1939, and after the writings presented to him were considered, a Decree was issued on May 27, 1941, and a Commission for the introduction of the cause before the Sacred Congregation of Rites was established by the Most Holy Pope Pius XII on July 12, 1946. Then, having recognized obedience to the Urbanian Decrees concerning undue veneration, and after Apostolic investigations were completed, a discussion was held regarding the theological and cardinal virtues, first in the Preliminary Congregation on March 29, 1955, and then on March 25, 1958, in the Preparatory Congregation. Finally, the General Congregations of the Sacred Congregation of Rites followed, on May 17 of this year, before the Most Holy Lord Pope John XXIII, in which the Reverend Cardinal Benedict Aloisi Masella, Bishop of Palestrina, the Promoter of the Cause, proposed a question for discussion, namely: Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues in a heroic degree, in the case and with the effects of which we are speaking. The Reverend Cardinals, officials, and consultors who were present, each gave their favorable vote. The Most Blessed Father postponed giving his opinion until this day, May 28, in order to more earnestly implore the illumination of the divine mind and the prayers of those present. Therefore, the undersigned Cardinal Prefect of the Congregation of Rites, and the Reverend Cardinal Benedict Aloisi Masella, the Promoter of the Cause, as well as the Reverend Father Ferdinand Antonelli, the General Promoter of the Faith, and myself, from the Secretariat, were summoned to him, and at the Holy Eucharist.

[*Latin ed. p. 925*]

The Sacred Congregation of Rites, having most piously considered the sacrifice, decreed: It is to be ascertained whether the theological virtues of Faith, Hope, and Charity, both in God and in one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those things attached to them, were present in the Venerable Servant of God, Meinrad Eugster, in a heroic degree, in the case and with respect to the matter under consideration. Furthermore, it commanded that this decree be duly promulgated and recorded in the Acts of the Sacred Congregation of Rites. Given in Rome, on the 28th day of May, in the year of Our Lord 1960.

C. Card. CICOGNANI, Bishop of Tusculan, Prefect.

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L. B. S. Henricus Dante, Secretary.

[*Latin ed. p. 926*]

926 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA TRIBUNALS

Edital Citations

I. NULLITY OF MARRIAGE (RARBOUR - CLEMENS)

Since the actual place of residence of the Lady Elaine Clemens, in the aforementioned case, is unknown, we cite her to appear, either in person or through a legitimately constituted proxy, before the Seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 2, 1961, at noon, to discuss the matter and reach an agreement, or to subscribe to the following statement and to designate a date for the hearing to determine the case.

Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned residence of Lady Elaine Clemens, must, insofar as possible, ensure that she is informed of this edital citation.

* Petrus Mattioli, Secretary

From the Chancery of the Tribunal of the Sacred Roman Rota, October 14, 1960.

Marius Franciscus Pompedda, Notary

* The place of current residence of Mrs. Elaine Clemens, defendant in this case, is unknown; therefore, we cite her to appear, either in person or through a legitimately constituted proxy, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 2, 1961, at 12 o'clock, to agree or to subscribe to the doubt mentioned below, and to set the date for the decision of the case before the Rota.

Does a nullity of the marriage exist in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Elaine Clemens must, as far as possible, inform her of this present citation.

[*Latin ed. p. 927*]

The Sacred Roman Rota, 927 II LAFAYETTEN. CONCERNING THE NULLITY OF MARRIAGE (THERIOT - (HÄNDLER). Since the actual place of residence of Mr. Hermann Chandler, in this cause, is unknown, we summon him to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome,

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Palazzo della Cancelleria) on April 19, 1961, at the eleventh hour, to discuss the matter and reach an agreement, or to subscribe to the doubt mentioned below, and to set the date for the hearing of the cause before the Rota. Does the marriage in this case appear to be null? The Ordinary of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Hermann Chandler, ought, insofar as possible, to ensure that he is informed of this edictal citation.

William Doheny,

From the Chancery of the Tribunal of the Sacred Roman Rota,

October 26, 1960.

Marius Franciscus Pompedda,

Notary.

It is unknown where Mr. Hermann Chandler, the defendant in this cause, currently resides; therefore, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 19, 1961, at 11 o'clock, to discuss and agree upon the doubt mentioned below, or to subscribe to it, and to set the date for the hearing of the cause before the Rota. Does the marriage in this case appear to be null? The Ordinary of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Hermann Chandler, ought, insofar as possible, to inform him of this citation.

[*Latin ed. p. 928*]

928 Acta Apostolicae Sedis - Commentary from the Official Tribunal of the Vicariate of the City. Summons by edict concerning the Nullity of Marriage (RASURE - GARA VELLI). Since the actual place of residence of Mr. John Charles Garavelli, born in Alexandria, Italy, on March 5, 1922, is unknown in this cause, we summon him to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Vicariate of the City (Rome, Via della Pigna, 13 a), on January 3, 1961, at 9:30 AM, to discuss the matter and reach an agreement, or to subscribe to the following: Does the marriage in this case appear to be null? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. John Charles Garavelli, must, insofar as possible, ensure that he is informed of this edictal summons.

Aemilius Boccalini, Investigating Judge, delegate.

From the Offices of the Tribunal of the Vicariate of the City, October 1, 1960.

Vincentius Frazzano, Chancellor.

*And since the place of current residence of Mr. Jean Charles Garavelli,

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born in Alessandria (Italy), defendant in this cause, is unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Vicariate of Rome (Roma, Via della Pigna, 13-a) on January 3, 1961, at 9:30 AM, to agree upon or subscribe to the doubt mentioned below. Does the marriage appear to be null in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Jean Charles Garavelli, must, insofar as possible, inform him of this summons.

[*Latin ed. p. 929*]

From the Roman Curia Diary:

Tuesday, October 18, 1960: The Holy Father received in a solemn audience His Excellency, Dr. Franklin Agtijalar Alvarado, Extraordinary and Plenipotentiary Ambassador of the Republic of Costa Rica, for the presentation of his credentials.

Monday, October 31, 1960: The Holy Father received in a solemn audience His Excellency, Major General Nawabzada Agha Mohammed Raza, Extraordinary Envoy and Minister Plenipotentiary of Pakistan, for the presentation of his credentials.

Monday, October 31, 1960: The Holy Father received in audience Their Majesties, King Gustav Adolf VI and Queen Louise, Sovereigns of Sweden.

APPOINTMENTS OF SECRETARIES OF STATE:

By Apostolic Briefs, the Holy Father, John XXIII, happily reigning, deigned to appoint:

July 25, 1960: The Most Reverend and Illustrious Cardinal Muench, Luigi Giuseppe, Protector of the "School Sisters of St. Francis" (Milwaukee, U.S.A.).

August 8: The Most Reverend and Illustrious Cardinal Cento, Fernando, Protector of the "Handmaids of Reparation of the Sacred Heart" (Messines).

August 17: The Most Reverend and Illustrious Cardinal Cicognani, Amleto Giovanni, Protector of the "Sœurs du Rosaire de Jérusalem" (Jerusalem).

August 17: The Most Reverend and Illustrious Cardinal Cicognani, Amleto Giovanni, Protector of the "Catholic Students Mission Crusade" (Cincinnati, U.S.A.).

August 17: The Most Reverend and Illustrious Cardinal Tardini, Domenico, Protector of the Sisters of Charity of Cincinnati (Ohio, U.S.A.).

September 8: The Most Reverend and Illustrious Cardinal Garibi y Rivera, Giuseppe, Protector of the "Carmelitas Descalzas Terciarias"

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(Guadalajara, Mexico).

[*Latin ed. p. 930*]

930 Acta Apostolicae Sedis - Official Commentary, September 22, 1960. The Most Reverend and Illustrious Cardinal Godfrey Guglielmo, Protector of the Congregation of the "Sisters of the Presentation of the Blessed Virgin Mary" (Matlock, Nottingham). 27. The Most Reverend and Illustrious Cardinal Larraona Arcadio M., Protector of the Monastic Federations of the Benedictine Nuns of the Most Holy Sacrament. 1 October. The Most Reverend and Illustrious Cardinal Traglia Luigi, Protector of the Sisters of the Sorrowful Mother, Servants of Mary (Nocera Superiore). 15. The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the "Sisters of Charity of the Incarnate Word" (Galveston-Houston, U.S.A.). 17. The Reverend Father Canals Salvatore, Prelate Auditor of the Tribunal of the Sacred Roman Rota. With tickets from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint: Consultors of the Pontifical Commission of Bishops and the Governance of Dioceses for the preparation of the Second Vatican Ecumenical Council: His Excellency, the Most Reverend Monsignor Vincenzo Brizgys, titular Bishop of Besana; the Reverend Father Giovanni Lambrechts; the Reverend Father Francesco Milini, of the Scalabrinian Missionaries. Member of the Pontifical Commission for the Discipline of the Clergy and the Christian People for the preparation of the Second Vatican Ecumenical Council: His Excellency, the Most Reverend Monsignor Enrico Mazerat, Bishop of Fréjus-Toulon. Consultors of the Pontifical Commission for the Discipline of the Clergy and the Christian People for the preparation of the Second Vatican Ecumenical Council: His Excellency, the Most Reverend Monsignor Antonio Vovk, Bishop of Ljubljana; the Reverend Monsignor Urbano Krizomali. Members of the Pontifical Commission of Religious for the preparation of the Second Vatican Ecumenical Council: The Reverend Fathers: Pietro Rutten, of the Crociferi; Francesco Savarese, of the Minimi.

[*Latin ed. p. 931*]

From the Roman Curia Diary, 931: Giuseppe Mirande, of the Priests of the Sacred Heart of Jesus of Livias; the Reverend Brother Alessandro, of the Brothers of the Marist Schools. Consultors of the Pontifical Commission of Religious Orders for the preparation of the Second Vatican Ecumenical Council: His Excellency, Most Reverend Monsignor Luigi Severino Haller, titular Bishop of Bethlehem and Abbot *nullius* of Saint Mauritius of Agaune; the Reverend Fathers: Gerard Mulcahy, of the Franciscan Order; Theodore Foley, of the Passionists. Members of the Pontifical Commission of the Sacred Liturgy for the preparation of the Second Vatican Ecumenical Council: Their Excellencies, Most Reverend Monsignors: Giovanni Hervás y Benet, titular Bishop of Dora and Ordinary of Ciudad Real; Enrico Jenny,

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titular Bishop of Liconia and Auxiliary of Cambrai. Consultors of the Pontifical Commission of the Sacred Liturgy for the preparation of the Second Vatican Ecumenical Council: The Reverend Monsignor Giovanni Wagner; The Reverend Priest Amato Giorgio Martimort; The Reverend Father Luca Brinkhoff, of the Franciscan Order. Members of the Pontifical Commission of Studies and Seminaries for the preparation of the Second Vatican Ecumenical Council: His Excellency, Most Reverend Monsignor Antonio Ferreira Gomes, Bishop of Porto; The Reverend Father Pietro Girard, of the Sulpizians. A Consultor of the Pontifical Commission of Studies and Seminaries for the preparation of the Second Vatican Ecumenical Council: The Illustrious and Reverend Monsignor Giovanni Gabriel. Members of the Pontifical Commission of Oriental Churches for the preparation of the Second Vatican Ecumenical Council: Their Excellencies, Most Reverend Monsignors: Andrea Katkoff, titular Bishop of Nauplia and Coadjutor to the Ordinary Bishop for the Byzantine rite; Celso Sipowic, titular Bishop of Mariamme; Basilio Cristea, titular Bishop of Lebedo. Consultors of the Pontifical Commission of Oriental Churches for the preparation of the Second Vatican Ecumenical Council: His Excellency, Most Reverend Monsignor Ignazio Ziadé, Archbishop of Beirut of the Maronites.

[*Latin ed. p. 932*]

932 Acta Apostolicae Sedis - Official Commentary by the Most Reverend Fathers: Angelicus Lazzeri, of the Order of Friars Minor; Basilius Talatinian, of the Order of Friars Minor. Members of the Pontifical Commission for Missions, for the preparation of the Second Vatican Ecumenical Council: The Most Reverend Fathers: Lucianus Rubio, of the Order of Saint Augustine; Petrus Humbert-Claude, of the Marianists; Michael Schulien, of the Verbites. Consultant to the Pontifical Commission for Missions, for the preparation of the Second Vatican Ecumenical Council: His Excellency, the Most Reverend Monsignor Giovanni C. Sison, titular Archbishop of Nicopsi and Apostolic Administrator of Nueva Segovia. Members of the Administrative Secretariat for the preparation of the Second Vatican Ecumenical Council: The Illustrious and Most Reverend Monsignors: Henricus Arato; Gaspare Cantagalli; The Reverend Monsignor Ferrerò Conti; The Illustrious Gentlemen: Count Henricus Petrus Galeazzi; Marius Seganti; Maximus Spada; Ludovicus Mennini; Franciscus Vacchini; Raphael Quadrani; Fernando Musa. By letters from the Secretariat of State, the Holy Father John XXIII, reigning happily, deigned to appoint: October 12, 1960. The Eminent and Reverend Cardinal Ottaviani Alfred, Member of the Pontifical Commission for Biblical Studies. November 4th: The Reverend Monsignor Angelo Pedroni, Permanent Observer of the Holy

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See to UNESCO.

[*Latin ed. p. 933*]

December 38, 1960, Vol. LII (Series III, Vol. II) - No. 14

ACTA APOTOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE JOHN XXIII

CONVENTIONS BETWEEN THE HOLY SEE AND THE AUSTRIAN REPUBLIC

FIRST CONVENTION

TREATY BETWEEN THE HOLY SEE AND THE REPUBLIC OF AUSTRIA

CONCERNING THE REGULATION OF PROPERTY RELATIONS

Between the Holy See, represented by its Plenipotentiary, His Excellency, Reverend Monsignor Dr. Giovanni DELLEPIANE, titular Archbishop of Stauropolis and Apostolic Nuncio in Austria, residing in Vienne, and the Austrian Republic, represented by its Plenipotentiary, His Excellency, Mr. Dr. Bruno KREISKY, Federal Minister for Foreign Affairs, and

60 - ACTA, Vol. II, No. 14. - December 28, 1960.

[*Latin ed. p. 934*]

934 Acta Apostolicae Sedis - Commentarium Offlciale. The following agreement was concluded between Mr. Dr. Heinrich DRIMMEL, Federal Minister for Education, and the Austrian Republic:

Article I

The Holy See and the Republic of Austria have agreed to regulate, by this Agreement, certain legal and patrimonial relations between the Catholic Church and the State, and to modify various provisions of the Concordat of June 5, 1933, and the Additional Protocol.

Article II

1) Considering that the endowment of the clergy previously established by legislation concerning the *congrua* has ceased, and considering the

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cessation of public patronage and the burdens relating to the maintenance of ecclesiastical buildings, the Republic of Austria shall, in order to compensate for the claims made by the Catholic Church regarding the assets of the Religious Fund, and in consideration of the provisions of Article VIII of this Agreement, pay to the Catholic Church each year, beginning in the year 1961, the following amounts:

a) a sum of 50 million schillings,

b) the equivalent value of the current salaries of 1250 ecclesiastical employees, based on an average salary; the current salary of a federal employee is to be considered as such.

[*Latin ed. p. 935*]

Article I

1) The salary of John PP. XXIII, grade A, service class IV, 4th increment, plus extraordinary payments and cost-of-living allowances, is approved.

2) The payment shall be made to the Archdiocese of Vienne in four equal installments, no later than May 31st, July 31st, September 30th, and November 30th of each year.

3) The entire sum mentioned in paragraph 1) shall be distributed by the Catholic Church.

4) Church taxes shall continue to be collected; their proceeds may be freely used by the Catholic Church.

Article III

Article III

1) The assets of the "Trust Administration of Religious Funds" established by the Federal Law of December 20, 1955, BGBl. No. 269, are distributed as follows:

1 - The assets – such as churches, rectories, or monasteries, together with the land, endowments, and similar properties economically connected to said buildings – which, as of March 13, 1938, or September 1, 1959, were used, for any reason, by a religious institution, pass into the ownership of the Catholic Church.

(1) The assets of the Religious Funds Trust Administration, established by the Austrian Federal Law of December 20, 1955, BGBL No. 269, are distributed as follows:

1. Assets that were used by a religious institution, for whatever reason, on March 13, 1938, or September 1, 1959, such as churches, rectories, or monastery buildings, together with the associated land, endowments, and similar properties economically related to these buildings, pass into the ownership of the Catholic Church.

2. For the purpose of maintaining the assets listed in paragraph 1, the Catholic Church receives approximately 5,600 hectares of productive forest

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land of medium size and quality, which are currently administered by the Austrian Federal Forests for the Religious Funds Trust Administration.

2 - For the maintenance of the assets mentioned in item 1, the Catholic Church receives approximately 5,600 hectares of productive forest land of medium species and quality, which are currently administered by the Austrian Forestry Department on behalf of the "Trust Administration of Religious Funds."

[*Latin ed. p. 936*]

936 Acta Apostolicae Sedis - Commentarium Offlciale 3 - The goods which, according to articles 1, belong to the Catholic Church, pass into the property of the Archdiocese of Vienne; those which belong to it according to article 2, pass into the property of the Archdiocese of Salzburg. 4 - The remaining goods will be transferred into the property of the Austrian Republic, with the proviso of what is prescribed in Article V, section 2. 3. The assets belonging to the Catholic Church according to section 1 will pass into the ownership of the Archdiocese of Vienne, and the assets belonging to it according to section 2 will pass into the ownership of the Archdiocese of Salzburg. 4. The remaining assets will be transferred to the ownership of the Republic of Austria, without prejudice to the provision of Article V, paragraph 2. 2) If, for economic reasons, individual transfers of assets require rounding, the assets indicated in section 1, numbers 1 and 2, may be transferred to the ownership of the Austrian Republic, and the assets indicated in section 1, number 4, to the ownership of one or the other Archdiocese indicated in section 3, with the approval of the Austrian Federal Government and the Archdiocese concerned. (2) To the extent that it is necessary for economic reasons to round off individual transfers of assets, the assets specified in paragraph 1, numbers 1 and 2, may be transferred to the ownership of the Republic of Austria, and the assets specified in paragraph 1, number 4, may be transferred to the ownership of one or the other of the Archdioceses indicated in section 3, with the approval of the Austrian Federal Government and the Archdiocese concerned. Article IV Article IV 1) The transfer of ownership of the assets mentioned in Article III will be carried out according to the provisions of Austrian law. For this purpose, the "Trust Administration of Religious Funds" must indicate in writing, by name, the assets that fall under Article III. The indications regarding Article III, section 1, number 1, must be approved by the Archdiocese of Vienne; the indications regarding Article III, section 1, number 2, must be approved by the Archdiocese of Salzburg, and in both cases with the approval of the Federal Government of the Republic of Austria. (1) The transfer of ownership of the assets mentioned in Article III shall take place in accordance with Austrian law. For this purpose, the Religious Funds Trust Office must specify in writing, by name, the assets falling under Article III. The specifications, in the case of Article III, paragraph 1, number 1, require the

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approval of the Archdiocese of Vienne; in the case of Article III, paragraph 1, number 2, require the approval of the Archdiocese of Salzburg, and in both cases require the approval of the Federal Government of the Republic of Austria.

[*Latin ed. p. 937*]

937 Acta Ioannis Pp. XXIII 2) The measures required by the provisions of section 1) should, if possible, be taken within two years from the entry into force of this Agreement. 3) The written descriptions of the real estate in accordance with section 1) constitute public deeds in accordance with paragraph 33 of the Austrian General Land Register Law of 1955.

Article V

Article V

1) The Austrian Republic transfers to the ownership of the Archdiocese of Salzburg, or to a legal entity to be designated by the Ordinary of the Archdiocese of Salzburg within one year from the entry into force of this Agreement, the properties listed in nos. 174, 183, 188, 209, 228, 236, and 477 of the Land Register of the City of Salzburg, Inner City, and the property listed in no. 1772 of the Land Register of Aigen in the district of Salzburg.

(1) The Republic of Austria transfers to the ownership of the Archdiocese of Salzburg, or to the ownership of a legal person to be named by the Ordinary of the Archdiocese of Salzburg within one year of the entry into force of this Agreement, the properties with registration numbers 174, 183, 188, 209, 228, 236, and 477 of the land register of the City of Salzburg, Inner City, as well as the property with registration number 1772 of the land register of Aigen in the district of Salzburg.

(2) Furthermore, the Archbishopric of Salzburg receives from the assets of the "Trust Administration of Religious Funds" approximately 560 hectares of productive forest land of medium size and quality.

(3) The transfer of ownership of the properties mentioned in paragraphs 1 and 2 shall take place in accordance with Austrian law.

(4) The Federal Ministry of Education shall issue an official certificate for the incorporation of the ownership rights to the properties mentioned in paragraph 1; this certificate shall serve as a document in accordance with paragraph 33.

[*Latin ed. p. 938*]

938 Acta Apostolicae Sedis - Official Commentary on the Austrian General Land Registry Law of 1955. 5) With regard to the assets mentioned in section 2), the provisions of Article IV of Section 33 of the Austrian General Land Registry Law of 1955 apply. (5) With respect to the properties mentioned in paragraph 2, Article IV applies accordingly. Article VI Article VI 1) The Austrian Republic shall pay to the Apostolic Administra-

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tion of Burgenland (diocese of Eisenstadt) a one-time and final sum of 10 million schillings in compensation for the use, up to now, by the State of buildings, land, furnishings, teaching materials, and books located within the territory of said Apostolic Administration (diocese), and which are either already or still intended for educational purposes, and which are the property of the Catholic Church, its Orders, Congregations, or other ecclesiastical institutions. 2) The payment shall be made in four equal annual installments: the first one month after the entry into force of this Agreement, and the subsequent installments by July 1st of each year. (1) The Republic of Austria shall provide to the Apostolic Administration of Burgenland (diocese of Eisenstadt) a one-time and final payment of 10 million schillings for the previous use of buildings, land, furnishings, teaching materials, and books belonging to the Catholic Church or its Orders, Congregations, and other ecclesiastical institutions, which are located within the area of this Apostolic Administration (diocese) and are dedicated to or were dedicated to educational purposes. (2) The payment will be made in four equal annual installments, the first one month after the entry into force of this Agreement, and the subsequent installments will be made by July 1st of each year. Article VII Article VII 1) Legal acts, documents, and writings resulting from this Agreement and concerning the transfer of ownership of assets are exempt from stamp duties and legal fees, from taxes on the acquisition of land and on donations, from taxes due to the courts and the judicial administration, as well as from administrative taxes due to the State. 2) If the assets transferred pursuant to this Agreement (1) The legal proceedings, documents, and writings initiated by this Agreement, which concern the transfer of assets, are exempt from stamp duties and legal fees, from the land acquisition tax, from the gift tax, from court and judicial administrative fees, and from administrative taxes of the federal government. or (2) Those assets transferred pursuant to this Agreement -

[*Latin ed. p. 939*]

The Acts of Pope John XXIII, 939, stipulate that, within a period of two years from the transfer of ownership from the Archdiocese of Vienne or the Archdiocese of Salisburg to ecclesiastical institutions, or if within this timeframe, contracts of exchange are concluded by the Archdiocese of Vienne or Salisburg, or by ecclesiastical institutions, concerning the properties mentioned in Article III, Section 1, numbers 1 and 2, and in Article V, Section 2, then the corresponding legal acts, documents, and writings are exempt from the taxes mentioned in Section 1. However, if such properties have been alienated to persons other than the Archdiocese of Vienne or the Archdiocese of Salisburg, or to ecclesiastical institutions, then the aforementioned tax exemption does not apply to any subsequent transfers of the properties.

Article VIII

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Article VIII

1) By this agreement, the financial obligations incumbent upon the Austrian Republic, which were founded or confirmed, or for whose assumption provision had been made, by the provisions of the Concordat of June 5, 1933, and the Additional Protocol thereto, as further specified in paragraph 2, are newly regulated. Likewise, all financial claims of the Catholic Church and its institutions arising from Part V of the State Treaty concerning the restoration of an independent and democratic Austria of May 15, 1955, and in particular all claims deri-

[*Latin ed. p. 940*]

940 Acta Apostolicae Sedis - Official Commentary, concerning existing or future claims made by the Austrian Republic for compensation for damages caused by persecution. The final resolution of the matter of persecution damages. The Catholic Church recognizes that the Austrian Republic is not obligated, in addition to the provisions established by this Agreement, to undertake any further financial commitments in the areas covered by it.

2) The following are declared null and void: Article XI, paragraph 1, last sentence, and paragraph 2, last sentence; Article XIII, paragraphs 1-3; Article XII, paragraph 2, last sentence; Article XV, paragraphs 2, 3, 5, 6, 7, paragraph 1, first sentence, and paragraph 2, last sentence, and paragraph 9; Article XX, last paragraph of the Concordat of June 5, 1933, as well as the provisions of Article X, paragraph 3, last sentence, and Article XIV, last paragraph, of the Additional Protocol of June 5, 1933, but only in consideration of the law of December 31, 1894, RGBL No. 7/1895, and Article XV, paragraphs 3 and 5 of the Additional Protocol of June 5, 1933, are declared to be no longer in effect.

Article IX. For the settlement of any difficulties that may arise concerning the interpretation of this Agreement, Article XXII, paragraph 2 of the Concordat of June 5, 1933, shall apply.

Article XXII, paragraph 2, of the Concordat of June 5, 1933, shall apply mutatis mutandis for the settlement of difficulties concerning the interpretation of this Agreement.

Article X. This Agreement, the Italian and German texts of which are equally authentic, shall be ratified, and the instruments of ratification shall be deposited as soon as possible.

[*Latin ed. p. 941*]

The Acts of Pope John XXIII, numbered 941, are to be exchanged as soon as possible in Rome. It shall come into effect on the day of the exchange of the instruments of ratification.

In witness whereof, the Plenipotentiaries have signed this Convention in duplicate.

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Done in Vienna on the 23rd of June, 1960.
For the Holy See:
Most Reverend JOHN DELLEPIANE,
Archbishop titular of Stauropoli,
Apostolic Nuncio.
For the Austrian Republic:

Dr. BRUNO KREISKY

Dr. HEINRICH DRIMMEL

Convention between the Apostolic See and the Austrian Republic, ratified on the 13th of August, 1960. The instruments of ratification were received and exchanged reciprocally. Therefore, from the 13th of August, 1960, this Convention between the Apostolic See and the Austrian Republic shall come into effect, in accordance with Article X of this Agreement.

II. CONVENTION

BETWEEN

THE HOLY SEE

AND

THE REPUBLIC OF AUSTRIA

CONCERNING
THE ERECTION OF THE APOSTOLIC ADMINISTRATION OF BURGENLAND INTO A DIOCESE.

Between the Holy See, represented by its Plenipotentiary,

[*Latin ed. p. 942*]

Acts of the Apostolic See - Official Commentary 942

To His Excellency, Reverend Monsignor Dr. Giovanni DELLEPIANE, titular Archbishop of Stauropolis and Apostolic Nuncio in Austria, residing in Vienne, and to the Austrian Republic, represented by its Plenipotentiaries, Mr. Dr. Bruno KREISKY, Federal Minister for Foreign Affairs, and Mr. Dr. Heinrich DRIMMEL, Federal Minister for Education, the following Agreement is concluded:

To the Apostolic Nuncio in Austria, titular Archbishop of Stavropol, Dr. Giovanni DELLEPIANE in Vienne, and to the Republic of Austria, represented by their authorized representatives, Mr. Dr. Bruno KREISKY, Fed-

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eral Minister for Foreign Affairs, and Mr. Dr. Heinrich DRIMMEL, Federal Minister for Education, the following agreement is concluded:

Article I

Article I

The Holy See and the Austrian Republic have agreed to modify the provisions of Article III, paragraph 2, of the Concordat of June 5, 1933, with regard to the Apostolic Administration of Burgenland, and to erect the Apostolic Administration of Burgenland into a diocese with a Bishopric and a Cathedral Chapter in the city of Eisenstadt.

The Holy See and the Republic of Austria have agreed to amend the provision of Article III, § 2, of the Concordat of June 5, 1933, insofar as it relates to the Apostolic Administration of Burgenland, and to elevate the Apostolic Administration of Burgenland to a diocese with a Bishopric and a Cathedral Chapter in the city of Eisenstadt.

Article II

Article II

The diocese of Eisenstadt will comprise the present territory of the Federal State of Burgenland.

The diocese of Eisenstadt will encompass the present territory of the Federal State of Burgenland.

Article III

Article III

The diocese of Eisenstadt is assigned to the Ecclesiastical Province of Vienne.

The diocese of Eisenstadt is assigned to the Viennese ecclesiastical province.

Article IV

Article IV

The diocese of Eisenstadt will have a Cathedral Chapter consisting of a

[*Latin ed. p. 943*]

Acta Ioannis Pp. XXIII 943: To the Probst, and to the number of Dignitaries and Canons required for the orderly exercise of functions.

Article V

Article V

1) The Diocese of Eisenstadt possesses the identical legal personality as the Apostolic Administration of Burgenland. The Diocese, the Episcopal See, and the Cathedral Chapter possess legal personality within the State and enjoy the rights of public law entities.

(1) The Diocese of Eisenstadt is, with respect to its legal personality, identical to the Apostolic Administration of Burgenland. The Diocese, the

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Episcopal See, and the Cathedral Chapter possess legal personality for the state sphere and enjoy the rights of public law corporations.

(2) The Diocese is free, within a period of one year after the effective date of the establishment for the state sphere (Article V, Section 2), to transfer movable and immovable property freely from all stamp duties and legal fees, the property transfer tax, the gift tax, court and judicial administration fees, and federal administrative taxes to the Episcopal See or the Cathedral Chapter.

2) Within the term of one year from the entry into force of the establishment in the state sphere (Article V, Section 2), the Diocese will be free to transfer movable and immovable property to the Episcopal See or the Cathedral Chapter, exempt from all stamp duties and all legal fees, from property transfer taxes and gift taxes, from taxes due to the courts and the judicial administration, as well as from administrative taxes due to the State.

Article VI

Article VI

1) Within the term of one year from the entry into force in the state sphere of the establishment of the Apostolic Administration as a Diocese (Article V, Section 2), the Republic of Austria will transfer to the Episcopal See, as a one-time endowment, approximately 300 hectares of forest land of average type and quality.

(1) The Republic of Austria will transfer to the Episcopal See, within one year after the effective date of the establishment of the Apostolic Administration as a Diocese for the state sphere (Article V, Section 2), as a one-time endowment, approximately 300 hectares of forest land used for forestry of average type and quality into ownership.

(2) Furthermore, within three years, the Republic of Austria will pay to the Dio-

[*Latin ed. p. 944*]

944 Acta Apostolicae Sedis - Commentarium Officiale: Una summa di 5 milioni di scellini è stata concessa per coprire le spese relative all'erezione in diocesi dell'Amministrazione Apostolica. 3) Gli atti giuridici, i documenti e gli scritti derivanti dal presente articolo sono esenti da tutte le tasse di bollo e da tutti i diritti legali, dalle imposte sull'acquisto di fondi e sulle donazioni, dalle tasse spettanti ai tribunali ed all'amministrazione giudiziaria, così come dalle tasse di amministrazione spettanti allo Stato.

(3) Die durch diesen Artikel veranlassten Rechtsvorgänge, Urkunden und Schriften sind von allen Stempel- und Rechtsgebühren, der Grunderwerbsteuer, der Schenkungsteuer, den Gerichts- und Justizverwaltungsgebühren sowie den Verwaltungsabgaben des Bundes befreit.

Articolo V I I

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Articolo V I I

1) L'erezione della diocesi di Eisenstadt deve aver luogo entro sei mesi dall'entrata in vigore della presente Convenzione.

(1) Die Erhebung der Diözese Eisenstadt soll innerhalb von sechs Monaten nach Inkrafttreten dieses Vertrages erfolgen.

2) La Santa Sede trasmetterà al Governo Federale della Repubblica Austriaca una copia della Bolla di erezione. Appena presentata tale copia, l'erezione avrà efficacia nell'ambito statale.

(2) Der Heilige Stuhl wird der Bundesregierung der Republik Österreich eine Ausfertigung der Erhebungsbulle übermitteln. Mit dem Einlangen dieser Ausfertigung wird die Erhebung für den staatlichen Bereich wirksam.

Articolo VIII

Articolo VIII

Le divergenze di vedute, che sorgessero eventualmente in futuro circa l'interpretazione del presente Accordo, saranno eliminate d'intesa fra le Alte Parti contraenti a norma dell'art. XXII, capov. 2, del Concordato del 5 giugno 1933.

Eine in Zukunft etwa entstehende Meinungsverschiedenheit über die Auslegung dieses Vertrages wird nach Artikel XXII, Absatz 2, des Konkordates vom 5. Juni 1933 im Einverständnis zwischen den Hohen Vertragschliessenden Teilen beseitigt werden.

Articolo IX

Articolo IX

Questa Convenzione, il cui testo italiano e tedesco sono egualmente autentici, deve essere ratificata e

Dieser Vertrag, dessen italienischer und deutscher Text authentisch ist, soll ratifiziert und

[*Latin ed. p. 945*]

The Acts of Pope John XXIII, 945, state that the instruments of ratification must be exchanged as soon as possible in Rome. It enters into force on the day of the exchange of the instruments of ratification. In witness whereof, the Plenipotentiaries have signed this Convention in duplicate original.

The ratification documents shall be exchanged as soon as possible in Rome. It shall enter into force on the day of the exchange of the ratification documents. To attest this, the authorized representatives have signed this treaty in duplicate original.

Done in Vienna on June 23, 1960.

For the Holy See:

Giovanni DELLEPIANE, titular Archbishop of Stauropoli, Apostolic Nuncio.

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For the Austrian Republic:

Dr. Bruno Kreisky

Heinrich Drimmel

Convention between the Apostolic See and the Austrian Republic, ratified on the 13th day of August in the year 1960. The instruments of ratification were received and exchanged mutually. Consequently, from the 4th day, that is, from the 13th of August in the year 1960, this Convention between the Apostolic See and the Austrian Republic began to have effect, according to the terms of Article IX of the same agreement.

[*Latin ed. p. 946*]

946 Acta Apostolicae Sedis - Official Commentary

TO THE MOST REVEREND ELIJAH, Titular Archbishop of St. Mark, Cardinal Priest of the Roman Church, Archbishop of Fiorentino, CONCERNING THE SACRED MISSION TO BE CARRIED OUT IN THAT CITY.

JOHN PP. XXIII

Beloved Son, health and Apostolic Blessing.

— With great satisfaction of spirit, We have learned from the words of Your Excellency, the Coadjutor Archbishop, that Florence is preparing to celebrate the solemn city-wide Mission. This announced event, prepared with such diligence, will certainly proceed successfully, so as to leave a profound mark in the religious history of the city. We are very pleased to be able now, in a special way, to offer a sign of Our predilection to this city, particularly blessed by God, and of which We hold a most cherished memory, which is linked to Our priestly beginnings: indeed, on August 13, 1904, on the way back from Rome towards Our native region, We celebrated Our First Holy Mass in the Basilica of the Most Holy Annunciation. Our mind loves to return to the impressions that We hold of Florence: to the luminous transparency of the hills that surround it, to the classical nobility of its palaces, to the ancient and glorious churches, monumental testimonies of its Faith, to the masterpieces of art contained within it, expressions of the inner harmony that shines forth in the piety and fortitude of its Saints and in the genius of its poets and artists. It is therefore natural that We rejoice at the thought that the Florentines of today do not wish to be second to their fathers in their devotion to the Faith, and intend to give a public demonstration of edifying fervor, so that their city may be a source of admiration, especially for the splendor of its spiritual values, which transcend time.

"The Mother Church," the theme that will be presented during the days of the mission for the deepening of piety and study, corresponds to Our innermost desire. With it, emphasis has been appropriately placed on a

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magnificent reality of the Catholic faith, which can and must animate the lives of the faithful with fruitful convictions.

[*Latin ed. p. 947*]

In these our days, the need for fraternal collaboration and mutual understanding seems to be felt more keenly, and therefore, the illustration of the Church's motherhood can transform this need into the light of Christian truth and grace. Indeed, in the Church, the faithful become part of the one Mystical Body of Christ; regenerated in Baptism, nourished by the Eucharistic Bread, sustained by the other Sacraments and means of grace, they find in it the continuous source of life, which makes them "partakers of the divine nature," and binds them in bonds of intimate and fraternal charity, of mutual and helpful assistance. We therefore cherish in our hearts the joyful hope that, from a deeper understanding of this great truth, these beloved sons will strengthen their love and fidelity to the Church, the benevolent Mother, who in every circumstance of the liturgical year and of her magisterium, has at heart the well-being of her children. Finally, we trust that the Mission may effectively contribute to giving greater vigor to the Parish, in which Christian life takes form and gains strength, truly worthy of that name. Indeed, in it, the motherhood of the Church displays its full efficacy: the faithful are formed there as a true family, united around the altar, and striving to spread the truth and the warmth of the Gospel to all classes of society, through the generous practice of charity, good example, and the concordant commitment of all its members. That particular fruits may ripen from the announced Mission – especially with regard to the sanctification of the family, the proper formation of youth, and the development of the Catholic Action – we fervently invoke the help of God, through the intercession of the Most Holy Virgin, of St. John the Baptist, of St. Antoninus, and of all the Saints patrons of the city of Fiore. And, as a pledge of divine gifts, and also as a confirmation of Our special benevolence, We wish to impart to you, beloved Cardinal, to Your zealous Coadjutor Archbishop, to the valiant Missionaries, to the clergy, and to the Florentine people, Our propitious Apostolic Blessing. From the Vatican, on the 31st of August of the year 1960, in the second year of Our Pontificate. IOANNES PP. XXIII 1 Peter 1, 4.

[*Latin ed. p. 948*]

948 Acta Apostolicae Sedis - Official Commentary II TO THE MOST REVEREND MARCELLUS, S.R.E. CARDINAL MIMMI, BISHOP OF SABINA AND MANDELENSE, AND SECRETARY OF THE SACRED CONGREGATION CONSISTORIAL, WHOM WE SEND AS OUR LEGATE TO THE MARIAN CONVENT TO BE HELD IN THE CITY OF BUENOS AIRES, ATTENDED BY NATIONS FROM BOTH AMERICAS. JOHN PP. XXIII, To our Venerable Brother, greetings and the Apostolic

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Blessing. — We have learned with pleasure that a Marian Convent is to be held soon in the city of Buenos Aires, attended by nations from both Americas. Since these celebrations are fostered there with fervent zeal and the utmost diligence, we have a firm hope that abundant fruits of piety will result therefrom. To add fitting honor to this Congress, our beloved Son, Cardinal Anthony Caggiano, the most astute Archbishop of Buenos Aires, requested that we send someone from the College of Cardinals to represent Us there. Gladly granting this request, We choose and appoint you, our Venerable Brother, as Our Legate, to preside over the Marian Convent in Buenos Aires; and We do not doubt, knowing your qualities of mind, that you will perform the task entrusted to you fittingly and honorably. Be there a messenger and interpreter of the sentiments that we hold in our hearts, and with eloquent wisdom, express Our hopes, exhortations, and wishes. It is certainly of great importance and urgency that prayers, meditation, and actions of life be offered by those attending the Convent in the capital of the nation of Argentina, so that valid resistance may be offered to the harms to religion and public well-being. In these worthy endeavors, the saving and beneficial Mother of the Savior will undoubtedly be a help, who is perpetually praised in the triumphs of every victory, the safest reason for our hope. But those who trust in the pious Virgin Mother, and who wish to bring forth glorious triumphs with her, must diligently cultivate the virtues and maternal qualities so that they may stand out as children of sincere character. For thus she exhorts her children, to run in the fragrance of her ointments (cf. Cant. I, 3): "I am the mother of fair love, and of fear, and of knowledge, and of holy hope..." In me is all hope of life and salvation (Ecclesiasticus XXIV, 24-25). Peace, in which the tranquility of order is contained, is the highest good of states.

[*Latin ed. p. 949*]

The Acts of Pope John XXIII, 949, speak of happiness, to which all must contribute with manly effort; and thus, the most holy religion, while fostering and promoting it, receives a most important benefit. Does not peace resound from the angelic chorus at the birth of the Divine Redeemer above the Bethlehemite stable? Did not Christ Jesus, about to depart from the earth, leave peace, the banner of the Gospel, to His disciples? How sweet, desirable, and blessed is Christian peace! But true Christian peace, according to the testimony of the Sacred Scriptures, is inextricably linked with truth, with justice, and with charity; and in order that it may stand, flourish, and thrive, it especially requires piety towards God and a full diligence in fearing His higher will, the execution of the Christian law, the integrity of morals, the progress of works of charity, social justice, salutary precepts, equal treatment for employers and workers, and the advancement of all disciplines and arts: and the children of the Church, as the salt of the earth (Matthew 5:13), are obligated to contribute their efforts to preserve and

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promote it. Furthermore, in order to address the social question, which greatly and not undeservedly concerns public-spirited citizens, especially in the United States, we must consider the principles of Christian social doctrine, principles which, while justly ordering earthly goods, do not neglect, but rather diligently propose and extol, those goods of a higher nature, those pertaining to souls, to virtues, and to eternal life. If this is done, the Immaculate Virgin Mary, with the power she possesses, through the prayers by which she obtains heavenly gifts, with her radiant countenance by which she serenely brightens all things, will be the most invincible protection, an impregnable wall. These things I say and exhort, in this vast Marian gathering, to which you preside, offering heartfelt wishes, confirmed by prayers to God, that these celebrations and gatherings may yield abundant and salutary fruits. Finally, I impart the Apostolic Blessing to you, Venerable Brother, to the sacred prelates, to the honorable magistrates of the republic, to the clergy, and to the faithful who will be present there, as an encouragement to undertake the great work proposed, and with a loving and willing heart. Given in Rome, at Saint Peter's, on the twenty-first day of the month of October, in the year 1960, in the second year of Our Pontificate. JOHN PP. XXIII. 61 - ACTS, vol. I, n. 14. — December 28, 1960.

[*Latin ed. p. 950*]

Acts of the Apostolic See - Official Commentary 950, Third Indiction, addressed to the Most Reverend Michael Bernard, Archbishop of Brazzaville, concerning the sacred solemnities, now that the Republic of Cunga Féchin has begun.

Venerable Brother, The joyous news of the Mass and the Te Deum of thanksgiving that the Government and the Congolese people celebrated on the first day of their national independence has filled Our soul with great consolation. Indeed, this attitude of gratitude towards the Almighty God, Master of heaven and earth, is most fitting and worthy of a free nation. The solemn celebration of such an important event now offers Us a favorable opportunity to express to you how much We share in the joy with which the hearts of the Congolese are filled, justly proud of their noble country.

Father of the faithful, Who embraces Africa with particular solicitude, We salute and We congratulate today the sons of the Congo, as We have always been eager to do for their brothers in other young African nations. We know of the efforts made in the past to firmly plant the Church in their land, and We offer fervent prayers that this young Church may deepen its roots in the people and rise as a strong and protective tree for the greatest good of the Catholic community and of the entire Congolese society.

We are pleased to recall here the progress made by Catholicism in the Congo: it is a very deep joy for Us to know that the Lord there abundantly blesses the work of all the laborers of the Gospel, missionaries and priests of the local clergy, religious men and women, catechists, and members of

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the Catholic Action. A growing number of adults each year receive the holy sacrament of baptism; the schools are flourishing, where both essential human knowledge and a good Christian education are imparted; numerous and zealous are the catechists who provide such valuable assistance to the missions; finally, the various seminaries and religious novitiates house an elite of Congolese youth, which is the best promise for the flourishing of the Church in this country. And what more could be said of the Catholic Action, whose members once gave a salutary example of fraternal charity? We are therefore convinced that the Christian communities –

[*Latin ed. p. 951*]

The Acts of Pope John XXIII, number 951, will form one of the most precious jewels in the crown of the Church, despite the weaknesses inherent in the human condition. For the immensity of divine grace, like the powerful current of your majestic Congo, will overcome all stain and all impurity, provided it is earnestly and humbly requested. To our warm congratulations addressed to the clergy and the faithful for the work accomplished, We also wish to add the thoughts dictated to Our paternal heart on this great day. We desire first that the family life of Our sons be in all respects in conformity with the laws established by God: husbands and wives united and faithful, concerned with the religious and human education of their children; children obedient to their parents, for the basic unit of a people is the family, and a people is what its households are: healthy, strong, and fruitful. We also desire that in every village and every city, the parish communities be strengthened: that they be united around their priests, that they honor God through prayer and the practice of virtues, that they give to the pagans the attractive example of charity, so that it may be said of them what is reported of the first Christians: "Behold how they love one another." Finally, We will be happy and proud of Our sons if they are sufficiently imbued with their Christianity to overcome the opposition that may arise, knowing that a true, free people desires and accepts differences among its members, and receives a greater good from this diversity. The fraternal love of one's compatriots, voluntarily practiced in faithful obedience to the Lord Jesus, is the best cement of a people. It is also – and We are not afraid to affirm it – the best guarantee and the surest instrument of its unity, its prosperity, and its greatness. Therefore, this is the wish that We express from the bottom of Our heart at the conclusion of this message. We earnestly pray that God may pour down His graces abundantly upon the spiritual leaders as well as the civil authorities of the Republic of Congo, upon whose shoulders rest such grave responsibilities; We also invoke divine favors upon the sons and daughters of the noble Congolese land, and especially upon the sick, the poor, and the afflicted; to all, and first of all to you, Venerable Brother, and to your colleagues in the episcopate, We gladly impart a wide and affectionate Apostolic Blessing.

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From the Vatican, November 7, 1960.

IOANNES PP. XXIII

1 Tertullian, Apologeticus, 39, 7.

[*Latin ed. p. 952*]

Acts of the Apostolic See - Official Commentary 952 IV, addressed to the Most Reverend D. Vidone Maria Mazzocco, Bishop of Atri, concerning the floods which have devastated the areas within the diocese entrusted to him.

Venerable Brother, In these days of renewed anxiety and desolation for the generous land of the Polesine, We were present in spirit, and through the diligent ministry of qualified representatives and executors of charity. Now, We wish to converse with you and with the priests and faithful of your diocese, so severely afflicted, in order to pour forth into their hearts the fullness of Our affection, and also to express the sentiments of Our soul, upon which so many pains and anxieties weigh concerning Our most beloved children. You well know how dear this region is to Us, and the healthy and strong population that dwells there. We always have before Our eyes the vision of the fertile countryside, which, from the residence of Rovigo, extends to your ancient episcopal seat of Atri: beautiful, silent roads, majestic rows of trees, and an endless expanse of fields blooming and promising, in which the soul feels closer to the peace of God. But above all, the memory is vivid of this people, whom We know through direct experience. You, Venerable Brother, were always pleased to speak of them, during frequent meetings in Venice, when the fraternity of the Bishops of the Triveneto region was expressed in conversations, which remain one of the most edifying impressions of Our life. How then could We not suffer at the first announcement and in the subsequent reports of the flood that has covered the fertile lands with a layer of mud and has cast a wave of immense sadness upon the families? But upon this painful spectacle, the light of charity, inspired by the Gospel of Christ, has shone forth. The news that you have given Us, regarding the presence and fervor of the beloved pastors and priests, always ready to share the fate of their people, as well as the fortitude of spirit of the faithful, have deeply moved Us; all the more so because they correspond to the image that We hold of the Polesine in Our heart. And it is also a source of great comfort to know that all charitable and welfare institutions have dedicated themselves and continue to do so with generous dedication. In this way, once again, upon the pain and poverty of our brothers, everything is brought together in active and beneficial

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charity.

[*Latin ed. p. 953*]

From the Acts of Pope John XXIII, November 953: We express our sincere hopes that the organizations entrusted with the difficult task of resolving the problems of the Po Delta, supported by the faith and enthusiasm of individuals and institutions, may soon achieve a definitive success in this grave undertaking. The good will of all, and the moving display of fraternal solidarity, have indicated the path: and these can subsequently channel common efforts to prevent lamentable catastrophes, which often recur, by strengthening natural defenses and creating new barriers against the immense power of the waters. But now, the thoughts of the humble Successor of Peter and universal Pastor naturally turn to an application of a higher and broader scope, which considers the whole man in his entirety. What has happened in recent days, due to the violence of the elements, evokes the image of the impetuous rush of illusions and seductions, which sometimes halts every good effort and spiritual resource. Oh, how far from the truth are those who, swayed by ruinous doctrines, believe that the Church, in the primacy of spiritual concerns, forgets the trials in which men are embroiled! No: she is a mother who understands and helps her children, and encourages efforts aimed at improving their material conditions of life. She takes to heart the anxieties of workers, and adopts the concerns of families, when, due to the forced interruption of work, the source of sustenance is lacking: and therefore, she does not cease to urge the authorities, employers, and all those who can advise and influence, to ensure that all are provided with stable and peaceful employment, a source of well-being for families and of orderly social life. The Church follows every undertaking aimed at achieving true and lasting social justice, and, remembering that men, redeemed by Christ, are all children of the same Father, lays the firm foundations of that justice; she defends the dignity of manual labor, calling it to a high collaboration with the guiding intelligence of enterprises. In this way, the Church cooperates tirelessly in establishing a more solid tranquility in mutual relations, an image of heavenly peace. You, Venerable Brother, know the ways of hearts, so that you may be a lovable interpreter among your priests and faithful of these thoughts, and of our anxious concerns, which extend to each of them, to the afflicted families, to the interrupted work, to the destroyed homes: and you will say that the Pope, through prayer, is close to each of his suffering children, and expresses hopes that the desired serenity may soon return to their industrious daily lives.

[*Latin ed. p. 954*]

Acts of the Apostolic See - Official Commentary 954 As a pledge of Our profound participation in the common sorrow, and that the gifts of di-

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vine Providence may descend more abundantly, with paternal affection We send Our large and comforting Apostolic Blessing to you, to your edifying clergy, to the good people of the Polesine, to the young and the elderly, and in particular to those who have been most affected by the painful events of the flood. From the Apostolic Palace in Vatican City, on November 21st of the year 1960, the third year of Our Pontificate. JOHN PP. XXIII. ADDRESSES. Delivered in the Vatican Basilica, on the feast of the Holy Apostles Simon and Jude Thaddeus, after the Supreme Pontiff conferred the episcopal office upon eight Sacred Prelates, in the year following his elevation to the Chair of Peter. * To Our Venerable Brother and beloved children, The solemnity of the consecration now completed of eight new Bishops, for the adornment of the Church of the Lord, and as a promise and an increase of conquering apostolate, has a language that was this morning the smile of your eyes and the beating of your hearts. Allow Us to savor it, for the consolation of Our spirit, and for the joy of the universal Church. We chose to fix the sacred rite of this consecration on the liturgical date of the feast of the two Apostles, Simon and Jude Thaddeus, because this their birthday happily coincides with the completion of the second year since Our humble person was elevated to the height of the supreme pontificate. Divine Providence, converging the desires of the members of the Sacred College of Cardinals concerning this Our brother, already advanced in age, and of modest stature, seemed to wish to give a sign of Her intervention – as the Breviary reported to Us yesterday concerning the great priest Onias – considering the common good of the entire multitude; an intervention particularly 1 * October 28th of the year 1960. 1 Cf. 2 Maccabees 4, 1-5.

[*Latin ed. p. 955*]

The Acts of Pope John XXIII, 955, speak of divine assistance bestowed upon the newly elected Pope, to compensate for the deficiencies of human nature with the abundance of grace and the evangelical apostolate. It is in this vision, perhaps unexpected, that the association around the person of the now not-new Pope, of those chosen to be his collaborators – that is, his Venerable Brothers, the newly appointed among the older ones – becomes increasingly important. Behold, then, the purple procession of no fewer than thirty-eight Cardinals – an event more unique than rare in the Annals of the Roman Pontificate – created in just two years, called from all corners of the earth, in a variety of lineage, color, and regional traditions. Behold, also, three consecrations of Bishops, these too of diverse origins, and appointed to fulfill the highest and most noble duties of service to the Church and the apostolate, here in Rome, and from here, Rome, towards the entire world. These numerous events, of which we are happy witnesses, do they not signify a new radiance spreading across the horizons of the Catholic Church, at the crackling of that flame that the Lord Jesus announced in the pages of Saint Luke: "Ignem veni mittere in terram, et quid

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volo, nisi ut accendatur?" Blessed are we, blessed are we, if, in the humility and simplicity of our spirit, we know how to meditate and understand in this announcement of fire the meaning of what He immediately follows, namely, "baptismo autem 'habeo baptizari' ", the baptism of blood that He was about to shed for the redemption and salvation of the world. The way of sacrifice, the way of the Cross, is truly His way, and it is accompanied by the "Ignem missum in terram." Thus, it must also be our way, conditioned by sacrifice, but a sure path to final joy, glory, and victory. "Pay attention," Jesus said to the people – as Saint Luke writes at the same point in his Gospel – "pay attention: when you see a cloud coming up from the west, say immediately, 'A storm is coming'; and it will happen. And when you feel the south wind blowing, say, 'It will be hot'; and it will happen." This was said to prepare us for the alternatives, or rather, the variations between the greatness and sublimity of the episcopal office, and the tribulations and sufferings that they sometimes entail, following the divine example of Christ, our Shepherd and Bishop.

Returning to the twofold significance of this joyful day, the second... (Lue. 12,49. Cfr. 1 Petr. 2, 25).

[*Latin ed. p. 956*]

Acts of the Apostolic See - Official Commentary. On the 956th anniversary of Our election to the highest office in the Holy Church of God, allow us to be inspired by some thoughts for the common spiritual edification. First of all, let us turn to the newly consecrated, enveloped in the mystical fragrance of the unction they have received: "He hath anointed thee with the oil of gladness above thy fellows." Made Bishops of the Church of God, and chosen for this honor from the various offices to which you were already dedicated with distinguished and fruitful commitment, you now offer to our eyes a wondrous and living vision, which happily summarizes the activities and concerns of the Church at this particular moment in its history. This vision includes, first of all, the Council, which is announced and prepared; the seminaries and institutes of higher Catholic culture throughout the world; the representations of the Apostolic See in the countries of Africa and Asia; the dioceses that face history, in the old and new worlds, as a sign of incessant apostolic fruitfulness; and the charitable institutions, highly meritorious and effectively operating in ever-new needs, presented by the most urgent necessities of the times. This is the spectacle, both unified and varied, that you offer today to our rejoicing eyes. And we trust that we were truly very pleased to join together in thought, affection, and words during these days, the concerns for the preparation of the Second Vatican Ecumenical Council, with those dictated by other no less serious pastoral concerns for the development of the Church in the world. Therefore, we have wished to gather around the Council, as in an ideal crown, Our renewed purpose of expending the best energies

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of the Church for the seminaries, for the institutes of culture, for the new techniques of spreading thought, for works of charity, and in particular for the increase of the apostolate of missionary cooperation, which is at the top of Our most felt and vibrant concerns. This is the flame that Jesus wished to bring to earth, ardently desiring that it should blaze: the fire of His charity, of the justice taught and sanctified by Him, of His love for all men, of every tribe and of every degree of civilization. The coincidence today, on the anniversary of Our elevation to the Chair of Peter, with the public affirmation before the world—through your episcopal consecration—of Our most heartfelt apostolic concerns.

[*Latin ed. p. 957*]

The acts of Pope John XXIII, year 957, during his pontificate, are effectively summarized in this vision of fire, flowing from the heart of Christ and kindled in the Church by the creative power of the Spirit: a fire that created the Apostles, and shapes their successors throughout the various ages. The second reflection arises from the feast of the two Apostles, Simon and Jude Thaddeus. The feasts of the Apostles – *ecclesiarum Principes...et vera mundi lumina* – princes of the Church and true light of the world – are all equally dear to us, and we celebrate them with some solemnity. But, alongside that of Peter and Paul, it is natural for the Pope, who speaks to you, to give a place of preference to this present feast of the saints Simon and Jude, whose mortal remains, tormented in witness to their love for Christ, rest in this Basilica beneath their own altar. This circumstance is especially pleasing because it reminds us of our elevation to the Roman Pontificate, which occurred precisely on the day of their feast. Apostles, apostleship! Sacred and solemn words, to which the Epistle of the Mass of today connects the highest and most worthy work to be lived: the perfection of the saints, the work of the ministry, the edification of the body of Christ: until we are all united in the unity of the faith and the knowledge of the Son of God, into one perfect man, to the measure of the fullness of Christ. Apostles, apostleship! August names that evoke in our minds two Christian millennia, founded on the certainty of the Word that does not pass away: and here in Rome, the encounter of the divine message with those human elements, prepared by Providence to definitively initiate the course of the new history. In reality, the entire mission of Jesus, entrusted to his Church, is summarized, also in this aspect, in the mysterious words: "I am come to cast fire on the earth. And what will I, but that it be kindled?" Venerable Brothers and beloved sons! Let us therefore be penetrated, as the Apostles on the day of Pentecost, by this transforming fire! It will burn away the inevitable dregs of nature wounded by original sin, and weakened by our personal sins; it will exalt in the mind and will of each one, made more docile and generous, the perennial ideals assigned to the priestly vocation, and corresponding to that design of universal sanctification, which is the

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supreme testament of Jesus and the truest glory for us. What words are these of Jesus: "Remain in..."

[*Latin ed. p. 958*]

Acts of the Apostolic See - Official Commentary 958: "I am in you, and you in me. As the branch cannot bear fruit by itself, unless it remains on the vine, so neither can you, unless you remain in me. I am the vine, and you are the branches: He who remains in me, and I in him, bears much fruit, because without me you can do nothing."

The Savior expects great fruits from us, fruits that we can give in ever more abundant measure if we remain in Him, bathed in His Precious Blood, and inflamed by His fire of love.

Oh, what serene and encouraging conclusion to the solemn ceremony of this day; and what joyful and promising omen for this third year of the Pontificate, at the radiant dawn of which we are permitted to witness, through the merciful goodness of God, who, while imposing responsibilities, also grants, uniquely to Him, the strength to bear them with a spirit of joyful surrender!

In this ever-expanding irradiation of the fire brought into the world by Jesus, our words conclude, strengthened by the certainty of the unfailing help of the Lord and the flourishing fruitfulness of His Church.

O Jesus, eternal Priest, who has kindled in the world a flame that will never be extinguished, make us forever partakers of the anxieties of Your divine Heart. Grant to this chosen throng of generous souls, whom You have today filled with the fullness of Your priesthood, the grace to honor You in Your holy Church, O Lord, and multiply alongside them, for the salvation of the world, ever new and fervent apostles of Your kingdom: and may it be that in industrious peace, in mutual charity, and in the tranquility of order, the peoples and nations may prosper in Your most ample blessing, and may Your Church extend ever more widely Your redemptive mission.

Save Thy people, O Lord, and bless Thine inheritance: and guide them and exalt them forever!

In the Basilica of Saint Peter, after the solemn Liturgy, celebrated according to the Byzantine-Slavonic rite.

* Venerable Brothers, beloved children,

The beauty and harmonies of the Byzantine-Slavonic Rite, just celebrated, so touching in its recall of the salient points of revealed doctrine and religious piety, would dispense from the usual homily, if it were not that...

* John 15:4-5.

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* November 13, 1960.

[*Latin ed. p. 959*]

The acts of Pope John XXIII, 959, express the heartfelt desire for the outpouring of paternal favor, inspired by the echoes of heavenly visions, which have impressed our spirit, and by the profound emotion that the peaceful and fraternal gathering of representatives from all rites of the Catholic Church, around the Bishop of Rome, has stirred within us all. The humble successor of Peter, who speaks to you, followed each stage of the liturgical celebration, participating in it with his whole being: mind, heart, eyes, and word. And from the depths of distant memories – you can imagine – the faces of the beloved people of Bulgaria, Constantinople, and Greece came to him, with the sound of supplications and the wafting of smoking censers, among whom, in the early years of his episcopal life, it had been so sweet for him to interweave the slow, melodious, and penetrating prayer of *Góspodi pomilui* with the *Kyrie eleison*. And we can scarcely express the tenderness that seizes us upon the nostalgic recollection of days, people, places, distant, dear, and blessed. Therefore, a brief discourse. Few words, venerable Brothers and beloved sons, reserving for you a more ample and confident outpouring of thoughts, of intentions, of hopes, for tomorrow. The rite of today opens the beginning of the preparatory phase, more solid and substantial, of the Second Vatican Ecumenical Council. It was natural that this should begin at the altar of the Lord, and from the calls of Christian piety, which will guarantee the good spirit and the success of the great undertaking to which We have dedicated ourselves. Beloved sons! What does it matter to see it with these eyes, the unfolding and the conclusion? For the serene confidence of our soul, it is enough to correspond with simplicity to the happy inspiration, and to be ready to do and dare everything for its success. On other occasions in these years, the Eastern liturgies, in their various and colorful expressions of beauty and splendor, have been called upon to begin sacred and solemn manifestations of prayer and study here, under the vaults of this Vatican basilica, where the gathering of representatives of the priesthood and the laity from all parts of the earth adds dignity and a crown of joy and glory to the various celebrations. Have we not this morning savored the meaning of this display of lights, of songs, of forms, and of arcane words, as an expression of the majesty and the countenance of the Church of Christ, the universal mother, which extends her pavilions throughout the world, through the long and perilous centuries that have elapsed since her beginning?

[*Latin ed. p. 960*]

The work of the new Ecumenical Council is truly intended to restore splendor to the face of the Church of Jesus Christ, bringing it back to the simplest and purest lines of its nativity, and to present it as the Divine

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Founder established it: *sine macula et sine ruga* [without spot and without wrinkle]. Its journey through the centuries is still far from reaching the point of its transformation into triumphant eternity. Therefore, to dwell upon it with loving study, to seek out the traces of its most fervent youth, and to reconstruct them so as to reveal its conquering power over modern spirits, tempted and compromised by the false theories of the prince of this world, an open or hidden adversary of the Son of God, Redeemer and Savior, this is the most noble intention of the Ecumenical Council, whose preparation now begins, and for whose success supplication is raised from all the earth. The ceremony, to which we have attended with such joy, presents to us the principal features of our venerable Mother, to whom we daily render homage with our faith, expressed in the Apostles' Creed, which salutes her as one, holy, Catholic, and apostolic.

CHURCH, ONE. This association of various rites and languages, of different histories, in the adoration of the Most Holy Trinity, is a first and solemn manifestation of respect for the unity of this divine institution, which is the Church. No beauty is comparable to the multiplicity of rites, of language, of images, and of symbols with which the liturgy is rich, which expresses in various ways the intimate union of the faithful who constitute the Mystical Body of Christ. It affirms the deepest and most secure reason for the cohesion of human societies, called to render honor to Christ, and, through Him, to the most august Trinity. The Pope is the symbol and guarantee of this unity, who, in the succession of Peter, stands at the head of the sacred order: hierarchy, doctrine, worship, Sacraments. Yes, *unus Dominus, una fides, unum baptisma!* [One Lord, one faith, one baptism!]

What most often recurs in the conversations of Jesus is the exaltation of the *sacramentum unitatis* [sacrament of unity], which binds all peoples, all languages, and the natural variations of each history, into a single inspiration. It is sealed by the last invocation, the last lament of Jesus to the Father in Heaven, in the tragic hour of the sacrifice: "And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me: that they may be one, as we also are." John 17:11.

[*Latin ed. p. 961*]

The Acts of Pope John XXIII, 961: The Latin liturgy is most worthy of esteem in the expressions of worship, in which a great part of the world recognizes itself, and which embraces the largest number of the faithful. But true perfection, wonder, and splendor appear in unity, when all the Eastern liturgies almost open the way for it, and with it, raise a vibrant chorus around the same altar.

HOLY CHURCH: The celebration of this day will remain for each of us who have participated in it, a call to holiness. If our correspondence

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to His grace, which is the source of all holiness, fails in the affirmation of "Thou alone art the Lord, Thou alone art holy, Thou alone art the Most High," addressed to Christ, the Founder of the Church, there is a danger of reducing these manifestations to a hollow form devoid of spiritual content, and comparable to one of the various forms or distractions of human activity directed towards material things, forgetting the eternal. Therefore, it is affirmed, and becomes a precept and a sacred duty, to place at the foundation of every effort for the development of the energies of the Church, the holiness of the clergy and the laity, and the striving of each to honor it through the teaching of the Divine Master and the example of the Saints.

Beloved sons! We do not doubt in saying that Our diligence and Our studies, so that the Council may be a great event, could be in vain, if this collective effort of sanctification were less concordant and determined. No element can contribute to this as much as, or as effectively as, holiness, sought after and attained. Prayers, the virtues of individuals, and the inner spirit become an instrument of immense good.

Four great figures of history, masters of the Church, illustrations of the various rites, stand before us here, representing the East and the West, in the act of supporting the Apostolic Chair, as if to affirm before the world, and before the ages, what is truly great in the Church, that is, in the holy Church, namely, the holiness of its Doctors, its Bishops, and its Popes. Here are the glorious names of these giants of holiness and of the ecclesiastical magisterium: Athanasius and John Chrysostom, Ambrose and Augustine. Around their images, a magnificent crown is formed by those of other Popes and Doctors of all ages and of various origins, whose sacred relics are the treasure of this and other basilicas and churches of Rome.

[*Latin ed. p. 962*]

962 Acta Apostolicae Sedis - Commentarium Offlciale

With singular pleasure and in expression of religious piety, we recall the title of the Bishop and Martyr Saint Josaphat, to whom the Eastern liturgy of this day, associated with the name of Chrysostom, is consecrated, and whose glorification was a source of piety and religious exultation during the pontificate of Pius IX, almost at the opening of the Vatican Council I. Therefore, a valid cooperation is necessary for the success of Vatican II, and it can only be expressed in the effort of sanctification of individual Bishops and priests, and of the Christian people. During this year, and with methodical order from this day forward, the Pope, the Fathers of the Council, and our collaborators propose to remain in our place, which should be first of all of personal sanctification, then of study and of work. Let the faithful choose their place of cooperation, through prayer, through assiduous prayer, through a sincere testimony of Christian life within the specific activity of each.

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CHURCH CATHOLIC

This is the characteristic distinction of the Lord's testament entrusted to Peter and his successors. This is like the deep root, now spread in the depths of the earth, reaching the farthest borders, beyond Palestine where the command "Euntes" was proclaimed, and beyond Rome and Greece, which provided to Providence the human elements for the immediate affirmation of the Gospel message everywhere, albeit at the price of the sacrifice of countless martyrs. The catholicity, by divine grace, remained intact throughout the centuries, as Jesus foretold and promised, despite the liturgical variations and the different pastoral applications that adorn it. The inheritance of Christ must therefore be understood and applied not according to the needs of this or that country, and according to its requirements and according to the changing circumstances of its history, but in an unblemished fidelity to the promises of Jesus, who has assured the perpetuity of his assistance. The catholicity does not diminish the Church through its expansion and the multiplication of its activities, but rather it is strengthened and enriched. Fundamental and in accordance with the sure doctrine is precisely this composition of catholicity with the other notes: "quod unitatis simul, sanctitatis et apostolicae successionis praerogativa debeat effulgere." 2 *Pius IX ad Episcopos Angliae*, 16-IX-1864.

[*Latin ed. p. 963*]

Acts of Pope John XXIII, 963, CHURCH: The apostolicity of the Church is a living flame, by which Christ, King of peoples and of ages, encompasses all things, recapitulates all within Himself, according to the clear affirmation of Saint Paul, which our Pius X made his own: *instaurare omnia in Christo!* When we say that Jesus extends His dominion over all structures of the social body, we recall the biblical vision of *filii tui de latere surgent*. From the open side of the divine Savior emanates the force of virtue. Saint Paul could consider himself *minimus apostolorum*, but nevertheless always an apostle, and therefore certain of his vocation and of the gifts of grace that would fructify his ministry. The Catholic Church is not a museum of archaeology. It is the ancient fountain of the village that gives water to the generations of today, as it gave it to those of the past. Dear young people, who, in the suggestive beauty of the rite and the song, today rendered homage to the notes of the one, holy, Catholic, and apostolic Church, as you are children of a great tradition, always, as you advance through the years, honor it. Venerable Brother Archbishop, who celebrated the Mass today, allow us also the tenderness to repeat the prayer with which you raised our souls to a final heavenly supplication: "Jesus Christ, risen from the dead, true God our God, through the intercession of the holy and immaculate Mother, of the glorious leaders of the Apostles, Peter and Paul, of our father Saint John Chrysostom, Archbishop of Constantinople, of the Saints Joachim and Anne, of the Holy Josaphat, Archbishop and

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Martyr, and of all the Saints, have mercy on us, and save us by His goodness and by His love for mankind." To this prayer, We like to add the other that you pronounced before the Icon of the Savior: "O Lord, You who bless those who bless You, and sanctify those who trust in You, save Your people and bless Your inheritance. Protect all Your Church, sanctify those who love the decorum of Your House, glorify them in return with Your divine power, and do not abandon us who hope in You. Grant peace to the world that is Yours, to Your churches, to the priests, to our rulers, and to all Your people, for every good gift and every perfect gift comes from—"

[*Latin ed. p. 964*]

Acts of the Apostolic See - Official Commentary 964, "The height comes from You, O Father of lights; and to You we give glory, thanks, and adoration, to the Father, the Son, and the Holy Spirit, now and forever and throughout the ages."

III. To the Superiors Provincial and to families of religious men who have come to Rome to participate in the assembly.

"Beloved sons, to receive you under the distinguished title of Superiors Provincial of male religious institutes, at the beginning of this second Roman assembly, which enjoys the encouraging favor of the Congregation of Religious, is a source of pleasure. And this is increased by the sight of the spiritual energies, joyful and industrious, which you represent, constantly dedicated to the affirmation of the name and the teaching of the Divine Redeemer. You have made us aware of the purpose of the Roman meeting, which expands your activity to new horizons. We rejoice in this. To deepen understanding among the Superiors Provincial of the individual institutes, to study the problems concerning religious formation, especially of the young, to transmit to you the fruits of the various experiences of governance and of apostolic action, in order to better meet the needs of modern life, all of this is worthy of note and encouragement.

In the last forty years, there have been many indications from Our predecessors for a synchronous and convergent action of apostolate, which should not be exposed to useless and harmful obstacles due to a lack of agreement, to claims of exclusive work, or, God forbid, to a certain form of intolerance towards the work, however valuable, carried out by others in the same field of the Lord. Such collaboration, according to the thought of the Roman Pontiffs, should be based on a common understanding, and for its effective success, the entire clergy working in the individual dioceses, both secular and regular, should willingly follow the will and the instructions of the Bishop. We have received this legacy as a sacred commitment. A sample of Our solicitude in this regard can be found in the Synod celebrated in Venice, in November of 1957. And we are pleased to remember that Our intention was to consider secular priests and..."

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* November 15th of the year 1960.

[*Latin ed. p. 965*]

The Acts of Pope John XXIII, paragraph 965, concerning regular clergy, who, together with the diocesan clergy, are dedicated to the service of souls, under the paternal gaze of the Bishop, were received with devout respect in an atmosphere of enthusiasm, and this remains a most fortunate reality. Furthermore, the Roman Synod has clearly and persuasively addressed this issue. It emphasizes the equality of the two forms of clergy in the fulfillment of their sacerdotal duties, and it requires a unity of action in the parishes, entrusted to the diligent care of both the secular clergy and the religious, so as to guide and edify the faithful of Rome and the pilgrims who come here. How moving is the exhortation of the Breviary: "Let us sing hymns sweetly to the Lord with one voice." This harmony, which reflects the concordant activity of men and reveals the very light of heavenly blessedness, is the most edifying thing that can be accomplished here below, and it is an indispensable prerequisite for lasting and fruitful work. On the other hand, it is known, through bitter experience, that the division of energies is a significant and dangerous obstacle to the very freedom of the sacred ministry and of the apostolate. We therefore express the hope that, during this Convocation, you will feel this need, which is a deep aspiration of our heart, and which, moreover, corresponds to a happy reality and a more joyful hope. The ever-renewing energies of the religious Orders and Congregations dedicated to the service of souls are, in fact, a sure guarantee of greater growth in divine life within the Church. They, in their intimate fecundity, due to the radiance of a great tradition, of a noble spiritual heritage, and, under the loving gaze of the Bishop, in the coordination he suggests, proposes, or guides, possess the impetus for a sacerdotal action that can effectively meet the various needs of the present ministry, and can operate deeply for the conquest of society for Jesus Christ.

Beloved sons, Religious Institutes can accomplish much in this urgent apostolic need: first of all, through prayer, which constantly ascends to God from individual houses; then through the attraction of example, which, like a spring of water, flows from the sources of every Order and Congregation, in which the virtues of the individual Founders are revived. In this regard, some joyful words of the Roman Synod are appropriate:

1. Cf. Patr. Eccl. Tenet. Synodus XXXI, Const. 1, 2.

2. Constitutiones

3. Ibid. 1, 7, 5. 62 - ACTA, vol. Synod. II, n. 169-170. 14. — 28-12-1960.

[*Latin ed. p. 966*]

Acts of the Apostolic See - Official Commentary 966, which we entrust to you as the task for these days and for the future, for yourselves and for your confreres: Let them remind all, through their gravity of conduct, their

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manner of speaking and acting, and their example, of the importance of restraining their own will and desires, and of enduring the hardships of life. Let them prove that they truly abstain from the pleasures of life, and that they have a love for poverty and for all the other virtues of the religious life. This testimony of detachment, of poverty, and of mortification is necessary in a world that, according to the melancholy expression of Scripture, is consumed by the double concupiscence of the flesh and the eyes, and by pride of life; in it, your serene and discreet presence, confident and courageous, can accomplish so much good, for the triumph of the great ideals to which the Church has dedicated herself, in willing and faithful cooperation with her venerable and zealous pastors. We wish your gathering to achieve successfully those results that the Committee has proposed; and we follow you, dear children, with prayer, asking the Lord for each of you the gifts of His continued assistance. And that these gifts may abound in your endeavors, please receive with great joy the special Apostolic Blessing, which comes to comfort and encourage each of you, the Institutes you represent, the works they support, and all your most beloved confreres throughout the world. IV To the Most Excellent Man, Harold Macmillan, President of the Supreme Council for the Administration of Public Affairs in England. * Mr. Prime Minister, The visit that you have the kindness to pay us today gives us great pleasure and satisfaction. At the moment when we welcome you here in the Vatican, our thoughts first turn to your gracious Sovereign, Her Majesty the Queen Elizabeth, for whom we offer, before God, as well as for the Royal Family, the most sincere and fervent wishes. We greet in your person the noble British people, who are dear to our heart for their high moral qualities, and for whom our prayer often rises to Heaven. If our thoughts turn with

[*Latin ed. p. 967*]

To the Most Reverend Clergy of both Rites in Rome: After the laws of the first Roman Synod began to have the force of obligation.

Beloved sons, from the time we met, on the feast of Saint Peter, in the Vatican Basilica, for the promulgation of the Synod, and even before, from the days of our spiritual intimacy and pastoral concerns, which date back to the end of January, for the celebration of that event, which was immediately placed among the glories of the diocese of Rome, the heart of your...

* * *

Acts of Pope John XXIII, 967: A particular affection, as is natural, towards Our Catholic sons, it is Our joy that they are eager to yield to no one in the faithful service of their Fatherland, and that they know how to show, on every occasion, as much loyalty towards the Authorities of their country as filial deference towards the Church, their Mother. As for you, Mr. Prime Minister, We have for a long time followed with attention your activities as a statesman, inspired, as We know, by a very noble and very high sense

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of devotion to your Fatherland and to the great ideals of liberty, justice, and peace, which are part of the traditional heritage of Great Britain. We have had the opportunity to note, in particular, the contribution that Your Excellency brings to the maintenance and progress of the values of humanity, culture, and civilization; and We highly appreciate your patient efforts and those of your Government for the establishment of goodwill, loyalty, and concord in the relations between peoples. The Catholic Church, for its part, works tirelessly for the coming in the world of a true and lasting peace, founded on justice and charity. It rejoices in all sincere efforts that tend to this goal, and can only wish them complete success. Thanking Your Excellency warmly for the kind visit that you were pleased to pay Us, We offer Our best wishes for your personal well-being. We want to assure you that Our prayers accompany you in your grave responsibilities as Prime Minister, and that with all Our heart We invoke upon you and upon your great country the most abundant divine blessings.

V. At Rome, on the 24th of November, 1960.

[*Latin ed. p. 968*]

Acta Apostolicae Sedis - Official Commentary 968. The communication, though not clamorous, remained particularly and vividly present with your spirit, that is, with the spirit of each member of the secular and regular clergy of the City. And, from time to time, thanking God, we were pleased to recall, with a smiling kindness, certain expressions tinged with good humor, which were gently conveyed to our ear in a prophetic tone, concerning the undertaking, to which We were turning, of an endeavor such as a Synod in Roma, which, from the first announcement, aroused some apprehension until its promulgation. The heavenly grace was not invoked in vain. From the initial meeting of January 24th, in our most holy Lateran Basilica, to the more solemn one of June 29th, near the Tomb of St. Peter, with the help of the Lord, We were able, certainly, to accomplish a good work, even if it was not a perfect work. AN APOSTOLIC CONVIVIUM. We were all at the apostolic convium. If the image is permissible, the twelve were there in full number and in full agreement: even Thomas was there, that is, even the timid and the uncertain of the early days: all equally moved by the goodness of the Lord towards those who invoke Him and serve Him with confidence. *Umbram fugai veritas. Noctem lux éliminât.* 1 From the date of promulgation, and precisely from November 1st, the Roman Synod has acquired the value of diocesan law. According to the words of the Apostolic Constitution *Sollicitudo omnium Ecclesiarum*, every priest of the Roman Clergy now knows, as never before, how to comport himself in his characteristic duties. The pages of the Synod, made familiar to his spirit, repeat to him every day *Hoc fac et vives.* 2 Well, beloved sons, in this determination of your happy dispositions to translate the synodal regulations into practice,

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We have thought it fitting not to do anything improper by adding some words to those that We had the consolation of addressing to you in Our conversations during those blessed days of last January: and this as a new encouragement to all of you to do us honor, before God, before the holy Church, and before men. The sacred volume of the Roman Synod is circulating – this does not tire us.

1 *Ex TAturgia: Seq. «Praise the Lord, O Jerusalem.»*.

2 Luke 10:28.

[*Latin ed. p. 969*]

The Acts of Pope John XXIII, 969, Pisek: – Throughout the world, it has been well received and appreciated by the venerable Pastors, who these days have expressed their approval to us, both verbally and in writing. We are preparing a translation of it into Italian and other languages for the laity, so that it may also serve as an introduction for them to the clear and brilliant principles that support that most wise and divine structure, which is the Church of Jesus Christ, still present on earth, but always secure in the triumphs of the eternal life of the ages.

THE FAMILIAR READING OF THE SYNOD:

First, we have something to tell you. Above all, beloved children, please accept the invitation to make the reading of the Synod familiar to you, which, day by day, will reveal hidden beauties of thought and wisdom to you; and to adopt as a familiar practice the reviewing and re-examining of those pages, and even – do not be offended to hear this said with immediate frankness, since the opportunity to say it is offered to us – even more than the diligent cultivation of certain particular practices or devotions, perhaps excessive in the very worship of the Madonna, the most beloved Mother of Jesus and our Mother, who will not be offended by these our words, and of certain Saints and Saintesses among whom, at times, the spectacle of the piety of our good people is diminished. Understand us. It is the duty of the priest to watch over and warn the people. Some pious practices, exclusive in nature, satisfy the sentiment, but by themselves do not exhaust the fulfillment of religious obligations, and much less are they in perfect accordance with the first three precepts of the Decalogue, which are grave and demanding. As for reading the new code of diocesan life, it is from the Old and New Testaments that the precious indication comes to us, from the Prophets and the Evangelists. From Ezekiel, for example, who, at the beginning of his prophetic poem, opens to us the vision of the rolled-up book, which a mysterious hand presented to him, entirely written inside and out, and containing lamentations, psalms, and prophecies. A precious book, to which he himself was invited, and does not cease to invite, to read and to devour, deriving from it nourishment and richness of life, and to the

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mouth, sweetness like that of honey.

3. Likewise, St. John, along with the other Evangelists – even simply by following the indications in the Biblical Concordances that are at hand – constantly pays homage and offers an invitation to that very reading, first and foremost of the books that contain the voice of God in our hearts, and are... [Cfr. Ezech. 2, 8 - 3, 3.]

[*Latin ed. p. 970*]

970 Acta Apostolicae Sedis - Commentarium Officiale: Una lampada accesa sul nostro cammino, illuminando la direzione dei nostri passi. *Dominus illuminatio mea et salus mea.* (Deus est lumen meum et salutatio mea). La legge divina: il libro della vita. Avete mai riflettuto, diletti figli, su quel sacro poema didascalico che è il Salmo 118, che comincia con "Beati immaculati in via," o come dice la recentissima traduzione: "Beati quorum via perfecta est," e che volge alla fine con "Principes persequuntur me sine causa," e che finisce di fatto con le parole così toccanti: "Vivat anima mea et laudet te: et decreta tua adiuvent me. Ego perii ut ovis quae periit: quaere servum tuum, quia mandata tua non sum oblitus?" Vogliate gradire la ripetizione, che Ci è familiare, di un richiamo a ricercare, sullo sfondo di quel tessuto di inviti e di raccomandazioni, che si distende sulla recita del Salmo delle ore domenicali, indicazioni e confronti, che sono, più ancora che elevazione e poesia, spirito e sostanza delle disposizioni sinodali. Sarebbe così piacevole offrirvene qualche saggio. Ma voi stessi potrete facilmente scoprirne di vostro gusto. In tempi di giovinezza, quando eravamo in esercizio di più modeste funzioni, egualmente preziose però e meritorie nel ministero sacerdotale e nell'insegnamento, quanto era delizioso incitamento per il Nostro spirito accompagnarci con S. Ambrogio in quella sua mirabile *Expositio in Psalmum centesimum decimum octavum* – giusto il "Beati immaculati in via," citatovi ora – che si prolunga per ben 342 pagine distribuite in 22 sermoni del tomo XV del Migne, a pascolo ubertoso dell'anima pia. Ma di questo invito a utilissime variazioni ascetiche della vostra vita quotidiana, occupata nel ministero diretto delle anime o nel servizio della Santa Sede Apostolica, basti l'accenno. Ad esporvi piuttosto, in riferimento al Sinodo ormai promulgato, qualcosa che più sta a cuore all'umile, ma autentico Pastore di tutto il gregge di Cristo, con speciale riferimento a questa porzione santa e benedetta di Roma, la prima diocesi del mondo, vogliate tendere l'orecchio a tre pensieri, che amiamo trasmettere e raccomandare alla vostra devota attenzione.

SPLENDORE DELLA MISSIONE SACERDOTALE

1. Il primo è tratto dal Salmo 14 di Davide: *Domine quis commorabitur in tabernaculo tuo, quis habitabit in monte sancto tuo?* (Domine,

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quis habitabit in tabernaculo tuo? Quis stabit in monte tuo sancto?) Esso si riferisce alla perfezione caratteristica della nostra missione sacerdotale: ed è la prima luce del Sinodo.

[*Latin ed. p. 971*]

Acta Ioannis Pp. XXIII 971 Primum omnium, ambulare sine macula: ergo, vita immaculata, conducta personalis digna oculis, admirationi angelorum Domini, aedificationi fidelium, et considerationi infidelium qui ad nos accedunt. Omnis alia laus de qualitatibus personalibus, de talento, de sapientia agendi, de successibus exterioribus, est vanitas et mendacium. Sacerdos primum se manifestat ante altare: in conformitate et reverentia legibus liturgicis, in attentione promptitudinis et simplicitatis, sine sophisticis, quae fatigant nos ipsos et eos qui ad nos accedunt, in continua communicatione mentis, sentimenti, et verborum, cum Iesu Benedicto, in speculari conformitate vitae exterioris cum propria conscientia, et in perfecta familiaritate cum proprio confessore, ad securitatem boni directionis asceticae et efficacis disciplinae sui. Altare, altare, carissimi filii, est punctum attractionis oculorum et cordis. Illud proclamat representationem characteristicam vitae nostrae, et ab illo discurrunt in omni suo splendore occupationes praecipuae sacerdotis: confessiones, directio animarum, instructio catechistica, cura infirmorum, contactus promptus, prudens, patienter cum fidelibus omnium aetatum et conditionum, in circumstantiis dubiorum, doloris, calamitatum publicarum, miseriae. Deinde: facere iustitiam et cogitare recta in corde suo. Habitudo cogitandi male de omnibus et de cunctis est onerosissima sibi et ambiente in quo vivit. Oculi modestos cum quocumque, sed aperti et vivi in realitatibus nostris, et de illis qui cum nobis vivunt: dispositio habitualis ad nosce teipsum, ut compatamur aliis: ad omnia molliare et vertere in bonum, trahendo momenta fervoris ex exemplo aliorum. Praesertim, attentio ad regimen propriae linguae: non calumniare; non facere malum proximo suo; non opprobrium inferre vicino suo. Ohe horrore est hoc in exercitio vitae sacerdotalis! Sapere nos disciplinare et continere in hoc puncto in studio perfectionis, non nos absolvit a iudicando abominabilem dishonestatem mundi, a cavendum ab ea, a non falli, et praesertim a non admittendo compromissa cum mundo, in prospectu pecuniae ad nostram utilitatem, de interesse materialibus pro nobis, et, quod esset plus reprehensibile et malum, ad detrimentum personarum innocentium. Hic adhuc sumus in basi iuris naturalis. Vaé sacerdote qui, ad summum aversionis, auderet se tegere falsis ornamentis et apparentibus iuris canonici et consuetudinum, inexistentibus vel falsificatis. Magna benedictio et causa delitiae interius est haec commora-

[*Latin ed. p. 972*]

972 Acta Apostolicae Sedis - Commentarium Officiale: The duty of the

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priest within the tabernacle of the Lord: this dwelling, despite contact with the vanities of the world, is in his holy mountain. To encourage the study of maintaining oneself high above the seductions and enchantments of this present life, the Psalms 14, 15, and 16, also by David, follow: "Conserva me, Deus, quoniam in Te speravi" (Preserve me, O God, for in Thee have I hoped); and the prayer: "Audi, Domine, justam causam meam, et attendi clamorem meum" (Hear me, O Lord, my just cause, and attend to my cry). Oh! What serene peace in this our priestly life, sustained by this chant, and which allows us to look at our magnificent volume: "Prima Romana Synodus," and to say, with the Psalm 16 – in the act of revering it and with the good conscience of having revered it at all costs – the words: "Si scrutaris cor meum, si visitas nocte, si igne me probas, non invenies in me iniquitatem. Non est transgressum, os meum hominum more: secundum verba labiorum tuorum ego custodivi vias legis" (If thou shalt search me, and try me, thou shalt find nothing of evil in me: for I have not committed iniquity before thee. My mouth hath not transgressed, according to the word of thy lips: for I have kept the ways of the Lord). 5 Note: The ancient reading said truly "ways hard." Modern scholars in biblical matters have clarified better and make it say: "ways of the law," with a more confident sense in the Lord, who imposes his will with gentleness of help, and with an encouraging promise of a sure reward of earth and of heaven. THE TRUE DETACHMENT FROM THE WORLD 2. And now, beloved children, here is a second thought, which we take not from David, the psalmist and prophet, but from the two great Doctors of the holy Church, Jerome and Augustine. The Breviary, which is familiar to us, reveals it in two simple and touching pages. The code of the priestly life, our volume of the Synod, marks the proportions of our detachment from the life of the world, and the spirit of our priestly work in relation to the souls that we, as priests, are called – "vocati estis" – to save and to sanctify. What accents in the language of St. Jerome in his commentary on St. Matthew! Great confidence. "Petrus piscator erat" (Peter was a fisherman). – We know him well, both in our youth and in his: he was not rich; he sought food with his hands and with skill; and yet he speaks confidently: "Reliquimus omnia" (We have left all things), and because it is not enough to leave so much, he adds what is perfect: "Et secuti sumus te" (And we have followed thee): "fecimus quod iussisti" (We have done what thou hast commanded): "quid igitur nobis dabis praemium?" (What therefore shall we give thee in return?). 6 5 6 Ps. 16, 3-4. Lib. III in Matth. c. 19.

[*Latin ed. p. 973*]

Let us direct our gaze to this: to relinquish all things, to follow Christ. These two terms imply a remaining connection between the boat and the oars on the one hand, and Christ Jesus, whom we must serve and carry, on the other. One does not live, nor exercise the priestly ministry, nor serve the

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holy Church in its various offices of central and universal administration, without contact with what the world and the spirit of the world represent. This spirit, unfortunately, is not merely sufficient, but a necessity to give honor to the other term, namely, the service of the Lord in the priestly office par excellence, which is the proclamation of the Gospel, the dispensation of sacramental grace, and the exercise of charity in various forms, but it can be, and indeed becomes, a daily and seductive temptation to superficiality or coldness in fulfilling the duties of the priestly dignity and commitment. The attraction and pursuit of wealth, distinction, honors, and personal interests are ill-suited to "following Christ," and are in flagrant contradiction to "having relinquished all things," which is the starting point towards the true greatness and glory of Christianity, the Church, and the Catholic priesthood of all ages.

On this point, I ask you to allow your Bishop and Father to express a lament that lives in his heart, and which is often the groan of his prayer. The modern expressions of technology and superfluous comforts represent a twofold source of dangers: namely, the often repugnant reality to human and Christian common sense, of an artificial reproduction and malicious dissemination of subtle intellectual and moral deviations; and more concretely, the reality of error and evil – which, indeed, has existed from the beginning of the ages – and its visual reproduction and counterfeiting through printing and cinematography, which endlessly multiply its images and seductions.

We seize this opportunity to pay homage to, and to encourage the practice and progress of elevated literary and scientific, moral and religious production, in all grades and in all forms of good apostolate: which we know is carried out to a remarkable extent, certainly, especially in some regions distant and near to us, and all dear and deserving. But oh! How much poverty still exists on our part, in proportion to the immense and muddy flood of typographic and audiovisual production in the entire world, which, instead of elevating souls and peoples to knowledge, love, worship of God, truth, goodness, pure beauty, justice, fraternity, and peace, ends up corrupting...

[*Latin ed. p. 974*]

The Acts of the Apostolic See - Official Commentary 974, which, through false and deceptive appearances, corrupt good sentiments, and prepare the seeds of dissolution and ruin. Beloved sons: in telling you these things, you understand how the conscience of the Father and the Pastor suffers with anguish as it approaches the conscience of each of you. "Behold, we have left all and followed you." In all that we have left for Christ Jesus, there is also included every reading and every viewing of newspapers, magazines, books, and entertainment, which in any way contradicts the truth and the spirit of Christ, the teaching of the Holy Church, and the prescriptions and invitations contained in the volume of our blessed Synod.

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We implore all our beloved priests to put their hands to their hearts, and to examine themselves thoroughly on this matter, which we judge to be very serious and important. Alongside this doctrine which is suggested to us by St. Jerome in the "Common of Abbots" in the Breviary, here comes another Doctor, whose heavenly science and enlightenment far surpasses many other Fathers of the Holy Church. It is St. Augustine, who in Sermon X on the words of the Lord, also found in the Common of Abbots in the Breviary, also speaks. It is not the words of the Apostles: "We have left all and followed you," addressed to Jesus; but rather the words of Jesus, so lovable and sweet, which He expressed to His most intimate disciples, and to all those who joined them: "Come to me, all you that labor and are burdened, and I will refresh you." "Take up my yoke upon you, and learn from me, for I am meek and humble of heart, and you shall find rest for your souls. For my yoke is easy, and my burden is light." And in these very words of the Lord, oh! how much exaltation of that which in the priestly life is toil, even physical toil, hardship of effort, pain, and suffering! And how fittingly it applies to good priests of every time! They are the privileged ones of the Lord, having received a special vocation; but, as for the body, they are always mortal men, fragile, and often vessels of clay. Yet, even to them is reserved a great reward. It is Jesus, the first priest, who assures them: "I will refresh you." In giving this assurance, it is noteworthy to observe how Jesus affirms the invitation to His most intimate followers not to fear anything, but to take upon their shoulders His yoke: "Take up my yoke upon you."

[*Latin ed. p. 975*]

The Acts of Pope John XXIII, 975, so that they may learn from him the imitation of his gentleness and humility of heart, as a guarantee of peace for their souls. Oh! What a vast horizon is revealed to the zeal of every fervent priest in these few, sweet words. The reading of the individual articles of the Roman Synod, due to their abundance, may give the impression of fostering certain excesses of activism, to which noble and fervent souls, in their less mature years, surrender with great enthusiasm. However, St. Augustine warns us, drawing inspiration from the words of Jesus, to proceed with calmness in the management of our energies. "Let the bonds of the body be strained, let the spaces of charity be expanded": and here we find the wondrous note of harmony with that sublime hymn of charity which St. Paul so skillfully inspired amidst the feverish zeal, *quae urget*, and the measure of his self-sacrifice for the glory of Christ and his Gospel, and for the salvation of souls.

8. Therefore, it is the very St. Augustine who intervenes to correct and temper the excesses of activism, explaining that *iugum Domini* placed upon us does not mean rebuilding the world, creating visible and invisible things, performing miracles, even to the point of raising the dead, but

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rather remaining faithful to the gentleness and humility of heart, because this is the great secret of good success in every time and in every event.

THE LETTERS OF THE FIRST POPE

3. A third thought, beloved children, comes to us, for our common encouragement, from the words of St. Peter, the first Bishop of Romano, humble, blessed, most holy, appointed by Jesus as the foundation stone of the Church, which is one, holy, catholic, and apostolic, and which, in the order of Providence, exercises its center and primacy of honor and governance over all the Churches scattered throughout the world. His voice reaches us from distant centuries, as it did already from Romano on two occasions, to the Christians who constituted the first communities of the East. It continues to express the heavenly doctrine, the spiritual guidance, and the good discipline that our Synod contains, despite the variation of external circumstances, but with equally wise and appropriate provisions for the contingencies of present life. These apostolic letters of St. Peter – as, indeed, those of St. Paul, and the entire Sacred Scripture – should provide spiritual nourishment.

1 Corinthians 13:1-13

[*Latin ed. p. 976*]

Acts of the Apostolic See - Official Commentary 976, a matter of utmost importance for all Catholics throughout the world. And we gladly seize this opportunity to encourage the faithful to heed the invitations and instructions that the Roman Synod offers to all for this reading of the Holy Book, whose ignorance is truly unforgivable today for every Catholic who respects himself. Saint Peter says that "our beloved brother Paul, according to the wisdom that was given to him," concerning our Lord's patience in reference to universal salvation, touches upon certain difficult points which the inexperienced and the weak distort, as they also do with other Scriptures, to their own ruin. But this is not said for us priests, whose sanctification the reading of Holy Scripture could bring so many advantages of every spiritual and pastoral order. The two Epistles of Saint Peter, moreover, when reviewed with calm and with the usual preparation for Roman priests, and also for the faithful, deserve to be learned and retained with great familiarity, and almost, as is commonly said, by heart. Without delving into quotations and references, which would exceed the limitations of this gathering, let this be an invitation to meditate upon these two Encyclicals of the first Pope. A most substantial food of high and practical doctrine; a true spiritual rapture, unexpected by many: sweetest for those who become familiar with it. Saint Paul wrote to the Romans astounding truths on matters of the highest order and of universal interest. Saint Peter, on the other hand, wrote from Rome to encourage all priests and faithful,

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on matters that primarily concern the conditions of the practical life of the Church and of the Church in all times. Let us, priests of the diocese of Rome, treasure this. A single passage is enough to intoxicate us. For example, the first chapter of the first Epistle: the dignity of the Christian and the holiness of his life; then the duties, all resplendent with grace in those who constitute the elect race, the royal priesthood, the holy nation, the purchased people: the duty of obedience, the joys of family and charity: counsel in awaiting the end: special recommendations for the elderly and for the young. Finally, for the priests, oh! what a treasure of heavenly and admonishing doctrine! He, Saint Peter, *the senior and witness of Christ's sufferings, who also communicates the glories that are to be revealed in the future*, speaks to the priests: "Feed the flock of God which is among you, taking heed of yourselves, not as being compelled, but willingly, according to God; neither for the sake of base gain, but voluntarily; neither as lords over God's heritage, but as servants, being examples to the flock." *1* Cf. 2 Peter 3, 15-16. *10* 1 Peter 5, 1-3.

[*Latin ed. p. 977*]

Acts of Pope John XXIII, 977. BRIGHTNESS OF THE DIOCESE OF ROME. The second letter is less lively and colorful than the first, dwelling on matters under discussion, errors to be corrected, and false teachers to be avoided. However, it does not lack a touch of human feeling, where Peter says, "for the testimony of Christ was confirmed by him before Pontius Pilate," and he promises to remember his faithful even after his death. "I will strive and frequently have you after my death, that you may remember my words."

To Venerable Brothers and beloved sons! Among other things, St. Peter in this second letter, in the third chapter, verse eight, says: "Do not forget, my dearest, that with the Lord, one day is like a thousand years, and a thousand years are like one day." This reminder comes to our ears at this moment, at the conclusion of this conversation, which We were so pleased to have, as well as all the other, for the most part, tranquil matters that concerned us in the preparation and celebration of the Roman Synod. The consciousness of the humble successor of St. Peter as Bishop of Rome, who always keeps himself open before the Lord in the intention of fulfilling His good service, first and foremost in his diocese – *servus servorum Dei* – and availing himself of the collaboration of so many souls equally well inspired by doctrine and by heavenly grace, knows that the initiative of the Roman Synod, as far as its implementation is concerned, was truly blessed. This is the reason that suggested this meeting today, to express our grateful spirit: "I have spoken, and I have delivered my soul." The Synod celebrated involves further complementary work, which We will follow step by step, not impatiently, but attentive to seize every opportunity that Providence will offer us to correspond to the good will of all, to the desires of the most

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sensitive souls, to the present needs of Our diocese, beyond and above any resentment for some hasty words, which sometimes cause confusion and uncertainty in the hearts of the timid and weak.

The Synod is over, beloved sons, it has been celebrated and promulgated. Now, it is natural to think that its implementation depends not so much on...

[*Latin ed. p. 978*]

978 Acta Apostolicae Sedis - Official Commentary, with due diligence – which, though deserving of their positions and respect – stems from the conscience of each priest. On Our part – We repeat this – We have now turned with serene hope towards the successful outcome of the great endeavor of the Council, and We pray that God may grant you this same confidence. And you will have it, beloved sons, to the extent that you are able to appreciate the powerful aid that can come to individual members of the clergy, to religious communities, to institutions of higher learning and ecclesiastical education, and to parishes, through the application of the conciliar constitutions. The dioceses of the world look to Rome, to the Pope, to His collaborators, from the highest to the most humble, and to His own diocese. Let us not disappoint the eagerness of the pilgrim who turns his steps towards this blessed city; let us not refuse the task that is offered to us of being like the heralds of the Second Vatican Council: heralds for the spirit of faith, of sincere piety, of order, and of peace.

A COMPELLING TESTIMONY OF PIUS IX

Beloved sons! Yes, for months, the Pope has devoted some of his leisure hours to the history of the recent Councils, with special reference to Vatican I, and on this day, hearing around Our humble person the echoes of so many good words of greeting for the continuation of the long life that the Lord has granted Us, We think of the venerable predecessor of Ours, Pius IX, of most glorious and holy memory, who, at Our exact age, towards the end of His 79th year, and at the beginning of His 80th year, as happens to Us at this hour, was preparing for the immediate opening of the Vatican Council, which was to bring and did bring so much benefit in the spiritual and pastoral order to the Catholic Church throughout the world.

Beloved sons! For a long time, We have applied to Ourselves what Cardinal Federico Borromeo said of himself: God knows My shortcomings and what I know of them too, and that is enough to confound Me. And for this reason, even on this occasion of Our 80th year, We ask you to leave us almost in the shadow of Our great predecessor, Pius IX, of whom We like to read a testimony that We keep in Our personal notes. "His health is perfect," wrote Luigi Veuillot. "He converses with such refinement and goodness. His eye always recognizes his friends in the crowd, and he loves

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to say that he has seen them here and there. His hand, which bears such a great burden of the world, does not tremble."

[*Latin ed. p. 979*]

The acts of Pope John XXIII, page 979, state this. His ear listens and understands, and his heart is moved by the respect and love of those who speak to him in a low voice. His mind is present to everything, and he remembers everything, except for insults. Regarding these memories, and this distant but very current encouragement for the perfection of priestly life for us and for all of you, we bring our conversation to a close, and, wishing that you may always correspond to the grace of the Lord, may you receive, for yourselves and for the souls entrusted to your care, our great Apostolic Blessing.

To the Most Excellent Man, Benedict Nardone, President of the Governing Council of the Oriental Republic of Uruguay.

"Most Reverend President: Your presence, and that of the distinguished personalities who accompany you, is for us a source of particular satisfaction, as we see in Your Excellency a representation of the great Uruguayan family, from whom you bring the testimony of devoted adherence to the Chair of Peter. We wish to thank you, Most Reverend Sir, for your visit, and to express once more, in this solemn circumstance, the esteem that we hold for your nation, whose greater prosperity you seek with the tenacity that distinguishes you. And of this esteem, we have already given proof at the beginning of our pontificate, by raising one of its most illustrious sons to the Roman purple. We were able to perceive a demonstration of spontaneous recognition very promptly in the consoling echo that reached us from the honors with which this distinguished prince of the Church was received upon his return to his homeland. We love Uruguay, a beautiful country, favored by Providence with special gifts, glorious in its past, and full of promises for the future. The new centers of religious life, recently created – four dioceses have been established in recent years – the Christian educational institutions, constantly increasing, the numerous institutions of charity and beneficence, are a clear exponent of the vitality of Catholicism in that people, which, in the defense of its faith, in the protection of the family, in the dissemination and application of the Catholic social doctrine, will find the foundations of a secure and healthy progress."

* Louis Veuillot, *Rome pendant le Concile*, vol. I, p. 366, ed. Lethielleux, Paris, 1927.

* December 3, 1960.

[*Latin ed. p. 980*]

Acta Apostolicae Sedis - Commentarium Officiale 980. The happy relations that exist between this Apostolic See and Uruguay – relations which we desire to be not only maintained but also strengthened – constitute a

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firm guarantee of fidelity to history and are a sign that this collaboration between the religious and civil authorities, ever closer and more efficient, will continue to contribute to the well-being of the Uruguayan people. For their Christian prosperity, we offer our most fervent wishes, and to all of you, with Your Excellency and the dignitaries who accompany you, we impart our cordial Apostolic Blessing.

TO THE RADIO BROADCASTERS

AT THE CONCLUSION OF THE MARIAN CONVENT HELD IN THE CITY, GATHERED FROM NATIONS OF BOTH AMERICAE.

* Beloved faithful who have gathered at the First Inter-American Marian Congress: With the brilliance of heavenly clarity, radiating from the sun of justice, Christ Our Lord presents Mary to you, who in these days have studied the privileges and prerogatives of she who is Mother of the Church. Thousands and thousands of hearts offer a symbolic pedestal at her most pure feet. And all the nations of America, like stars, form a crown around her Queen and Protector. How she rejoices at this grand spectacle, the Virgin of Lujan, of Guadalupe, of the Copper, of Copacabana, and she of so many and so many sanctuaries that adorn the varied geography of your continent, radiating supernatural life and encouragement upon your homes and fields! For consider the joy that floods the soul of this humble Vicar of Christ, who speaks to you while seeing you spiritually, all united in the love of the same Mother.

So many things surge to our lips on this occasion! But, being unable now to tell you everything, we will briefly indicate these two ideas.

I. Cultivate each day a more fervent devotion to Mary. Marian devotion is the most excellent path that leads to understanding the teachings of the Divine Master and to conforming one's own life, *on the 13th of November in the year 1960*.

[*Latin ed. p. 981*]

Acta Ioannis PP. XXIII 981, in omnibus aspectibus, cum vocatione per quam filii Dei nominantur et sumus. Quis alius, nisi Maria, incitavit zelum primorum missionariorum Hispanicorum et omnium qui evangelium in Novo Orbe praedicaverunt, cuius viam aperuit navis "Santa Maria" inter "Pinta" et "Niña"? Ex titulis et advocacionibus Nostrae Dominae, nomina urbibus data sunt quae in illo continente fundabantur, continente Mariano per antonomasiam. Et sic Regina Caelorum et terrae apparet in historia vestra, ut Mater in cuius sinu populi vestri ad lucem fidei Christianae evigilati sunt, illa fides, firmamentum praeteriti vestri, elementum basicum culturae vestrae et datum fondamentale personalitatis vestrae. Si ergo in aliquo tempore hostis conaretur vobis eripere praedium tam praetiosum traditionum Catholicarum vestrarum, in domibus vestris devotio ad Mariam sit tunc

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intensior, corda vestra trepidant amore ad illam quae a Liturgia cantatur ut debellatrix haeresium: "Haereses sola interemisti in universo mundo," ad quam vos in hoc Congressu studuistis et considerastis ut "Mater Christi," "Mater gratiae," "Mater Ecclesiae."

II. Ut caritas regnet in omnibus relationibus vestris. Primi Christiani inter se nomen "fratrum" mutuabantur, et non erat hoc mera formula, sed ipsi pagani admirabantur amorem qui inter eos erat. Sic Christianismus in humanitate fontem illuminavit, ex quo derivabantur multa opera misericordiae, et institutiones quae gloria Ecclesiae sunt. Caritas, patrimonio Christianismi, fundatur in sublimi veritate omnium hominum in uno Patre Creatore, in uno Redemptore et in una Matre quae nobis in momento culmine crucis data est. Hoc amore fraterno, sine distinctionibus, est fons certus boni pro societatibus et amplectitur perspectivas vastissimas, ab plano relationum personalium ad illud collectivitatum. Pax authentica et stabilis, quae non est aliquid superficiale et negativum, ex concordia generali oritur et est fructus laboris constantis et progressivi qui primum resolvit tensiones sociales intra singulas Nationes et deinde pontes intellectus inter nationes diversas aedificat. Magna task quae in hora praesenti Novo Orbi ante se stat, non...

[*Latin ed. p. 982*]

982 Acta Apostolicae Sedis - Commentarium Officiale could be accomplished if it lacked unity and concord, and these could not be sincere or lasting unless they were fostered by the Christian sense of the great human family. Oh, if all men, those who command and those who obey, powerful and weak nations, would remember that charity is the supreme bond, the supreme unifying force in any community, whether familial, national, or international! Saint John Chrysostom said of Christian liturgical celebrations: "When we are at the altar, we pray first of all for the whole world and for collective interests." May this be so now and always in your prayers to Our Lady: may a smile blossom from her lips, filled with blessings. May this Marian act be a commitment by each to live a Christianity that is increasingly effective and filled with Marian virtues, with a more refined mutual love, and with a more compact participation in Catholic works. May the First Inter-American Marian Congress constitute a starting point for uniting the forces of men of good will in the defense of the Christian faith. How many blessings we expect – we are already almost seeing them – from a fraternal collaboration for the flourishing of the Catholic faith in the American nations! These graces we confidently ask, invoking upon you the Most Holy Name of Jesus, while with the most heartfelt affection of Our paternal heart, We impart a particular Apostolic Blessing to Our most worthy Cardinal Legate, to the beloved and most meritorious Cardinal Archbishop of Buenos Aires, to the ecclesiastical and civil authorities there assembled, to the clergy, religious, and to the entire people of each of the beloved

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nations of AmÃ©rica.

2 To the faithful of Paraguay, on the occasion of the fifteenth and twentieth anniversary, from which the radio station, called "CARITAS," first sent its waves from Assumption.

* Beloved faithful of Paraguay: The Silver Wedding of the "CARITY" broadcasting station provides us with the opportunity to send a paternal greeting to all Catholics in Paraguay, and to the Franciscan Fathers of Asunción, a word of congratulations and encouragement.

* Hom. Hom. in 2 Cor.; Migne PG, 61, 398.

* Dated November 25, 1960.

[*Latin ed. p. 983*]

The acts of Pope John XXIII, 983: We are well aware of the efficiency and the excellent work of the apostolate and of cultural elevation, developed by Radio "Caritas" during the past five decades. Following the evangelical mandate, *Quod in aure auditis, praedicate super tecta* (What you have heard in your ear, preach it from the housetops), the waves of your broadcasting station give wings to the word of God, allowing it to traverse the entire nation, penetrating into the intimacy of homes as a bearer of the message of the Most High. Congratulations to all those who direct Radio "Caritas" or who collaborate with it. Courage and onward! *Laudate Dominum de coelis, laudate eum in excelsis,* we say with the Psalmist. Praise the Lord in the heavens, praise Him in the heights. May this broadcasting station, always at the service of the Hierarchy and of the Catholic cause, continue to be an instrument of praise to the Creator, and a vehicle of love and light, of peace and joy for all those who listen to it. It is also sweet and consoling to us to be able to express to you at this moment all the affection that, in the depths of Christ, we profess to that beloved nation. As your Father, we are with you, proud of your glories, and we share equally in your joys and in your sorrows. We love Paraguay, which is honored by the memory of Saint Francis Solanus, whose three hundred and fiftieth anniversary of death you commemorate. The distinguished city of Asunción is honored by the Blessed Roque González, that heroic missionary whose heart – the most significant and precious relic of him – you already have among you. Who doubts that the Virgin of Caacupé occupies a prominent place in the heart of every Paraguayan? To Her and to your protecting Saints, we implore that they assist you in the defense of your Catholic heritage, so that, in fidelity and obedience to your legitimate Pastors, there may be nothing to fear for the unity of the faith that marks the luminous path of your history.

And if you ask for some guidance, allow us to say, in paternal confidence, what constitutes a burning desire of Our heart, in the hope that your Catholicism may flourish each day more vigorously and strongly. We

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are certain that you will do everything possible to preserve the sanctity of the home, in accordance with the law of God for the constitution of the Christian family. You give great comfort to this humble Vicar of Christ who now speaks to you, when you strive to ensure that the religious formation of your children, initiated with a methodical catechesis...

[*Latin ed. p. 984*]

984 Acta Apostolicae Sedis - Commentarium Officiale: Organizada, se prolonga y completa en la edad adulta con un cultivo ulterior y una instrucción adecuada a sus exigencias y al grado de cultura en los demás ramos del saber. De los hogares y escuelas, en que se vive con sincera generosidad el evangelio, esperamos, como fruto espontaneo, la abundancia de vocaciones sacerdotales y religiosas tan necesarias en ese hermoso País. Que Dios bendiga a vuestro pueblo y os conceda para siempre la paz y concordia en el espíritu de la justicia y de la caridad cristianas. Ayeruré tupmy Caacupé to meé peéme ñandeyára pytyvó. A la Virgen de Caacupé rogamos quel del Señor os obtenga su ayuda. En prenda de estas gracias, mientras invocamos sobre vosotros el nombre Santísimo de Jesús, os damos de todo corazón la Bendición Apostólica.

Organized, it is prolonged and completed in adulthood with further cultivation and instruction appropriate to its needs and the level of culture in other branches of knowledge. From homes and schools, in which the Gospel is lived with sincere generosity, we expect, as a natural fruit, an abundance of priestly and religious vocations so necessary in that beautiful country. May God bless your people and grant you forever peace and concord in the spirit of Christian justice and charity. To the Virgin of Caacupé, we pray that the Lord may obtain His help for you. As a pledge of these graces, while we invoke upon you the Most Holy Name of Jesus, we impart to you, with all our heart, the Apostolic Blessing.

[*Latin ed. p. 985*]

Sacred Congregation of the Council, 985. ACTA SS. CONGREGATIONUM. SACRED CONGREGATION OF THE COUNCIL I. DECREE. A NEW INDEX OF DAYS OF FEAST IS ESTABLISHED. Since certain variations concerning the days of feasts have been introduced in the new rubrics of the Breviary and the Missal, published after the Apostolic Letters ("Instructions on the Rubrics," July 25, 1960, by Decree General of the Sacred Congregation of Rites, "New Code of Rubrics for the Roman Breviary and Missal," July 26, 1960), and certain Ordinaries of places established by the Sacred Congregation of the Council in various regions had requested that, in order to eliminate any occasion for doubt and perplexity concerning the days on which the Office for the People is to be recited, some suitable regulation be considered, the Sacred Congregation of the Council, by mandate of the Most Holy Pope John XXIII, happily

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reigning, has decided to establish the following definitive list of feasts, on which, according to the prescriptions of canons 339 §1 and 466 §1 of the Code of Canon Law, throughout the entire Church, from January 1, 1961, the Office for the People is obligatory; that is to say: FEASTS OF OBLIGATION. Sundays and Holy Days of the First Class. Other Feasts of the First Class in the Calendar of the Universal Church: 1. Nativity of the Lord. 2. The Eighth Day of the Nativity of the Lord. 3. Epiphany of the Lord. 4. Ascension of the Lord. 5. Feast of the Most Holy Body and Blood of Christ. 6. Conception of the Blessed Virgin Mary. 7. Assumption of the Blessed Virgin Mary. 8. Feast of Saint Joseph, Spouse of the Blessed Virgin Mary. 9. Feast of Saints Peter and Paul, Apostles. 10. Feast of All Saints.

[*Latin ed. p. 986*]

Acts of the Apostolic See - Official Commentary 986. FEASTS NOT OF OBLIGATION / Class I in the Calendar of the Universal Church: 1. Feast of the Most Sacred Heart of Jesus - 2. Feast of the Precious Blood of Our Lord Jesus Christ - 3. Annunciation of the Blessed Virgin Mary - 4. Feast of Saint Joseph, the Worker - 5. Dedication of Saint Michael the Archangel - 6. Nativity of Saint John the Baptist. / Class in Particular Calendars: 7. Feast of the Principal Patron of the Nation - 8. Feast of the Principal Patron of the Region or Province, whether ecclesiastical or civil - 9. Feast of the Patron of the Diocese - 10. Anniversary of the Dedication of the Cathedral Church - 11. Feast of the Principal Patron of the place or town or city - 12. Anniversary of the Dedication of the Parish Church - 13. Titular Feast of the Parish Church. / Class VII: 14. Nativity of the Blessed Virgin Mary - 15. Purification of the Blessed Virgin Mary - Nativity feasts of the Apostles and Evangelists, namely: 16. Feast of Saint Andrew - 17. Feast of Saint Thomas - 18. Feast of Saint John - 19. Feast of Saint Matthias - 20. Feast of Saint Mark - 21. Feast of Saints Philip and James - 22. Feast of Saint James - 23. Feast of Saint Bartholomew - 24. Feast of Saint Matthew - 25. Feast of Saint Luke - 26. Feast of Saints Simon and Jude. Notwithstanding any contrary provisions. Given in Rome, on the 3rd of December, 1960. P. Card. Cimaci, Prefect. © S. P. Palazzini, Secretary II. DECREE CONCERNING CHORAL SERVICE, TO BE ADAPTED TO THE NEW CODE OF RITUALS. In the Apostolic Letters entitled "Rubricarum Instructum," dated July 25, 1960, at number 3), it is stated: "Furthermore, all statutes, privileges, indulgences, and customs of any kind, even secular ones, and those which are not easily remembered, indeed, those which are especially and individually worthy of mention, which are contrary to these rubrics, are revoked."

[*Latin ed. p. 987*]

The Sacred Congregation of Rites, 987. Whereas the Sacred Congregation of the Council, by order of the Most Holy Pope John XXIII, happily reigning, has decided, with regard to the choral service, that the local Or-

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dinaries should see to it that the chapter statutes are amended and that the aforementioned privileges, indulgences, and customs, which are contrary to said regulations, are abolished. Furthermore, it declares that the reductions of the choral service, which have been granted by the Sacred Congregation of the Council, shall remain in force, provided that they are not contrary to the aforementioned regulations. Petitions for reductions of the choral service, or for the extension of such reductions, shall be granted by the Chapters according to the new regulations of the Breviary and the Missal. Contrary provisions notwithstanding. Given in Rome, on the 3rd of December, 1960. P. Card. CIRIAOI, Prefect. L. © S. P. Palazzini, Secretary.

SACRED CONGREGATION OF RITES.

FOR THE REPARATION OF BLASPHEMIES, A NEW INVOCATION IS ADDED TO THE PRAISES OF THE CITY AND THE WORLD.

The Most Holy Pope John, by Divine Providence, XXIII, in an audience granted on the 12th of October of the year 1960, to the Cardinal Prefect of the Congregation of Sacred Rites, deigned benignly to decree that to the praises for the reparation of blasphemies, which begin with ”Benedictus Deus” (in Italian: ”Dio sia Benedetto”), the following invocation be added: ”Benedictus Sanguis eius pretiosissimus” (in $\text{Italian: ”Benedetto il suo Preziosissimo Sangue”}$), and that this be done after the invocation ”Benedictum Cor eius Sacratissimum.” Contrary provisions notwithstanding. Given in Rome, from the offices of the Sacred Congregation of Rites, on the 12th of October, in the year 1960.

C. Card. CICOGNANI, Bishop of Tusculum, Prefect.

Henricus Dante, Secretary.

[*Latin ed. p. 988*]

Acta Apostolicae Sedis - Official Commentary 988

SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

DECREE: THE CATHOLIC UNIVERSITY OF NAVARRE IS ESTABLISHED IN SPANISH TERRITORY.

The Holy Mother Church has always looked with the greatest care to the instruction and upbringing of youth, sparing no effort or expense, in order that young people and adults may receive sound and clear doctrine, lest they be ”led astray by various and strange teachings” (Hebrews 13, 9; 2 Timothy 4, 3-4), but rather that they may be ”a chosen generation, a kingly priesthood, a holy nation, a purchased people,” prepared to serve God and men for the salvation of all, which is founded on Truth. This has been especially evident in those regions from which the Catholic faith has

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shone forth without interruption to the nations, faithfully adhering to the teaching of the Church, as is clearly the case with Spain and all nations using the Spanish language. Indeed, renowned schools of clergy and laity come to mind, founded by the most illustrious Doctor of the Church, Saint Isidore of Hispalensis, for the advancement of the Catholic people, such as the Royal and Pontifical University of Salamanca, from which have sprung forth Manila, the Dominican University, Lima, and other universities established by the Supreme Pontiffs. Considering these illustrious precedents, and mindful of the needs of today's young people, members of the Society of Priests of the Holy Cross and Opus Dei, initiated the "Estudio General de Navarra," a Center for Higher Studies, in the year 1958. Its joyful beginnings, with the paternal encouragement of the Apostolic Nuncio to the Spanish, and with the full support of the Holy See and the local Ordinaries, especially the Bishop of Pampilonensi, have grown so much that all the principal Faculties ("Escuelas"), which are characteristic of fully developed universities, have gradually been added to the Estudio General de Navarra. At the same time, two institutions were established to foster the scientific and moral formation of students: "Praeceptores" ("Jefes de estudio"), who are responsible for caring for and protecting each student, and "Collegia" ("Colegios").

[*Latin ed. p. 989*]

The Sacred Congregation for Seminaries and Universities (989 Majoris) », by which the religious, humanistic, and social formation of students is completed, with the best ecclesiastical men and other members of the « Opus Dei » providing suitable and appropriate means. Since the Sacred Congregation for Seminaries and Universities has deservedly praised the growth of the Faculties or Schools, and diligently considers how each Faculty can be enriched with Catholic doctrines, by a decree dated 10 June, A.D. 1959, it established a « Canon Law Institute » within the Faculty of Law of the aforementioned General Studies of Navarre, and attached it to the Pontifical Institute of Both Laws of the University of the Lateran Palace in Rome, which would confer academic degrees, both of Bachelor of Canon Law and of License in Canon Law, to selected students after passing examinations, in accordance with approved statutes. Now, having received the most humble petitions of the General President of the esteemed Society of Priests of the Holy Cross and Opus Dei, and having been supported by the Apostolic Nuncio of Madrid and the Archbishop of Pamplona with letters of recommendation, and having received the insistent requests of civil authorities who pursue the General Studies of Navarre with great benevolence, the same Sacred Congregation informed the Most Holy Pope, may his reign be blessed, of this important matter. When Our Most Holy Lord Pope John, Divine Providence, PP. XXIII, deigned to approve it with pleasure, the aforementioned Sacred Congregation for Seminaries

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and Universities, after approving the special statutes presented, decided to canonically erect an Athenaeum according to canon 1376 of the Code of Canon Law, for this purpose. Therefore, for the glory of God O.M., for the honor and growth of the Holy Catholic Church, and for the salvation of souls, the « Catholic University of Navarre » located in the archiepiscopal city of Pamplona, entrusted to the members of the esteemed Society of the Holy Cross and Opus Dei, was established and erected, and declared permanently erected, endowed with four Faculties of Study (Law, with the attached Institute of Canon Law; Medicine, with the attached School of Nursing; Philosophy and Literature, with the Section of History; and Mathematics, Physics, and Chemistry), as well as a Higher Institute of Journalism and other institutions, either recently begun or soon to be begun – in the first place, the Higher Institute for the training of managers of workshops, recently begun in the metropolis of Barcelona – and also the Faculty of Engineering (« Escuela de Ingeniería » to be established this year in the city of San Sebastián), – all with the full recognition of the rights, honors, and privileges of this Catholic University.

[*Latin ed. p. 990*]

990 Acta Apostolicae Sedis - A commentary on the laws which pertain to such institutions throughout the entire Catholic world. Furthermore, the Sacred Congregation commands that all matters be brought to fruition which the approved statutes prescribe, both concerning the assembly of curators and moderators, and concerning the duties of teachers and students; in particular, that the Sacred Congregation itself, at appointed times, be informed of these matters, and that a new Rector be nominated, and that a new Faculty or Institute of Higher Studies be established, if it should be deemed necessary, and that any change be made which is prescribed in the statutes approved by the Apostolic See. All other things being reserved, to be observed according to law; nothing whatever to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Congregation, on the sixth day of August, in the year of Our Lord 1960, in the feast of the Transfiguration of Our Lord Jesus Christ. [Signed] His Eminence, Cardinal PIZZARDO, Bishop of Alba. Prefect. [Signed] D. Staffa, of the Secretariat.

[*Latin ed. p. 991*]

Sacra Romana Rota 991. ACTA TRIBUNALIUM. SACRA ROMANA ROTA. Citations éditoriales. I. PARISIEN. NULLITATIS MATRIMONII (ROSPIGLIOSI - WEILL). Since the actual place of residence of the Lady Clara Weill, in this cause, is unknown, we cite her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on February 2, 1961, at half-past noon, to discuss the doubt reported below, or to subscribe to it, and to set the date for the decision of the cause before

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the Rota. Whether the sentence of the Rota dated July 21, 1960, should be confirmed or annulled, in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Clara Weill, must take care to inform her of this edictal citation.

* Petrus Mattioli,

Ponens Ex Cancellaria Tribunalis S. R. Rotae, die 5 Novembris a. 1960.

Marius Franciscus Pompedda,

Notarius

* And since the place of current residence of Madame Claire Weill, defendant in this cause, is unknown, we cite her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on February 2, 1961, at 12:30, to agree upon or subscribe to the doubt mentioned below, and to set the date for the decision of the cause before the Rota. Whether the sentence of the Tribunal of the Rota dated July 21, 1960, should be confirmed or annulled, in this case. The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Claire Weill, must, as far as possible, inform her of this citation.

[*Latin ed. p. 992*]

992 Acta Apostolicae Sedis - Official Commentary II, MONTISVIDEI, concerning the Nullity of Marriage (SORALUCE - URIA): *Since the current place of residence of the Lady Esther Uria is unknown, in the aforementioned cause, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 16, 1961, at the eleventh hour, to discuss the matter and reach an agreement, or to subscribe to the following: Should the decision of the Rota of May 31, 1960, be confirmed or overturned, only with regard to the claim of nullity against the judgment of the first instance? The Ordinaries of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Esther Uria, are obliged to take care that she is informed of this edictal summons. * Gerard M. Rogers, Appointed from the Chancery of the Tribunal of the Sacred Roman Rota, December 7, 1960. Marius Franciscus Pompedda, Notary. * The current place of residence of Mrs. Esther Uria, the defendant in this case, being unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 16, 1961, at 11 o'clock, to agree upon or subscribe to the doubt mentioned below. Must the decision of the Tribunal of the Rota dated May 31, 1960, be confirmed

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or overturned, only with regard to the nullity of the judgment rendered in the first instance? The Ordinaries of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Esther Uria, must, as far as possible, inform her of this present summons.

[*Latin ed. p. 993*]

The Roman Curia Diary, 993.

DIARIUM ROMANAE CURIAE

Saturday, November 19, 1960. The Holy Father received in a solemn audience His Excellency Sir Peter Scarlet, Extraordinary Envoy and Minister Plenipotentiary of Great Britain, for the presentation of his credentials.

Wednesday, November 23, 1960. The Holy Father received in an official visit His Excellency the Right Honorable Harold Macmillan, Prime Minister of the United Kingdom of Great Britain and Northern Ireland, and His Excellency the Earl of Home, Secretary of State for Foreign Affairs.

Saturday, December 3, 1960. The Holy Father received in an official visit His Excellency Mr. Benito Nardone, President of the National Government Council of the Oriental Republic of Uruguay.

Wednesday, December 7, 1960. The Holy Father received in a solemn audience His Excellency Dr. Guillermo Enciso Velloso, Extraordinary and Plenipotentiary Ambassador of the Republic of Paraguay, for the presentation of his credentials.

Friday, December 9, 1960. The Holy Father received in a solemn audience His Excellency Dr. Henrique de Souza Gomes, Extraordinary and Plenipotentiary Ambassador of the Republic of the United States of Brazil, for the presentation of his credentials.

APPOINTMENTS OF SECRETARIES OF STATE

By Apostolic Briefs, the Holy Father John XXIII, reigning happily, deigned to appoint:

July 9, 1960. His Excellency, Reverend Monsignor Egano Righi-Lambertini, titular Archbishop of Doclea, Apostolic Nuncio to Lebanon.

September 17. His Excellency, Reverend Monsignor Giuseppe McGeough, titular Archbishop of Emesa, Apostolic Delegate to Southern Africa (Mahdia).

[*Latin ed. p. 994*]

994 Acta Apostolicae Sedis - Official Commentary, September 19, 1960. His Excellency, Reverend Monsignor Pignedoli Sergio, titular Archbishop of Iconium, Apostolic Delegate in Central-Western Africa.

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October 8: His Excellency, Reverend Monsignor Pirozzi Felice, Apostolic Delegate for the Islands of Madagascar.

October 15: The Most Reverend and Venerable Cardinal Cicognani Amleto Giovanni, Protector of the "Sisters of Providence, Saint-Mary-of-the-Woods, Indiana" (Indianapolis, U.S.A.).

October 20: The Most Reverend and Venerable Cardinal Muench Luigi Giuseppe, Protector of the Sisters Scholastics of Our Lady (Rome).

October 29: The Most Reverend and Venerable Cardinal Wyszynski Stefano, Protector of the "Daughters of the Most Pure Heart of the Blessed Virgin Mary" (Warsaw, Poland).

The Most Reverend and Venerable Cardinal Marella Paolo, Protector of the "Œuvre de St. Paul" (Freiburg im Breisgau, Switzerland).

November 12: The Most Reverend and Venerable Cardinal Agagianian Gregorio Pietro, Protector of the "Sœurs Missionnaires de Notre Dame des Apôtres" (Vénissieux; Lyon, France).

By letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint:

November 15, 1960. The Reverend Monsignor Lattanzi Ugo, Consultor of the Pontifical Theological Commission for the preparation of the Second Vatican Ecumenical Council.

His Excellency, Reverend Monsignor Rupp Giovanni, titular Bishop of Arca of Phoenicia and Auxiliary of Paris, Member of the Pontifical Commission of Bishops and for the Governance of Dioceses for the preparation of the Second Vatican Ecumenical Council.

The Reverend Father Costantini Vittorio M., of the Order of Friars Minor Conventual, Member of the Pontifical Commission for the Discipline of the Clergy and the Christian People for the preparation of the Second Vatican Ecumenical Council.

The Reverend Father Grasso Domenico, of the Society of Jesus, Member of the Pontifical Commission for Missions for the preparation of the Second Vatican Ecumenical Council.

[*Latin ed. p. 995*]

Diarium Romanae Curiae, 995, 15 November 1900. The Most Reverend and Venerable Monsignors: Mund Nicola and Mulders Alfred G. M.; the Reverend Fathers: Gathier Emilio, of the Society of Jesus; Caufield Gaspare, of the Passionists; Tragella Giovanni Battista, of the Pontifical Institute of the Most Holy Apostles Peter and Paul, and of the Most Holy Ambrose and Charles for Foreign Missions; Cauwe Alfredo, of the White Fathers; Beckmann Giovanni Battista, of the Society of Foreign Missions of Bethlehem in Switzerland; Consultors of the Pontifical Commission for Missions, for the preparation of the Second Vatican Ecumenical Council.

The Reverend Father Zanoni Luigi, of the Pious Society of Saint Paul,

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Member of the Secretariat for the Press and for Entertainment, for the preparation of the Second Vatican Ecumenical Council.

His Excellency, the Most Reverend Monsignor Tavora Giuseppe Vincenzo, Bishop of Aracajù, and Monsignor Lopez da Cruz Emanuele, Consultors of the Secretariat for the Press and for Entertainment, for the preparation of the Second Vatican Ecumenical Council.

His Excellency, the Most Reverend Monsignor Larraín Errázuriz Emanuele, Bishop of Talea, Member of the Pontifical Commission for the Apostolate of the Laity, for the preparation of the Second Vatican Ecumenical Council.

The Reverend Father Barbier Giovanni Francesco, of the Order of Friars Minor, Consultant of the Pontifical Commission for Religious Orders, for the preparation of the Second Vatican Ecumenical Council.

The Most Reverend and Venerable Monsignor Fallani Giovanni, Member of the Pontifical Commission for the Sacred Liturgy, for the preparation of the Second Vatican Ecumenical Council.

His Excellency, the Most Reverend Monsignor Savino Paolo, titular Bishop of Caesarea of Thessaly and Auxiliary of Naples, and His Excellency, the Most Reverend Monsignor Colombo Giovanni, titular Bishop elected of Philippopolis of Arabia and Auxiliary of Milan, Members of the Pontifical Commission for Studies and Seminaries, for the preparation of the Second Vatican Ecumenical Council.

The Most Reverend and Venerable Monsignors: Herlihy J. Donai, Pascoli Plinio, Faraoni Vincenzo, Masi Robert, Angioni Anthony; and the Reverend Priests: Lores Vincenzo and Spadafora Francesco, Members of the Pontifical Commission for Studies and Seminaries, for the preparation of the Second Vatican Ecumenical Council.

The Most Reverend and Venerable Monsignors: MacDonald Guglielmo Giuseppe and Steinmueller E. Giovanni; the Reverend.

[*Latin ed. p. 996*]

996 Acta Apostolicae Sedis - Official Commentary, March, German; The Reverend Fathers: Baldi Donato, of the Order of Friars Minor, and Bouyer Luigi, of the Oratory; The Most Reverend Signor Vito Francesco, Consultor of the Pontifical Commission for Studies and Seminaries for the preparation of the Second Vatican Ecumenical Council. November 24, 1960. The Reverend Father Fennelly Bernard, of the Congregation of the Holy Spirit, Consultor of the Pontifical Commission for Missions for the preparation of the Second Vatican Ecumenical Council.

The Most Reverend and Reverend Monsignor Ligutti Luigi, Consultor of the Pontifical Commission for the Apostolate of the Laity for the preparation of the Second Vatican Ecumenical Council.

HONORS

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By Apostolic Briefs, the Holy Father John XXIII, happily reigning, has deigned to bestow:

The Collar of the Order of Pius: November 21, 1960.

Upon His Excellency, Signor Nardone Benito, President of the National Council of Government of the Republic of Uruguay.

The Grand Cross of the Order of Pius: November 16, 1960.

Upon His Excellency, Doctor Unda Murillo Jesús, Minister of Foreign Affairs of the Republic of Guatemala.

November 25.

Upon His Excellency, Signor Martínez Montero Homero, Minister of Foreign Affairs of the Republic of Uruguay.

November 26.

Upon His Excellency, Signor Ribeiro Briggs Moacyr, formerly Ambassador of Brazil to the Holy See.

NECROLOGY

October 22, 1960.

Monsignor Torasso Anthony, Titular Bishop of Tapso, Apostolic Vicar of Florence.

November 3.

Monsignor Martín y Villaverde Albert, Bishop of MaMonsig.

November 6.

Monsignor Navarro Nicola Eugene, Titular Archbishop of Carpato.

November 8.

Monsignor Cazzanelli Raphael Ruggero, Titular Bishop of Gindari.

November 13.

Monsignor Villa Peter, Titular Bishop of Listra.

November 16.

Monsignor Touzé Paul Louis, Titular Bishop of Lebesso.

November 25.

Monsignor delle Nocche Raphael, Bishop of Tricarico.

November 26.

Monsignor McNamara John Michael, Titular Bishop of Eumenia; Monsignor Vandewalle Elijah, Titular Bishop of Olbia.

December 7.

Monsignor Kallas Joseph, Bishop of Tripoli of the Melchites.

December 9.

[*Latin ed. p. 997*]

31 December 1960, An. and vol. LII (Series III, vol. II) - No. 15, ACTA APOSTOLICAE SEDIS, Official Commentary. ACTS OF POPE JOHN

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XXIII, MOTU PROPRIO CONCERNING THE PONTIFICIAL COUNCIL FOR ECCLESIASTICAL ARCHIVES IN ITALY.

JOHN XXIII, POPE.

The pastoral concern of Our Predecessors has, on several occasions, especially in more recent times, been directed towards ensuring the preservation and proper administration of the ecclesiastical archives of Italy, which, despite losses due to various circumstances, still constitute an invaluable treasure. Both the precious collections of ancient documents and the modern records of current archives are a testament to the life and works of the Church, and together they form a unique, essential, and irreplaceable documentation, which is primarily intended to serve the Church itself, and deserves to be preserved also for the benefit of historical studies.

Therefore, it is incumbent upon those persons and entities who are responsible for such archives to administer them properly. It is desirable that these archives remain entrusted to them.

Desiring, therefore, to continue the work of Our Predecessors, and in particular of the Supreme Pontiff Pius XII of blessed memory, who, with a letter from the Secretariat of State dated April 5, 1955, addressed to the lamented Cardinal Giovanni Mercati, established the Pontifical Commission for the Ecclesiastical Archives of Italy with a permanent character, We have deliberated and We hereby erect and establish the aforementioned Pontifical Commission as a moral person.

[*Latin ed. p. 998*]

998 Acta Apostolicae Sedis - Official Commentary, while We approve the statute annexed to Our present Motu Proprio. All this We have determined and do determine, notwithstanding anything to the contrary, even if worthy of special mention. Given from Our Apostolic Palace at the Vatican, on the 29th day of February, in the second year of Our Pontificate. IOANNES PP. XXIII STATUTE OF THE PONTIFICIAL COMMISSION FOR ECCLESIASTICAL ARCHIVES OF ITALY 1. The Pontifical Commission for the Ecclesiastical Archives of Italy, established by the Most Holy Pope Pius XII of blessed memory with a permanent character, has the purpose of providing assistance and collaboration to the local Ordinaries and to the Superiors of the Religious Institutes of Italy with regard to the preservation and administration of the archives dependent upon them. To this end, it exercises a function of direction, consultation, and inspection, inspired by the provisions of the Code of Canon Law and by other subsequent enactments on the matter issued by the Holy See. 2. The Cardinal Archivist of the Holy Roman Church, for the time being, is the Patron of the Commission. 3. The Commission is governed by a President, who is the Prefect of the Vatican Secret Archives for the time being; and it is composed of members

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and consultants. 4. The President is responsible to the Holy Father for the activities of the Commission; He convenes and directs the sessions; and He has the legal representation of the Commission. 5. The following are members of the Commission: a) the Secretary of the Sacred Congregation of the Council; b) the Secretary of the Sacred Congregation of Religious; c) the Secretary of the Sacred Congregation for Seminaries and Universities; d) a representative of the Secretariat of State of His Holiness; e) a representative of the Administration of the Goods of the Holy See; f) the Director of the Vatican School of Paleography and Diplomatics and of the Course of Archival Studies.

[*Latin ed. p. 999*]

Acts of Pope John XXIII, 999 g) Others may be appointed by the Holy Father, upon the proposal of the President. It is the duty of the members to participate in the sessions of the Commission, to examine matters proposed collegially, and to express their vote on them.

6. Consultants are appointed by the Holy Father, upon the proposal of the President. They express their vote on certain matters, and participate in those sessions in which their presence is deemed particularly useful.

7. The President has the faculty, after hearing the opinion of the Commission, and, if necessary, obtaining the approval of the local Ordinary or Superior, to appoint correspondents, archivists, or persons of proven experience in the field of archives. They assist the Commission, especially with regard to local archives, and participate in the sessions to which the President deems it appropriate to invite them. They serve for a period of five years.

8. The President appoints the Secretary, choosing him from among the members of the Commission. It is the Secretary's duty to prepare the matters to be discussed in the sessions, to draw up the minutes, and to ensure the execution of the resolutions adopted.

9. It is the particular task of the Commission to:

a) promote every means that ensures the good administration and preservation of archives, their organization, the restoration of documentary material, and easy access for scholars;

b) ascertain the condition and needs of local archives, even through visits;

c) complete and update the information on archives collected with the census of 1942;

d) ensure that each archive has an inventory, which makes revisions possible and facilitates research;

e) provide assistance and intervene, even with civil authorities, to eliminate any difficulties or inconveniences;

f) disseminate among the clergy a deeper knowledge of the function of

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ecclesiastical archives, through lectures to be held in appropriate places;

g) take care of the training of personnel destined for archives through courses in archival science;

h) encourage the activities of local archivists and increase their professional experience through national or regional conferences.

[*Latin ed. p. 1000*]

1000 Acta Apostolicae Sedis –Commentarium- Official: i) To promote the publication of instructions, regulations, and practical manuals concerning the maintenance of archives. 10. The Commission shall meet at least twice a year, and at any other time that the President deems necessary. 11. Should matters arise in initiatives or measures to be taken that interfere with the competencies of Ecclesiastical Dicasteries or Pontifical Commissions, the President shall inform the head of the Dicastery or Commission concerned for appropriate arrangements.

LETTERS APOSTOLIC

I. THE APOSTOLIC DELEGATION FOR WESTERN CENTRAL AFRICA IS ESTABLISHED.

IOANNES PP. XXIII.

For the perpetual memory of this matter.

For the governance of the entire Church, and by the secret counsel of divine Providence, we have considered the needs of the faithful who, in distant regions, reside and cultivate missionary works. We deem it necessary to provide for their spiritual needs, as appropriate and as the occasion arises.

Therefore, in order that the Faith may increase more abundantly in the regions of Central Africa, particularly those to the west, and that the work of proclaiming the Gospel may be directed more effectively, it seems expedient to establish an Apostolic Delegation in those lands where the seedlings of the Church are flourishing.

After due deliberation with our beloved son, Gregory Peter, Priest of the Holy Roman Church, Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, and with full knowledge and mature deliberation, by the fullness of our Apostolic authority, by these Letters, we establish and erect the Apostolic Delegation for Western Central Africa, subject to the jurisdiction of the Sacred Congregation for the Propagation of the Faith, and we place its seat in the city of "Lagos," as it is called, and we subject to it the following territories: "Nigeria, Cameroon, Gabon,

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Oubangui-Chari, Chad," as well as the central regions of the Congo.

Notwithstanding any contrary provisions.

We decree, establish, and ordain that these present Letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall observe them.

[*Latin ed. p. 1001*]

The Acts of Pope John XXIII, dated 1001, shall henceforth and forever fully support this decision; and it shall be duly judged and defined; and shall be rendered null and void from this moment and forever, if anything contrary to these matters should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the third day of the month of May, in the year 1960, in the second year of Our Pontificate. D. Card. TARDINI, Prefect of the Congregation for Public Affairs of the Church.

A NEW APOSTOLIC DELEGATION IS ESTABLISHED FOR THE ISLAND OF MADAGASCAR.

For the perpetual memory of this matter.

As the awareness of our Apostolic office demands, all things must be diligently and carefully undertaken, so that they may better serve to promote the cause of religion and to procure the salvation of souls. Moved by such concern, and with a view to improving the situation in the missionary region encompassing Madagascar and the other islands, commonly called "Réunion" and "Mauritius," We determine to establish a new order. Therefore, We, having heard Our beloved son, Gregory Peter, Priest of the Holy Roman Church, Cardinal Agagianian, Pro-Prefect for the Propagation of the Christian Faith, and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, in a perpetual manner, We establish and constitute an Apostolic Delegation, to be called the Delegation for the Island of Madagascar, which encompasses the aforementioned territory, and We place its seat in the city of Antananarivo.

Therefore, We grant to this Apostolic Delegation, thus established by Us, all and singular offices, privileges, and indulgences which are proper to such a Delegation. Notwithstanding any contrary provisions.

These things We decree, We establish, We decide, that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that the aforementioned Delegation, thus constituted, shall henceforth and forever fully support this decision; and it shall be duly judged and defined; and shall be rendered null and void from this moment and forever, if anything contrary to these matters should be attempted by anyone, with any authority whatsoever, knowingly

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or unknowingly.

Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the third day of the month of May, in the year 1960, in the second year of Our Pontificate. D. Card. TARDINI, Prefect of the Congregation for Public Affairs of the Church.

[*Latin ed. p. 1002*]

1002 Acta Apostolicae Sedis - Official Commentary III. THE NAME OF THE APOSTOLIC DELEGATION FOR EASTERN AND WESTERN BRITISH AFRICA IS CHANGED, AND IT SHALL BE CALLED THE "APOSTOLIC DELEGATION FOR EASTERN AFRICA": FURTHERMORE, ITS TERRITORIES ARE DEFINED IN A NEW ORDER. POPE JOHN XXIII. For the sake of posterity. — With the intention of bringing the peoples, freed from the darkness of ethnic superstition, to the knowledge and worship of the one true God, and of incorporating them into the Church, the guardian of the Faith and the life-giving Mother, we undertake, with diligent care, those things which appear to be most suitable for promoting and regulating the missionary work. In order that this may be accomplished in Africa, given the changed circumstances, we have decided to give a new name to the Apostolic Delegation, which was formerly called the Apostolic Delegation for Eastern and Western British Africa, and to define its territories in a more appropriate manner. Therefore, having heard our beloved son, Gregory Peter, Presbyter of the Holy Roman Church, Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, by our own authority, with full knowledge and mature deliberation, and by the fullness of the Apostolic power, we decree and define, by the force of these letters, that the Apostolic Delegation for Eastern and Western British Africa shall henceforth be called the Apostolic Delegation for Eastern Africa, and that, subject to the Sacred Council for the propagation of the Christian name, we assign to it these regions, commonly called "Sudan, Kenya and Zanzibar, Uganda, Tanganyika, North-Rhodesia, Nyassaland, French Somaliland, and the Seychelles." This we decree, declaring that these present letters shall remain forever firm, valid, and effective; shall have and obtain their full and complete effect; and that they shall be fully supported by those to whom they pertain, or may pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this time forward, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the third day of the month of May, in the year 1960, in the second year of

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Our Pontificate. D. Card. TARDINI, for public affairs of the Church.

[*Latin ed. p. 1003*]

Act of Pope John XXIII, 1963, IV. CONCERNING THE APOSTOLIC DELEGATION ((OF DAKAR)) WHICH IS GIVEN A NEW TITLE ((OF THE WEST AFRICAN APOSTOLIC DELEGATION)), AND ITS BOUNDARIES ARE REDEFINED. POPE JOHN XXIII. For the sake of posterity. — It befits Us, by reason of the magnitude of the apostolic office, to diligently attend to all those matters which appear to be most conducive to the proper governance of the flock of the Lord, in those distant regions where the work of the evangelizers is happily flourishing. Therefore, because of the changed conditions in Africa, which lies to the west, it is expedient to arrange affairs there in a new order, namely, to call the Apostolic Delegation, abolishing the name "of Dakar," the West African Apostolic Delegation, and to define its boundaries in a different manner. Therefore, having heard Our beloved son, Gregory Peter, Priest, Cardinal Agagianian of the Holy Roman Church, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, and having carefully considered all the relevant circumstances, by Our own authority, with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by these letters We decree that the Apostolic Delegation, which until now has been called "of Dakar," shall be called the West African Apostolic Delegation, and We subject to it, under the authority of the Sacred Congregation for the Propagation of the Faith, the following regions, commonly called: "Senegal, Upper Volta, Ivory Coast, Dahomey, Guinea, Mauritania, Niger, Sudan, Togo, Ghana, Cham, Sierra Leone." Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, and We declare that these present letters shall remain forever valid and effective; that they shall have and shall obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that it shall be considered and judged to be rightly done, and from this moment null and void, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the day in the month of May, in the year 1963, in the second year of Our pontificate. D. Card. TARDINI, Secretary of the Holy See.

[*Latin ed. p. 1004*]

1004 Acta Apostolicae Sedis - Official Commentary

ALLOCUTIONS

I. Delivered in the Basilica of Saint Peter to the assembled members preparing for the Second Vatican Council.

* Venerable Brothers, beloved sons,

At the solemn and most important beginning of this assembly, like the

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threshold of many and peaceful labors that are to be undertaken in preparation for the Second Vatican Council, the following words are most fitting, contained in the formula for the prayer of bishops: "Blessed be the name of the Lord, from henceforth now and for ever." "Our help is in the name of the Lord." For what is more pleasing, what is more suitable to stir the soul, than to offer praise to the name of God, to implore His help? Therefore, it is pleasing to us to converse with you in this most joyful beginning, so that each of us may draw light and strength from it, and may direct our minds and hearts accordingly. Then, as human efforts, guided and moved by God, progress, we shall apply ourselves to the aid of divine grace, to the counsel of minds, to certain purposes, and to pious endeavors. In this matter, as is commonly said, those doubts and that sacred perturbation which arise in the mind at the beginning of undertakings are, when they are a testimony of a modest mind, entirely transformed into a firmer confidence, especially if, as the heavens gradually clear, God is shown to be present, to bring light and to strengthen the will, so that we may advance further with a great heart and a willing spirit. This Council does not derive its name from Jerusalem nor from Nicaea; but, as is entirely fitting, our own spirit, which today occupies the place of Saint Peter or of the Supreme Pontiff, so inflamed by this undertaking, has spontaneously devoted itself entirely to seeking out those who, as history testifies, have carried out and achieved the purpose of twenty assemblies of equal or greater importance, held over these two thousand years; in the particular and weighty circumstances of affairs and times in which those memorable gatherings took place; in the difficulties and hardships endured.

* * *

On November 14, 1960.

[*Latin ed. p. 1005*]

The acts of John XXIII, 1005, speak of times past, which were certainly more difficult than those in which we find ourselves. And since these matters pertain so greatly to our province, we earnestly exhort those who, through the most honorable and weighty office conferred upon them, are present to prepare for this Council in Vatican. Concerning which, the following principal and weighty collections of conciliar documents are readily available: first, the Roman collection, published by order of Pope Paul V; second, the Royal collection, printed in Paris; and finally, the most extensive collection, to which John Dominic Mansius, the illustrious Archbishop of Lugo, contributed thirty volumes, and which Aloysius Petitius and John Baptist Martinius subsequently expanded to sixty volumes; and we pass over many other works of the greatest importance, as well as writings in the languages of many peoples. Oh, what doctrines and historical monuments are contained in these volumes! How much such undertakings have contributed to resolving the difficulties, which,

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nevertheless, have always resulted in the desired outcome. Let us therefore praise the most benign God, venerable brothers, and beloved sons, that, as soon as the announcement of the Ecumenical Council is made, such sentiments have been declared throughout the world, and that, if we should comment upon them greatly, we rejoice to see before our eyes that marvelous and perfect work of divine redemption, which we call the Catholic Church, flourishing with unchanging and perpetual youth, which Christ acquired with His blood.

But before we undertake the most serious task of preparing for the Council, and before we present this matter briefly to this community of men, we believe it is important to note that the Ecumenical Councils of former times were convened, above all, for the purpose of safeguarding the integrity of the Catholic faith, and of ensuring obedience to the rule of faith, as heresies and the contagion of ancient errors sought to spread within the Church, whether in the East or in the West. In the Council of Nicaea, the error of Arius was refuted, by which the Word of God was denied to be God, and therefore, covered with human members, so that the way to heaven was closed to us. In the Council of Ephesus, after the errors of the heretics had been refuted, it was decreed that there are two natures in Christ, namely the divine and the human, which are united in one and the same divine person; and with the Most Holy Mary, that Jesus Christ was born.

[*Latin ed. p. 1006*]

1006 Acta Apostolicae Sedis - Commentarium Offlciale: The set discusses the Mother of God, that is, the Theotokos, and her ability to be both. Also, in the Council of Chalcedon, it was debated about the two natures of Christ, which are to be distinguished from each other. However, when, in the sixteenth century, it seemed to be completely invading the very constitution of the Catholic Church, at the Council of Trent, not only was the same entirely restored to its foundations, but it was also illuminated with a clear light, concerning faith, the sacraments, and the discipline of life. Finally, the Vatican Council I, which was celebrated in a short time, was especially concerned with more carefully and thoroughly investigating the constitution of the Holy Church, and in a particular way, it was declared that the Roman Pontiff, speaking from the chair, cannot err in matters of faith and morals. Whether these five councils, or the other fifteen held, along with other related matters, were prompted by these principal causes, namely, that not only must the reason by which the Church transmits the heads of faith be preserved, but also that the minds of many, suspended between civil or religious events, must be confirmed here and there. These events, since they largely corresponded to the functions of the ecclesiastical magisterium, also pertained to the proper order of human society, to the equitable compensation of rights, and to the establishment of peace. However, in these times, when the

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minds and studies of men seem to have changed greatly from the past, being torn between temptations and dangers, born almost solely from the worldly goods they seek, and either having completely forgotten, or belittled, the principles of religious and supernatural order, which for centuries past have been the signs of the restoration and spread of Christian humanity; in this age, we say, rather than investigating and defining a particular doctrine or discipline of the Catholic faith, revealed to us by God or by Christ, and transmitted to us by the Apostles, it is necessary to strive to bring new strength and clarity to the Christian way of thinking and living, of which the Catholic Church is rightfully the guardian and teacher. Therefore, we rightly and deservedly lament the errors of the human mind, captured by vices and temptations, which this earthly life has always produced, and which the doctrines invented in our days provide the most. We must be all the more cautious lest we amplify the evils of our age to such an extent that we completely believe that God no longer looks upon us from on high, and that darkness has become a reality over the entire earth; and therefore, there is nothing left for us but to shed tears over the most grievous course of life that we lead.

[*Latin ed. p. 1007*]

Acts of John PP. XXIII, 1007. Indeed, it is necessary that we be of great spirit; for neither Christ, the Son of God and our Savior, has entirely departed from this world, which He has redeemed; nor does the Church, which is one, holy, catholic, and apostolic, cease to be His mystical body, of which He is the head, with which every faithful person is joined as a member. It is necessary that everyone who is authorized by the font of baptism believe in this doctrine: to belong to the Church of Christ is not a certain badge by which an individual man is distinguished, but by which a man is truly constituted as a part of a society. We also signify this when we say "catholic" man, or "catholic" world, or "catholic" Church: we mean that we are, in Christ Jesus, and in the Church of Christ, sharers in the same divine nature, that we are sons and brothers: whom (the Father) foreknew and predestined to be made conformed to the image of His Son, that He might be the firstborn among many brethren. Therefore, each of us belongs to this kind of family: the faithful belong, the priest belongs, and, with due regard for the duties of his office, the Bishop belongs; and this indeed happens through that union by which the Son of God, the Founder of the Church, gathered together the body which He founded, considering both the entirety of the human race and the future age, which has no end. Having announced these things, it is clear to no one, Venerable Brothers and beloved sons, that we signify by these words unity, charity, and those most excellent virtues and graces, the number of which the Holy Paul mentions in his letter to the Corinthians, so that not only may we encourage their spirits, but also that they may be stirred up to virtue. Oh,

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how greatly the words of this Apostle of the Gentiles move the minds of men and raise them up to the highest things, which, as it were, refer to that prayer of Christ Jesus, which He made before He suffered, that all might be one. And the sound of these words seems, in some way, to echo from that distant age to this our own, and is perceived by those Christian sects, which, although separated from the unity of the Catholic Church, seem to desire to return to the foundation of the Apostles and prophets, to that very cornerstone, Christ Jesus: in whom every building, constructed, grows into a temple holy to the Lord. These things, although briefly, have been touched upon in this our discourse. We, beloved sons, will proceed to certain norms and reasons.

[*Latin ed. p. 1008*]

108 Acta Apostolicae Sedis - The official commentary indicates the tasks that will guide the work today: namely, the tasks that either the Supreme Pontiff will propose, to which We ourselves preside, or that will be undertaken by other Councils or Groups, especially those that will bear the greatest burden of this most important undertaking, to which you, who are present from all parts of the world, will devote yourselves with the happiest and most united spirits. After, on the feast of Pentecost of this year, We issued, by Our own initiative and with the divine will, a decree, We were very pleased, beloved sons, to observe that in many people, a lively and new interest in religious matters was being aroused, and that in not a few, the most honorable intentions of the mind and strong forces were being shown, which we could use to successfully achieve the purpose for which We have convened this Council. After only a few months, and with Us present, you, in this most magnificent temple of the Christian republic, are present before Us, in a most noble assembly, and We seem to hear you say: "We are here, behold us." Therefore, your presence greatly delights Us, and We pray to God for all good things for you. We have no doubt that this great undertaking will produce some most welcome results. And, as a first step in the work undertaken to prepare the Council, all kinds of documents have been collected, suitable for investigation and inquiry, in which the opinions of Bishops, the Councils of the Roman Curia, and the Universities, have been declared, with their own meticulous reasons, on various questions to be resolved in a short time. The volumes of these documents, already five in number, have been printed, and five more will be published after the celebration of the Nativity of Christ. From this treasury of divine documents, arguments have been selected that have been deemed to have such weight that they deserve to be examined in a special way. These documents will soon be presented to you, beloved sons, according to your respective areas of expertise; however, it will certainly be appropriate to also present and discuss other branches of knowledge that you deem necessary or useful for the matter at hand. As We have been able to ascertain, the Councils

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and Groups established to prepare the Council, with most distinguished leaders, are already ready to perform their task, and to gather the opinions of the Bishops, who, as is known to all, will be the most important fathers of that assembly. Oh, what a distinguished dignity, beloved brothers and sons, is the work that...

[*Latin ed. p. 1009*]

Acta Ioannis Pp. XXII, 1009: Vos suscipietis. Quorum cogitationem, mente permota, cupimus; facere profecto non possumus quin simul laetitia perfundamur, simul agamus gratias Deo quantum possumus maximas; quippe cum iam minime praecipiamus praeclaram illam lucem et pulchritudinem, quam Ecclesia sancta, Concilio acto, induet, summa cum christianae rei profectu et incremento. Rei ipsius naturae consentaneum est, ut qui in Congressione hac gravissima instruenda operam collocant, non modo tempus, quod congruum erit, sumant, et onus sustineant cum istiusmodi labore coniunctum, sed ea etiam inter se caritate prosequantur, quam charismata meliora ornant, a S. Paulo in capite xin primae Epistulae ad Corinthios praedicata. Ceterum qui tantae molis coepto perficiendo industriam navant, sive quod ad latas rogationes, sive quod ad evolvendas disputationes, sive quod ad conclusiones conficiendas attinet, multa sine dubio discant ab id genus consessibus recentiore aetate habitis, praesertim a Conciliis Tridentino et Vaticano I. Haud dubium praeterea est quin oporteat eosdem viros non minus in quaestionibus aestimandis quam in conventibus habendis, et amorem silentii, et modum in disputando, et parem inter se mutuamque observantiam servare; maximum enim illud esse videtur, ut iidem cum in parando Concilio tum in celebrando omnia magna cum circumspectione agant, et ea dumtaxat agant quae suarum, non vero alienarum, sint partium. Ceteroqui, qui de habendo Concilio rumores orti essent, eos ad considerationem et ad reverentiam animos fratrum commovisse, qui a Nobis sunt disiuncti, et qui extra saepta Ecclesiae catholicae sunt, id vehementer animum relevat Nostrum, ad laetamque erigit spem fore ut universi, qui Christi nomen profiteantur, in eam unitatem coire aliquando possint, quam infiammato corde Iesus ipse a Patre suo flagitavit: Ut unum sint; ut sanctifiées eos in veritate. Attamen, ut etiam atque etiam nuntiatum est, Concilium, veluti civitas in monte posita, provinciam habet re ipsa suam; quippe quod unice et in primis ad Ecclesiam catholicam, matrem nostram, et ad eius, quae hodie est, internam constitutionem pertinere debeat. Delecta quidem gravitate haec putanda sunt verba capitis primi grandis illius atque praeclari libri, cui a Sapientia index: For the Spirit of the Lord hath filled the whole world: and that which containeth all things, hath knowledge of

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the voice. Nihilominus qui, etsi catholicam fidem integre non sunt.

[*Latin ed. p. 1010*]

1010 The Acts of the Apostolic See – having embraced the official commentary, and desiring with sincere and confident hearts to be more certain of what is being done in the proceedings of the Council, we ask that they not be burdened, even if they must wait until the Fathers and Consultors of the Council have fulfilled their duties, and that they themselves, with understanding, with spirit, and with a sense of heavenly things, be so prepared that they may receive the Spirit of the Lord, and thus the honor and love of Christ Jesus may be increased, the Author of the most holy and venerable Church. But you know well, beloved sons, that ten Councils, prepared for the Council, have, by Our command, joined this group, which, with all due circumspection, will answer the questions of Our brothers, giving them the due honor, who, although they are, as We often say, separated from Us, nevertheless desire to learn something about the labors of the Council, and are eager for truth and devoted to wisdom. Venerable Brothers and beloved sons! It pleases Us to add to this familiar conversation, so that your minds may be boldly raised to firm hope, and so that your zeal may be aroused for those virtues which are proper to all Christians, and especially to priests; so that indeed, our lives may shine as an example before all, for the salvation of the faithful and for the joy and peace of the entire world. The Ecumenical Council to be held in the Catholic Church requires that the rights and duties by which not only individual people and domestic communities, but also all nations among themselves, ought to be bound, be diligently examined, so that principles may emerge upon which a rightly constituted human society is founded. For from the Decalogue of Moses to the four Gospels, all draw their power and strength from Christ and from His Church, in which our most loving Redeemer, turning the hearts of all men to Himself, ceaselessly repeats those excellent words: "I am the light of the world. I am the way, the truth, and the life." These words, together with the meaning that follows them, are divinely sanctioned and confirmed by these last words of the Gospel of St. Matthew: "Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consumscummation of the world." Beloved sons, having again reviewed these months of writings which were compiled by Our Predecessor, of blessed memory, Pope Pius IX, in the years 1869 and 1870, and which were published in great abundance for the people, in 7 8 7 Again therefore, Jesus spoke to. 8, 12; 14, and in St. Matthew 28, 20.

[*Latin ed. p. 1011*]

We have encountered a passage in the Acts of Pope John XXIII, number 1011, which was written at that time by a certain most celebrated and very

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influential man, who was vehemently opposed to the Roman See. Ironically, it was addressed to Bishops from all parts of the world, and compared them to the ancient Bishops of the East, who celebrated the first Ecumenical Council of Nicaea in the year 325. "Today," it reads, "a new and final Council has brought you to Rome. The first, namely the Council of Nicaea, was venerable and religious, and it consecrated the unity of the faith with a solemn, almost triumphant, rite, as the times required. This last, that is, your Council, whatever you may intend, will undoubtedly be a great event, and will certainly witness either the decline of the aging religion, or the birth of a new, imminent adventure." We have presented to you this kind of provocation and prediction, in the very words of the author. A century later, it is manifest to us how absurd these writings are, and what credence should be given to such prognostications, by those who, like the prophets of Baal – of whom there is always some to be found in every age – see only falsehoods and follies. Let us, therefore, allow them to speak falsely, for the exercise of our vigilance and patience, so that we may report the promise. We, on the other hand, firmly retain the words of Christ; those words with which the Gospel of St. Matthew concludes, and which promise our Church, that is, our Church, certain victory until the end of the ages. Through the gathering of ecclesiastical men who today have come from all parts to this Basilica of St. Peter, a new Council is not yet inaugurated; but a great work of preparation is begun, whereby our forces are arranged in proper order for its successful outcome and event, and also opportune plans are made, studies are undertaken, investigations are carried out, and questions are proposed, from which safe norms for believing and living will arise. Does it not seem to you that a voice from afar reaches our ears and minds: "Arise, shine, Jerusalem, for your light has come, and the glory of the Lord has risen upon you?" These ancient words of Isaiah are, in a way, fittingly applied to our first triumphant hymn, which arises from that wondrous confluence of voices, rising to heaven from all languages, tribes, and peoples.

[*Latin ed. p. 1012*]

Acta Apostolicae Sedis - Official Commentary 1012. Indeed, and it is pleasing to confess it again, we place great hope in this Council, which will increase with new vigor the Christian faith, doctrine, and ecclesiastical discipline, as well as the religious life of the faithful, and will contribute greatly to more clearly setting forth and confirming those fundamental principles of the Christian order by which even the growth of civil, economic, political, and social affairs are governed. It is necessary that the law of the Gospel exert its full force, encompassing and permeating all things, not excluding those things which arise from the dew of heaven and the fatness of the earth. We say this, because it certainly requires that all those from whom the social order consists, namely, priests, laymen, men

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endowed with authority, cultivated men, artisans, contribute their joint effort with certain conscience, attentive mind, and sincere zeal. This social order, moreover, must strive entirely to connect heaven and earth with a more perfect bond of relationships, namely, to properly harmonize the reasons of this earthly life, which are full of uncertainties and dangers, with the reasons of the future life, which will be eternal, and the more blessed it will be, the more we respond to the gifts of heavenly grace and the mercy of God – which is the characteristic of men and Christians.

12 Venerable Brothers and beloved sons! While we, filled with serene and tranquil joy, undertake the auspicious and fortunate work of preparing the Council, a work which is entrusted not only to the expertise of each of you, but also to wise and prudent counsel, we are permitted to address these auspicious words to you: "Lift up your hearts!" We say this salutary omen to all present, whether in body or in spirit: To Your Eminences, the Cardinals, who so closely and so helpfully assist the humble Supreme Pontiff, Bishop of the Roman Church, and also to the entire Church; then to the Patriarchs, Archbishops, and Bishops of the whole world, wherever Christian religion flourishes in various regions, distinguished by a variety of rites; and finally, to the Abbots, priests of every rank from both clergy, and to other men of the sacred order who, called to participate in this concern and belonging to the body of the universal Church, have been summoned by our invitation, to contribute with their prayers, counsel, and zeal to this undertaking of the highest importance, to which the Provident God Himself has called us, or at least has granted us the resources to contribute to its realization. "Gen. 27, 28."

[*Latin ed. p. 1013*]

Immediately upon the news of the Second Vatican Ecumenical Council being heard, throughout the entire Catholic world, the hearts of the faithful were stirred with a certain supernatural fervor. Hence, from those of sincere faith, a great and hopeful outpouring of prayers arose, gently soothing souls, consisting of the voices of those praying, which are raised by innocent children, by men and women devoted to God, and by Christians afflicted by suffering, from every corner of the earth. In the very beginnings of the Church, it happened that the first Supreme Pontiff, Saint Peter, was sought out by hostile persecution and, having lost his freedom, was cast into chains. And we read in the Acts of the Apostles, with what zeal the entire Church began to pray without ceasing for him. For two thousand years, this prayer for the Head of the Catholic Church has never ceased. And it is easily understood how the mind of the Roman Pontiff is comforted, with what firm confidence, and with what tranquility, when he feels that he is supported by this aid of prayers from his Venerable Brothers and from his beloved sons throughout the world. Thus, through constant communion of spirit with the entire Holy Church, our prayers and our sorrows are

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united with those of the Church. By the most benevolent design of our Lord, provision has also been made that the Roman Bishop, whom the faithful throughout the world greet as the Vicar of Christ, may today enjoy such freedom, so that, just as the first Supreme Pontiff, Saint Peter, after being released from Herod's prison, may fulfill his sacred office. However, a cause for sorrow dwells in the mind of the Vicar of Christ, and it is a great and constant one: namely, the fate of far too many Venerable Brothers, priests and lay people, who excel in the sanctity of their lives, who lamentably suffer the violation of the rights of religious and civil liberty in various regions of the world. From their number, not a few are deprived of their freedom of body and mind, and sometimes the force of these oppressions and torments is so great that they seem to be comparable to the heroes and martyrs of the primitive Church. We know well what it requires to live together with Christ and to perfectly conform one's behavior to the precepts of his Gospel. Nor are we ignorant of how many and how great crimes the enemies of Christ and the enemies of the Christian religion dare to commit. This, indeed, makes us feel more keenly the suffering of our Brothers, who are still enduring such a harsh condition in this unworthy state of affairs, and we strive with all our might for their sake, and for the sake of all, to hasten the longed-for victory of truth, justice, liberty, and peace.

[*Latin ed. p. 1014*]

1014 Acta Apostolicae Sedis - Commentarium Officiale. With ardent zeal, may the labors and undertakings begun in preparation for the forthcoming Ecumenical Council proceed – and may all those associated with this endeavor, and those who have been invited to the Councils and Assemblies of this Council, mindful of the grave duty entrusted to them, keep before their eyes the afflictions and sorrows to which the Church is presently subjected, and may they be spurred on to readily offer their assistance through prayers, labors, and merits; which, indeed, will undoubtedly contribute to the success of this most holy work, entrusted to Us by the providence of God, and will be a pledge of the rewards with which We shall enjoy, in this life and in the life to come, through Jesus Christ, our glorious, immortal King of the ages and of all peoples. Amen.

II. To the Catholics, from T, to the journalists who attended the Council II, from the "Unione Cattolica della Stampa Italiana" in Rome.

"We welcome you with particular affection, dear sons, Catholic journalists. Your name is a beautiful, noble, and challenging one. Today's gathering revives in Our heart the memory of other meetings, reserved for representatives of the press, and allows Us to reaffirm the esteem that We hold for those who dedicate themselves honestly to the difficult and serious profession of journalism; with a natural and understandable preference for you, who practice this profession in the light of the Gospel of Jesus

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Christ, and of the living and perennial teaching of the Church. We have greeted this, your second national assembly, with paternal encouragement; and We wish to take this opportunity to return to a subject that is very dear to Us. Unfortunately, the already lamented shortcomings and dangers in the field of the press persist in their gravity. And such is Our concern that We feel excused from any other preamble, and from repeating impressive statistical data, which are, of course, known to you, in order to proceed to express what We feel is most necessary and urgent: not only for you, who do honor to your qualification as Catholics, but for all those who work with you in the name of rectitude and truth, and who defend those ideals that are common to all men of good will."

* December 4th, in the year 1960.

[*Latin ed. p. 1015*]

Acta Ioannis P. XXIII 1015. Sarebbe vano lasciarsi andare a lamentele e recriminazioni. Dobbiamo costruire, diletti figli, dobbiamo andare avanti, gettando i fondamenti di una nuova era, più sana, più equa, più generosa, nel sospiro ardente di un successo che non può tardare: dobbiamo seminare, anche se una profonda tristezza a volte opprime il nostro petto, certi della promessa di un raccolto lieto: *Qui seminant in lacrimis, in exsultatione metent*. Coloro che seminano tra le lacrime, mieteranno con giubilo. Ci volgiamo pertanto a considerazioni positive, che affidiamo alla vostra esperienza e competenza e buon volere. Esse sono: la preparazione; la cooperazione e coordinazione fraterna; la sensibilità cristiana dei giornalisti cattolici.

1. PREPARAZIONE PROFESSIONALE.

1. La vostra preparazione professionale, diletti figli, vi fa pensare alla vastità e importanza della missione che avete scelto. Per nessun compito ci si improvvisa, voi lo sapete bene: e se ad ogni professione di responsabilità sociale si premettono lunghi e duri anni di specifica preparazione, sia teorica che pratica, questo deve valere anche per i giornalisti militanti. Un giornalista non si improvvisa. Per riuscire a quel complesso di doti che rende agevole e proficuo il suo servizio, è necessario un tirocinio. Pensate. Gli occorre la delicatezza del medico, la versatilità del letterato, l'accortezza del giurista, il senso di responsabilità dell'educatore. Una tale ampiezza di interessi e di orizzonti esige dunque seria preparazione. Non basterà pertanto saper solamente informare ed essere informati. Bisogna conoscere il modo e le tecniche dell'informazione; e al tempo stesso non disperdere il tempo in inutili audizioni e letture: affinché si raffini la sensibilità, e si possegga l'arte di saper scegliere, selezionare e presentare le notizie. Una tale preparazione esige larghezza di possibilità materiali; ed è dunque doveroso il compenso economico. È necessario che

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i collaboratori dei singoli giornali ricevano la giusta mercede, nonostante la povertà di mezzi finanziari, di cui soffre la stampa cattolica, priva dei benefici di eccezionali finanziamenti a cui accede con una certa facilità la stampa di partito o cosiddetta indipendente. L'invocazione e la consegna dell'immortale Nostro Predecessore Leone XIII è tuttora valida: « Tutti coloro che desiderano realmente e di cuore che le cose siano sacre che civili...* (Salmo 125, 4).

[*Latin ed. p. 1016*]

Acta Apostolicae Sedis - Official Commentary 1016, that these may be effectively defended by valiant writers, and that they may flourish; let them seek, through their own generosity, to foster within them the fruits of letters and ingenuity; and let those who are more wealthy, support them with their abilities and their possessions." Therefore, it is necessary to give to, and support, this good cause. But even if this ideal and most satisfying condition is reached in this regard, it will always be necessary to guard against pure professionalism; for, indeed, that which views things from a purely economic, technical, and work-perfection perspective, even if honest, will not achieve its purpose unless it is supported and surpassed by the spirit of prayer and charity, by an impulse of apostolate. This is what adorns and makes your individual actions meritorious before God, especially those that form the fabric of your daily activity. Therefore, you see that the first thing that is dear to Us is your preparation: considered in its full light, in which natural gifts, technical requirements, and spiritual vocation harmoniously blend, in order to work for the good, to please God, according to the teaching of the Apostle: "that you may walk worthily of God, pleasing Him in all things, producing fruit in every good work, and increasing in the knowledge of God." 2 3 FRATERNAL COOPERATION AND COORDINATION 2. Fraternal cooperation and coordination. The second consideration aims to emphasize the great and indispensable duty of charity. At the close of that memorable day of October 28, 1958, among the comments of the press regarding the election of the new Pope, you were the first to emphasize – and you still repeat it – the "love one another," which flowed from Our lips in the act of accepting the burden imposed upon Us by the will of God: the emphasis, we say, on that "love one another," which is dear to Us as a sacred commitment, before and above all other projects of commendable undertakings and carefully considered measures. Charity! "The commandment of the Lord is this," continued the Apostle of love, John the Evangelist. This charity gently invites you to be united with one another, in faith and in action, in convictions and ideals, in labors and in militant commitment. Be united, help faithful and convinced Catholics to remain united among themselves, to have confidence in the social doctrine of the Church and in its law. * Enc. Etsi Nos, February 15,

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1882, Acta Leonis, I, III, 12. 3 Col. 1, 10.

[*Latin ed. p. 1017*]

Through long centuries of experience, they must come to know and to deepen their understanding of it. Help them to be increasingly permeated by the Christian method of thinking, of evaluating, of deciding, above the temptations of individualism, resentment, and self-interest: do not let them be deceived by the appearances of a misunderstood freedom, which becomes an unwillingness to accept any guidance or discipline. You understand us well. The respect that we owe to those who have not yet attained complete Christian and Catholic maturity, and who stand at the threshold of the temple, does not authorize dangerous concessions, compromises, or renunciations, which harm the sacred patrimony of truth and justice, which is the Gospel. The greatest danger, to which a part of our children are exposed, is precisely this: an unwillingness, we repeat, towards a common discipline, which, however, becomes tolerance and indifference in the face of errors and dangerous positions in various fields of public life, in politics as in entertainment, in literature as in religious practice. Be also vigilant against that worldly spirit, of which particular currents of modern thought and custom are instruments, which attempt by every means to deprive society of the influence of the Gospel of Christ, of the teaching of the Church, of the eternal values of divine truth, of love, of purity, and of apostolate from which Christian civilization has flourished. These movements claim to be defenders of an undefined freedom, but they are ready to deny it to the Church when it must defend its treasure of revealed truths or the patrimony of moral soundness entrusted to it; they proclaim the separation and independence of the Church from civil power, but they are constantly working to limit every action of it, and to cast shadows of suspicion and ill will upon it. Their actions could be compared to what Manzoni finely describes, speaking of the unjust man who is powerful: "who can insult and claim to be offended, mock and demand justice, terrify and complain, be brazen and irreproachable." Before such attitudes, unity is more necessary than ever: to defend, and to help defend, truth, justice, honesty, even before religion and the Gospel. Oh, it is a great mission, beloved children, that you have, even in this regard, and one worthy of all encouragement and comfort. Therefore, be united: it is the Pope who asks it of you, in the name of He who prayed for the unity of all his faithful: "Ut omnes unum."

[*Latin ed. p. 1018*]

1018 The Acts of the Apostolic See – the Official Commentary – are, and above all for the purpose that we have described: "That they may all be one, as thou, O Father, art in me, and I in thee; that they also may be one in us." 5 CHRISTIAN SENSITIVITY 3. Finally, a profound Christian sensitivity is necessary, which should permeate every action, and spread with grace

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and distinction that good fragrance of Christ, which gives to everything its proper tone. Christian sensitivity in all things and with all people, so that to everyone may come the testimony of sincerity united with respect, of clear ideas joined with maturity of thought and expression. 6 We take this opportunity of this family gathering to confide in you that, often in the examination of periodicals and newspapers, We encounter with considerable sorrow a vocabulary that is at times hermetic, pompous, disproportionate – or harsh, aggressive, and needlessly polemical. This is an indication of a habit that has penetrated everywhere, sometimes even into advertisements, in chronicles of sporting events and of local folk festivals. Now, the Catholic journalist must guard against this way of thinking and writing, in which the genuine sense of courtesy, of education, and of the Christian method, which seeks to persuade with nobility and to attract with arguments and not with suggestions, is corrupted. This sensitivity, of which we speak, is revealed in presenting or not presenting a particular news item, and in the portrayal of a scandalous and disturbing event: and in this, it follows the dictates of a right conscience, and not more or less confessed aims. It is also manifested in not indulging in praise, especially towards living persons, in not attributing all merits to a single party or organization, but in knowing how to recognize and appreciate what is edifying wherever it is found, in order to encourage and establish fruitful contacts. It also teaches us to revisit the history of those who have come before us, to not forget the teachings of the past, to value every good testimony of the human spirit, throughout the life of peoples. Christian sensitivity: as you have understood, it seeks out and brings to light those universal expressions of truth, of goodness, and of beauty, which find voice and color in nature, in music, in the monuments of literature 5 Io. 17, 21. • Cf. 2 Cor. 2, 1-5.

[*Latin ed. p. 1019*]

Acts of Pope John XXIII, 1019, and of the Arts. We repeat, beloved children, the words which we addressed with paternal encouragement to your colleagues of "L'Avvenire d'Italia," on October 18th of last year: "Educate your readers to appreciate that which is true, good, and beautiful; therefore, draw the material for your articles from the inexhaustible sources of truth, beauty, and goodness, which flow from the illustration of the various epochs of history, the world of art and poetry, the achievements of science, the marvelous life of the universe, and the journeys of explorers and missionaries." What inexhaustible source of inspiration for the journalist, and of delight for his readers, springs forth from this common heritage of all humanity, so often neglected to make way for the vanities of the ephemeral and the gossip of the transient! Moreover, without displaying erudition, as befits a newspaper that is in the hands of all as a source of information and serene solace, it is possible to draw continuous and abundant inspiration from such a vast panorama of living, interesting, and pleasant realities.

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Beloved children! Do not lose heart in the daily difficulties in which your work unfolds, but know how to animate it with the generosity and enthusiasm that springs from your highest convictions. We are close to you: with paternal attention, with a lively interest in your problems, with the help that We can offer, and especially with prayer. May the Lord grant you always to remain faithful to your intentions, may He extend your activity to ever more fruitful effectiveness, and may He support your Union in its endeavors, calling around it all those good and valiant energies, which, united, can do so much good through the knowledge and appreciation of the talents proper to each journalist, put to common service. These are Our most fervent wishes, Our heartfelt aspirations. And as a pledge of the paternal affection that We feel for each of you, We are pleased to accompany you with Our special comforting Apostolic Blessing, which We extend to the entire Union, and to all those who are close to you and dear to you in the bonds of family, profession, and friendship.

7 Discourses, Messages, Conversations, vol. I, p. 4SG.

[*Latin ed. p. 1020*]

1020 Acta Apostolicae Sedis - Official Commentary
ACTA of the HOLY CONGREGATIONS

SACRED CONSISTORY CONGREGATION

PROVISION FOR CHURCHES

Most Holy Lord Our Pope John, by Divine Providence XXIII, having succeeded, by successive decrees of the Sacred Consistory Congregation, has deigned to provide for the following Churches with new Pastors, namely: on August 31, 1960.

— To the Metropolitan Church of Caracas, His Excellency Most Reverend Joseph Humbert Quintero, formerly the titular Archbishop of Achrida and Coadjutor with right of succession to His Excellency Most Reverend Acacius Chacón, Archbishop of Mérida, in Venezuela.

On September 8.

— To the Metropolitan Church of Otranto, His Excellency Most Reverend Caietan Pollio, formerly the Archbishop of Kaifeng.

— To the Cathedral Church of Bova, Reverend Father Joseph Lenotti, Archdeacon of the Cathedral Chapter and General Delegate of the diocese of Verona.

On September 13.

— To the titular episcopal Church of Pinara, His Excellency Most Reverend Alexander Menchaca Lira, formerly the Bishop of Temuco.

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— To the Cathedral Church of Saint-Jean-de-Maurienne, Reverend Father Andrea Bontems, rector of the Minor Seminary of the diocese of Saint-Dié.

On September 28.

— To the titular episcopal Church of Arycanda, Reverend Father Benedict Rodríguez, Chancellor of the episcopal curia of Rosario, whom he appointed as Auxiliary to His Excellency Most Reverend Silvin Martínez, Bishop of Rosario.

On September 28.

— To the titular archiepiscopal Church of Cotyaeum, His Excellency Most Reverend Daniel James Gercke, formerly the Bishop of Tucson.

On October 7.

— To the titular episcopal Church of Stadia, Reverend Father Aloysius John Wycislo, parish priest of the Immaculate Heart of the Blessed Virgin Mary, from the archdiocese of Chicago, whom he appointed as Auxiliary to His Eminence Most Reverend Albert Gregory, Cardinal Meyer, Archbishop of Chicago.

[*Latin ed. p. 1021*]

The Sacred Consistorial Congregation, on the 25th of October, in the year 1021. — To the Reverend Father John Colombo, titular Bishop of the Church of Philippopolis in Arabia, an Urban Prelate, Canon of honor of the Metropolitan Chapter of Milan, and Major Moderator of the Seminaries of that archdiocese, who was appointed Auxiliary to His Eminence Father John Baptist, Cardinal Montini, Archbishop of Milan. On the 26th of October. — To the Reverend Father Cletus Francis O'Donnell, titular Bishop of the Church of Abritta, an Urban Prelate, from the archdiocese of Chicago, who was appointed Auxiliary to His Eminence Father Albert Gregory, Cardinal Meyer, Archbishop of Chicago. On the 31st of October. — To the Reverend Father Thomas Holland, titular Bishop of the Church of Etenna, from the archdiocese of Liverpool, a close confidant of His Holiness, who was appointed Coadjutor to His Excellency Father John Henry King, Archbishop-Bishop of Portsmouth. On the 3rd of November. — To the Reverend Father Albert Descamps, titular Bishop of the Church of Tunes, from the diocese of Tournay, a professor at the Catholic University of Louvain, who was appointed Auxiliary to His Excellency Father Charles Mary Himmer, Bishop of Tournay. On the 5th of November. — To the Reverend Father Charles Gnädinger, titular Bishop of the Church of Celerina, a parish priest of the Nativity of the Blessed Virgin Mary, and Dean of the collegiate Chapter of Coutances in the archdiocese of Freiburg, who was appointed Auxiliary to His Excellency Father Hermann Schaufele, Archbishop of Freiburg. — To the Reverend Father David M. Maloney, titular Bishop of the Church of Ruspae, from the archdiocese of Denver, who was appointed Auxiliary

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to His Excellency Father Urban John Vehr, Archbishop of Denver. On the 15th of November. — To the Reverend Father Paul Aemilius Charbonneau, titular Bishop of the Church of Thapsita, an Urban Prelate, a theological canon of the Cathedral Chapter of Saint Jerome in Terrebonne, who was appointed Auxiliary to His Excellency Father Mary Joseph Lemieux, Archbishop of Ottawa-Cornwall. — To the Reverend Father Joseph Raymond Windle, titular Bishop of the Church of Uzita, from the diocese of Pembroke, who was appointed Auxiliary to His Excellency Father Mary Joseph Lemieux, Archbishop of Ottawa-Cornwall. — To the Reverend Father John Mary Portier, titular Bishop of the Church of Pomaria, the spiritual director at the Major Seminary of Quebec, who was appointed Auxiliary to His Excellency Father Brunon Desrochers, Bishop of Saint Anne of Pocatiere.

[*Latin ed. p. 1022*]

1022 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE OFFICES

OF THE PONTIFICAL COUNCIL FOR ECLESIASTICAL AFFAIRS

OF ITALY

His Holiness John XXIII, in the Audience granted to the undersigned President of the Pontifical Commission for the Ecclesiastical Archives of Italy on December 5, 1960, deigned to approve the following Instructions, ordering their publication.

MARTINO GIUSTI

President of the Pontifical Commission for the Ecclesiastical Archives of Italy

INSTRUCTIONS

TO THE REVEREND ORDINARIES AND TO THE REVEREND SUPERIORS RELIGIOUS OF ITALY

CONCERNING THE ADMINISTRATION OF ARCHIVES

Following the August decrees, by which the Holiness of Our Lord deigned to establish, in person, the Pontifical Commission for the Ecclesiastical Archives of Italy and to approve its Statutes, this Commission, in order to facilitate the task of the Ordinaries and the Superiors Religious with regard to the preservation and administration of the archives under their jurisdiction, has deemed it opportune to issue the following

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Instructions:

1. Archives constitute the documentation of the work of the Church and are also a most useful instrument for the carrying out of pastoral activity. They are formed in the interest of the entities from which they derive and remain always at their service, under the exclusive responsibility of the Ecclesiastical Authority.

2. In every archive, the oldest documents form a unity with the most recent, because their nature and their purpose are common. Therefore, the entire archive must be treated with equal care, applying, according to the quality and condition of the documents, the most suitable measures, suggested by the progress of archival doctrine and technique.

[*Latin ed. p. 1023*]

The Pontifical Council for the Care of Ecclesiastical Archives in Italy, 1023, 3. Archives should, as a rule, be preserved and administered by the entities from which they originate; if reasons of security or other justified motives suggest a transfer, the favorable opinion of the Pontifical Commission must be obtained. This applies, for example, to cases in which it is deemed useful to transfer the oldest part of an archive to a central diocesan or regional archive, or to entrust its administration to another ecclesiastical entity. Since the transfer and subsequent assignment to another ecclesiastical entity involve a change in the legal status of the archive, authorization from the competent Dicasteries of the Holy See will also be required, in accordance with the current canonical provisions.

4. Any form of alienation or transfer is absolutely prohibited, even if carried out with the reservation of ownership, not only of documents of particular historical interest (which, according to canon 1497, § 2, of the Code of Canon Law, are considered "bona pretiosa"), but also of any other document or writing that, by its nature and purpose, belongs to an ecclesiastical archive. Any potential alienation or transfer of archival material not included in the two categories mentioned above, must be previously approved by the Pontifical Commission, without prejudice to the particular competencies of the Dicasteries of the Holy See and any rights of persons or entities.

5. The archives of entities whose activities cease for any reason, when no specific provisions to the contrary exist, pass into the custody and administration of the superior entity, which will take care of them as if they were its own.

6. Archives must be entrusted to individuals who have the necessary training to perform their duties. Care should be taken to ensure that at least the most important archives are entrusted to individuals who have completed a regular course in paleography, diplomatics, and archival science at the Vatican School or at another school.

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7. Ordinaries and Superiors of religious provinces will appoint a "Delegate for Archives," who will also possess the training required for his office. The main task of the Delegate will be to assist the Ordinary or Superior in the supervision of the archives within their respective jurisdiction. He will maintain an updated list of local archivists; he will ensure that each archive is kept in order and has the prescribed inventory.

[*Latin ed. p. 1024*]

1024 Acta Apostolicae Sedis – The Official Commentary will alert the Ordinary or Superior, and, if necessary, the Pontifical Commission, if any irregularities are detected. 8. The current archive should be organized by classifying documents according to a suitably prepared index; and with such order, these documents will then be transferred to the storage archive. 9. The limited space and the continuous increase in documents have also created a problem in our archives regarding the elimination or disposal of documents that may be considered no longer useful. However, the selection of these documents is a delicate and difficult operation, due to the risk of destroying documents that may later become important. Therefore, the elimination should be carried out after careful consideration and never decided by a single person. First, a summary list of the documents to be eliminated should be drawn up, which will be examined by a Commission of at least three members, composed of the Delegate for Archives, representatives of the archive, and the office from which the documents originate, and, if necessary, other particularly competent individuals; the written vote of this Commission will then be submitted for approval to the Ordinary or Religious Superior. A record of each elimination of archival material will be drawn up, which will be kept in the archive itself and, if requested, communicated to the Pontifical Commission. To eliminate documents dating back more than one hundred years, the favorable opinion of the Pontifical Commission must be obtained. 10. Periodic reviews should be carried out to check the order and integrity of the series and to ascertain any damage, in particular the presence of termites or other insects. If it is necessary to restore documents that have been damaged in any way (by humidity, fire, insects, etc.), assistance should be requested from qualified technicians. 11. Special care should be taken in the selection, adaptation, construction, and maintenance of the premises, so that they are dry, well-ventilated, and equipped with the necessary requirements to ensure the proper preservation of the archival material. 12. Consultation of the archives for study purposes should be granted with ample generosity, following the example of the Vatican Secret Archives, while adopting the necessary precautions both in the admission of scholars and in the communication of documents. 13. To the same end, the photography of documents should be permitted, as far as possible. If photographs are requested for other purposes, in which

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[*Latin ed. p. 1025*]

The Pontifical Commission for the Care of Ecclesiastical Archives in Italy, in Instruction 1025, states that, considering a benefit to the applicants, it will be fitting to impose appropriate conditions. Generally, the photographing of entire collections, or of significant portions thereof, or in any case of an important collection of "documents," is prohibited; in particular cases, authorization from the Pontifical Commission must be requested.

14. The loan of documents should not be granted except in exceptional cases and with appropriate precautions and guarantees. If the loan, requested by Authorities or Institutions for the purpose of study, for exhibitions, or other purposes, necessitates the transfer of the documents to an entity not subject to the jurisdiction of the Ordinary or the Religious Superior, prior approval must be obtained from the Pontifical Commission on each occasion, unless the obligation to request authorization from the Sacred Dicasteries or other Authorities is required. In any case, the loan to private individuals is prohibited, including those who are members of the entity to which the archive belongs.

15. When it is desired to obtain assistance from non-ecclesiastical entities for the preparation and publication of inventories, for the restoration of documents, for the arrangement of premises, for the provision of shelving, etc., prior approval from the Pontifical Commission must be requested.

16. Notwithstanding the validity of these Instructions, the Ordinaries and Religious Superiors shall be obliged to inform the Pontifical Commission of any difficulties encountered in the implementation thereof.

[*Latin ed. p. 1026*]

1026 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, October 25, 1960, in the Palace of Congregations at Piazza Pio XII, the Holy Congregation of Rites convened in a preparatory session, in the presence of His Eminence, the Most Reverend Signor Cardinal Benedetto Aloisi Masella, Bishop of Palestrina, Promoter or Relator of the Cause of the Servant of God, James Berthieu, a professed priest of the Society of Jesus, in which Congregation the Reverend Prelates and the Reverend Theological Consultors discussed the martyrdom of the aforementioned Servant of God. Tuesday, November 8, 1960, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites convened in an ordinary session, in which the Eminent and Reverend Lords Cardinals and the Reverend Prelates discussed: 1. The introduction of the Cause of the Servant of God, Isidore of Saint Joseph, a lay professed member of the Congregation of the Passionists. 2. Concerning the writings of the Servant of God, John Baptist Cieplak, Archbishop of Vilno. Tuesday, December

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5, 1960, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites convened in a new preparatory session, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend Theological Consultors discussed a miracle attributed to the intercession of the Venerable Servant of God, Innocent of Berzio, a professed priest of the Order of the Lesser Brothers Capuchins. The same Eminent Lords Cardinals and the Reverend Prelates, subsequently, in an ordinary session, examined the report of the theological censors concerning the writings of the Servants of God: 1. Joseph Allamano, a priest, founder of the Institute of the Missions of the Consolata. 2. Annibale Maria of France, a priest, founder of the Congregation of the Rogationists and of the Daughters of the Divine Zeal. 3. Peter Leonardi, a priest, founder of the Congregation of the Daughters of Jesus. 4. John Lewis Peydessus, a priest, founder of the Congregation of the Missionaries of the Immaculate Conception.

[*Latin ed. p. 1027*]

From the Roman Diary of the Curia, December 20, 1960, Tuesday. In the Apostolic Palace at the Vatican, the Ordinary Session of the Holy Congregation of Rites was held, in which the Eminent and Reverend Cardinals and the Reverend Prelate Officials discussed the introduction of the Cause of the Servant of God Camillo Costa De Beauregard, a secular priest, and examined the reports of the theological censors regarding the writings of the Servants of God:

1. Timothy Giaccardo, a priest of the Pious Society of Saint Paul.

2. Mary Guell, the foundress of the Congregation of the Sisters of Charity, Daughters of the Immaculate Heart of Mary.

3. Anastasia Ilario, of the Third Order of Saint Dominic.

SECRETARY OF STATE, NOMINATION, November 30, 1900.

His Excellency, Reverend Monsignor Nicodemo Enrico, Archbishop of Bari, Member of the Pontifical Commission for the Discipline of the Clergy and the Christian People, for the preparation of the Vatican II Ecumenical Council.

The Reverend Monsignor Bandas Rodolfo, Member of the Pontifical Commission for Studies and Seminaries, for the preparation of the Vatican II Ecumenical Council.

The Reverend Father Edelby Neófito, of the Basilian Order of Aleppo, Member of the Pontifical Commission for Oriental Churches, for the preparation of the Vatican II Ecumenical Council.

The Reverend Monsignor Giusti Martino, Counselor of the Pontifical Central Preparatory Commission for the Vatican II Ecumenical Council.

December 3.

His Excellency, Reverend Monsignor Nardone Beniamino, Secretary of the Pontifical Ceremonial Commission, for the preparation of the Vatican

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II Ecumenical Council.

His Excellency, Reverend Monsignor Spülbeck Otto, Bishop of Meissen, Consultant of the Pontifical Commission for the Sacred Liturgy, for the preparation of the Vatican II Ecumenical Council.

His Excellency, Reverend Monsignor Signora Aurelio, Archbishop *in partibus* of Nicosia and Prelate *nullius* of Pompeii, Member of the Pontifical Commission for Missions, for the preparation of the Vatican II Ecumenical Council.

[*Latin ed. p. 1028*]

1028 Acta, Apostolicae Sedis - Official Commentary, December 3, 1960. Their Excellencies, the Reverend Monsignors: Callori of Vignale, Frederick; Dell'Acqua, Angelo, Archbishop titular of Calcedonia; Dante, Enrico; Nasalli Rocca di Corneliano, Mario; Members of the Pontifical Ceremonial Commission for the preparation of the Second Vatican Ecumenical Council.

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The Reverend and Most Reverend Monsignor Dottarelli, Domenico, Member of the Pontifical Commission for the Discipline of the Clergy and the Christian People for the preparation of the Second Vatican Ecumenical Council.

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The Reverend and Most Reverend Monsignor Maccarrone, Michele; the Reverend Father Fernandez, Alonso, Just; the Reverend Fathers Sampers, Andrea, of the Redemptorists, and Kennedy, Vincenzo, of the Priests of Saint Basil; Signor Pillino, Muzzioli, Giovanni; Consultors of the Sacred Congregation of Rites (III Section - for the historical causes of the Servants of God and the amendment of liturgical books).

The Most Reverend Monsignor Gori, Albert, Patriarch of Jerusalem of the Latins, Member of the Pontifical Central Preparatory Commission of the Second Vatican Ecumenical Council.

The Reverend and Most Reverend Monsignor Delacroix, Simon, and the Reverend Father Linenberger, Herbert, of the Missionaries of the Precious Blood, Members of the Pontifical Commission for the Discipline of the Clergy and the Christian People for the preparation of the Second Vatican Ecumenical Council.

The Reverend Father van den Broek, Thomas, of the Premonstratensians, Member of the Pontifical Commission of Religious for the preparation of the Second Vatican Ecumenical Council.

The Reverend Abbot Don Noots, Herbert, of the Premonstratensians, Consultor of the Pontifical Commission of Religious for the preparation of the Second Vatican Ecumenical Council.

The Reverend Monsignor Higgins, George, Member of the Pontifical Commission of the Apostolate of the Laity for the preparation of the

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Second Vatican Ecumenical Council.

The Reverend and Most Reverend Monsignor Weinbacher, James, Member of the Pontifical Commission for the Discipline of the Clergy and the Christian People for the preparation of the Second Vatican Ecumenical Council.

The Reverend Father Jedin, Herbert, Member of the Pontifical Commission of Studies and Seminaries for the preparation of the Second Vatican Ecumenical Council.

[*Latin ed. p. 1029*]

Year, Volume LII, December 31, 1960 (Series III, Volume II) - No. 16. ACTA APOS- TOLICAE SEDIS. COMMENTARIUM OFFICIALE. I. INDEX GENERALIS ACTORUM (A.N. ET VOL. LII — SERIES III, VOL. II). I. ACTA PII PP. XII. Litterae Apostolicae, 405; Epistulae, 406. II. ACTA IOANNIS PP. XXIII. Litterae Decretales, 546; Sollemnis Canonizatio, 497, 805, 179. Consistoria, 5, 22, 23, 321, 332, 834, 447. Litterae Datae, Motu 24; Motu Proprio 433. Proprio, 65, 68, 43, 79, 81, 453, 45, 83, 90, 91, 95, 152. Radiophonici, 27, 51, 52, 369. Scripto Dati, 54, 55, 57, 96, 98, 70, 76, 77, 78, 141, 142, 143, 144, 145, 335, 336, 338, 382, 383, 449, 450, 451, 555, 556, 558, 559, 560, 756, 757, 758, 759, 808, 809, 883, 884, 885, 886, 887, 888, 1000, 1001, 1002, 1003. Conventiones, 40, 100, 158, 353, 401, 403, 478, 479, 480, 72, 74, 129, 131, 133, 135, 137, 139, 372, 378, 379, 381, 504, 505, 507, 508, 510, 511, 513, 514, 551, 741, 743, 745, 747, 749, 752, 754, 869, 872, 874, 876, 879, 881. Apostolicae, 39, 396, 397, 469, 472, 474, 567, 770, 774, 829, 980, 982. Nuntii, 997. Constitutiones Apostolicae, Litterae, 36, 180, 191, 201, 212, 221, 231, 240, 252, 262, 271, 278, 285, 297, 343, 344, 349, 351, 352, 390, 394, 463, 466, 517, 527, 529, 530, 563, 767, 817, 819, 821, 824, 827, 828, 893, 896, 898, 954, 958, 964, 966, 967, 979, 1004, 1014. Nuntii Apostolicae, 339. Allocutiones, Apostolicae, Sacra Homiliae, 437. Epistulae, Chirographum, 35, 147, 150, 338, 385, 387, 388, 452, 516, 561, 760, 761, 763, 765, 811, 813, 814, 890, 946, 948, 950, 952, 933. 66. ACTA, vol. II, n. 16 — 31-12-1960. III. ACTA SS. CONGREGATIONUM. SUPREMA SACRA CONGREGATIO S. OF- FICII: Decreta, 60, 355. SACRA CONGREGATIO CONSISTORIALIS: Decreta, 106, 107, 108, 109, 162, 164, 408, 409, 410, 484, 533, 534, 572, 574, 777, 778, 779, 832, 905, 906, 908, 909.

[*Latin ed. p. 1030*]

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» » » » » » 1960 » » » » » » » » » » Exsultât Sancta. - A new Apostolic Prefecture is established from the districts commonly known as Kajaiado and Narok, to be called "De Ngong" 741 » 25 ESSENDIENSIS. Apostolic. - A Canonry is established in the cathedral of Essen 133 Nov. 3 WAËKSIS. With the venerable. - A new diocese is established in the territory commonly known to be Grhana, to be called "Waënsis" 135 » 10 OF THE BELGIAN CONGO AND RUANDA URUNDI. With a small. - The Ecclesiastical Hierarchy is established in the Belgian Congo and Ruanda Urundi 372 » 14 OF THE HOLY SAVIOR IN BRAZIL AND ITALY (Ruibarbosensis). Mother Church. - A new diocese is established, from which certain territories have been subtracted from the archdiocese of São Salvador in Brazil and from the dioceses of Bonfim, Caetité, Barra (do Rio Grande), and Amargosa, and it is to be called "Ruibarbosensis" 743 » 1 BANGKOKENSIS (Chiengmaiensis), Kingdom of Heaven. - A new Apostolic Prefecture is established, from which certain territories have been subtracted from the Apostolic Vicariate of Bangkok, to be called "Chiengmaiensis" 137 » » MEDANENSIS (Sibolgaënsis). With new. - A new Apostolic Prefecture is established, from which certain territories have been subtracted from the Apostolic Vicariate of Medan, to be called "Sibolgaënsis" 139 Dec. 2 OF THE CITY. Those of the nations. - The church of Saints Blaise and Charles at Catinarios is elevated in honor of the Diaconate 378 » » OF THE CITY. It is customary. - The church of Saint Saba in the City is elevated to the dignity of the Diaconal 379 » » OF THE CITY. Provided that the sacred. - The church of Saint Theodore in the Palace is elevated to the rank and dignity of the Diaconate 381 » 11 OF DAMASCUS (Sarbensis). Eastern Churches. - A new Eparchy is established, from which certain territories have been subtracted from the Eparchy of Damascus, to be called "Sarbensis," of the Maronite rite of Antioch 745 » 1 2 OF EIOPRETE (Ialespolitanae). Holy Church. - A new diocese is established, from which certain territories have been subtracted from the diocese of Rioprete, to be called "Ialespolitana" 869 » 19 MANOKWARIENSIS. With those in. - An Apostolic Prefecture is established in Western New Guinea, to be called "Manokwariensis" 747 Jan. 1 6 GOIANIENSIS (Brasiliapolitanae). Since there is none. - An archdiocese is established in the Federated States of Brazil, to be called "Brasiliapolitana" 749 » » ASSISENSIS (Prudentipolitanae). With the venerable. - A new diocese is established, from which certain territories have been subtracted from the diocese of Assis, in Brazil, to be called "Prudentipolitana" 872 » 20 OF ONDOËNSIS (De Ilorin). Who has the highest. - A new Apostolic Prefecture is established, from a territory subtracted from the diocese of Ondoënsis, in Nigeria, to be called "De Ilorin" 752 Feb. 1 3 TEHUANTEPECENSIS (Antequerensis). Example of Christ. - The diocese of Tehuantepec, which was formerly a suffragan of the archdiocese of Verae Crucis, is placed under the archdiocese of "Antequerensis" as a suffragan 754 Mar. 1 SOKODENSIS (de Dapango). From which. - A new Apostolic Prefecture

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is established, from a territory subtracted from the diocese of Sokodens, to be called "de Dapango" 874 » 12 OF THE CITY. With us it is. - The church of Saint Andrew the Apostle of the Gardens, in the City, is adorned with the dignity of a minor basilica, and is elevated in honor of the Presbyteral Cardinalate 504 » » OF THE CITY. Provided that. - The church of Saint Andrew the Apostle in the City, which the people commonly call "de Valle," is elevated to the dignity of a Presbyteral Cardinalate 505 » » OF THE CITY. Among others. - The church of Saint Anthony of Padua in the City is elevated in honor of the title of the Presbyteral Cardinalate 507 » » OF THE CITY. Because of particular. - The church of Saint Francis of Assisi on the Great River in the City is elevated to the dignity of the title of the Presbyteral Cardinalate 508 » » OF THE CITY. To the Romans, to the Pontiffs. - The church of Saint Joachim in Oct. 20 OF NGONG.

[*Latin ed. p. 1035*]

Index of documents arranged in chronological order, page 1035. In the City, to the suburbs, to the rank and dignity of Cardinal titles. 1960, March 12. Among the churches. - The church of St. John the Baptist of the Florentines in the City is raised to the dignity of a Cardinal presbyteral title. S) » » URBIS. From the sacred and venerable. - The church of St. Mary of the Mountains, in the City, is raised to the rank and dignity of a Cardinal presbyteral title. -. » » » URBIS. Of the ancient. - The church of St. Eugene, Pope, located in the Julian Valley in the City, is raised to the rank of a Cardinal deaconry. » » 26. NITERÓI AND SURROUNDINGS (Nova Iguaçu - Nova Friburgo). Whereas. - Since certain territories have been withdrawn from the Niterói and other dioceses, the dioceses of "Nova Iguaçu" and "Nova Friburgo" are established, and a new ecclesiastical province is constituted, to be called "Niterói." . . . April 12. CULMENSIS. With the venerable. - The church of the Holy Trinity in the city of Chełmno is elevated to the status of a collegiate church. » » 13. MULTANENSIS (Lyallpur). Heavenly city. - From the Multan diocese, certain territories are withdrawn, and a new diocese is established, to be called "Lyallpur." June 29. Concern for all. - The First Roman Synod is promulgated. IX - LETTERS 510, 511, 513, 514, 876, 879, 881, 551. APOSTOLIC. 1959, March 23. Of this age. - The Blessed Virgin Mary "of Fatima" is chosen, together with St. Dominic, Confessor, as the principal patron of the entire diocese of St. Dominic. November 7. . . . . 449. April 15. For the feast. - The Blessed Virgin Mary, under the name of "Immaculate Conception," is confirmed as the principal heavenly patron of the entire Moron diocese. 757. June 10. Heavenly star. - The Blessed Virgin Mary, called "Immaculate Conception," is chosen as the principal heavenly patron of the entire archdiocese of La Plata. 883. July 17. In commemoration. - The cathedral church of the Zacatecas diocese, dedicated to the Blessed Virgin Mary, assumed into Heaven, is raised to the dignity and honor of a minor basilica. 76. » » » A dwelling of religion. - The church of the Blessed

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Virgin Mary, commonly called "Nuestra Señora de la Soledad," located in the city and archdiocese of Antequera, is decorated with the honors and privileges of a minor basilica. 77. » » 30. Principal. - The Blessed Virgin Mary, commonly called "Madonna di Caravaggio," is declared the principal heavenly patron of the dioceses of Duque de Caxias. 141. September 9. "Look to the star!" - The Blessed Virgin Mary, commonly called "de Guadalupe d'Estremadure," is declared the principal heavenly patron of the dioceses of Basse-Terre and Pointaprit, and the titular cathedral church of the same diocese is established. . . . 78. October 16. Instructor of youth. - St. John Bosco, Confessor, is established as the heavenly patron of all Colombian young apprentices (commonly called "Los Aprendices Colombianos"). 142. » » 21. The Blessed Virgin Mary. - The Blessed Virgin Mary "of Good Counsel" and St. Benedict, Abbot, are declared the heavenly patrons of the Abbey "nullius dioecesis" of New Norcia in Australia. 335. » » 23. Solace and comfort. - The church of the Blessed Virgin Mary, commonly called "Nuestra Señora de la Consolación," in the city of Tariba, in the diocese of St. Christopher in Venezuela, is honored with the privileges of a minor basilica. 336. » » 24. Not rarely. - St. Venerius, Confessor, is chosen as the heavenly patron of the entire Lunense or Spediense gulf. 143. » » 30. Heavenly radiance. - The Immaculate Conception of the Blessed Virgin Mary is chosen as the principal patron, and St. John Vianney, Confessor, as the lesser principal patron of the diocese of Lafayette. 144.

[*Latin ed. p. 1036*]

Index of documents arranged chronologically:

1036, November 13: By a wondrous connection, the cathedral church of Ferrara is granted the title of Basilica.

1036, November 25: The church of *bella* (Buschbell) is dedicated to the Blessed Virgin Mary, Queen of Peace, and is associated with the National Association of Victims of the Civil War in Italy (commonly known as "Associazione Nazionale delle Vittime Civili della guerra").

1036, November 145: The Blessed Virgin Mary, known as "de la Cabeza," is established as the principal patron saint, along with St. Euphrasius, Bishop and Confessor, for the entire diocese of Jaén.

1036, January 9: The cathedral church of Przemyśl is elevated in honor and dignity and granted the title of Basilica Minor.

1036, January 15: The Blessed Virgin Mary, known as "Nossa Senhora do Ar," is chosen as the heavenly patron of all aeronauts of Lusitania.

1036, January: The cathedral church of Ayacucho is enriched with the title and privileges of a Basilica Minor.

1036, February 5: The parish church of St. Charles Borromeo, located in "Carmel," in the dioceses of Monterrey and Fresno, is adorned with the title and privileges of a Basilica Minor.

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1036, February 10: St. Ludovica de Marillac, widow, is declared the heavenly patron of all works of Christian charity.

1036, February 12: St. John Bosco, Confessor, is proclaimed the principal patron of the diocese of Comodoro Rivadavia.

1036, February 29: The cathedral church of Valencia in Venezuela is adorned with the title of Basilica Minor.

1036, March 1: An Apostolic Delegation is established in the Turkish Republic.

1036, March 16: An Apostolic Delegation is established for Norway, Sweden, Denmark, Finland, and Iceland.

1036, March 16: The Archbishop of Milan is appointed as the patron of the Ambrosian Library.

1036, April 7: St. Vincent de Paul, Confessor, is declared the principal heavenly patron of the diocese of Arcis Delphini.

1036, April: St. Joseph, Spouse of the Blessed Virgin Mary, is confirmed as the principal heavenly patron of the diocese of Cúcuta.

1036, April: The parish church of St. Dominic in the city of Arezzo is designated as a Basilica Minor.

1036, April 19: The Blessed Virgin Mary, invoked as "Auxilium Christianorum," is chosen as the principal heavenly patron of the diocese of Viedma.

1036, April 22: St. John Bosco, Confessor, is chosen as the heavenly patron of all Spanish youth in workshops, commonly known as "Jóvenes Aprendices Españoles."

1036, April 28: St. Lawrence, Martyr, and St. Adalbert, Bishop and Martyr, are chosen as the principal patrons of the diocese of Chełmno; furthermore, St. Bernard, Abbot, is declared the principal patron of Pelplin, the episcopal city of the same diocese.

1036, April 29: The cathedral church of Trani is designated as a Basilica Minor.

1036, May 3: An Apostolic Delegation for West Central Africa is established.

1036, May: A new Apostolic Delegation for the Island of Madagascar is established.

1036, May: The name of the Apostolic Delegation for Eastern and Western Africa of Great Britain is changed to "Apostolic Delegation for Eastern Africa," and its boundaries are established anew.

1036, May: The Apostolic Delegation "de Dakar" is given the new title of "Apostolic Delegation for West Africa," and its boundaries are established anew.

1036, May 20: The cathedral church, dedicated to the Nativity of the

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Blessed Virgin Mary, located in the city and diocese of Sandomierz, is enriched with the title and privileges of a Basilica Minor.

[*Latin ed. p. 1037*]

Index of documents arranged in chronological order 1037 X - CONVENTIONS PAGE. 1960 June 23 Between the Holy See and the Austrian Republic: I. Concerning the regulation of property relations . . . . . II. To establish the Apostolic Administration of Burgenland in the diocese. 933 941 XI - LETTERS 1959 November 28 The fiftieth anniversary. - To His Eminence, Peter, titular of St. Praxedis, Roman Cardinal Priest, Prefect of the Sacred Congregation for the Discipline of the Sacraments, celebrating the fiftieth anniversary of his priesthood. » » 29 Of apostolic service. - To His Eminences, Joseph, Roman Cardinal, Archbishop of Cologne; Joseph, Roman Cardinal, Archbishop of Munich and Freising; Julius, Roman Cardinal, Bishop of Berlin; and other Reverend Fathers, Archbishops, Bishops, and other ordinaries of Germany: in reply to their official letters. » » 29 Of benevolence and charity. - To His Eminence, James Aloysius, titular of St. Jerome of the Illyrians, Roman Cardinal Priest, Chancellor of the Holy Roman Church, celebrating his eightieth birthday. December 8 As a son. - To the Reverend Fathers, Bishops of Lithuania, on the three hundred and fiftieth anniversary of the death of the pious Melchior Griedraitis, Bishop. » » 12 Soon after the eightieth. - To His Eminence, Clement, Roman Cardinal, Bishop of Velletri, and as Sacred Vicar of the City, completing his eightieth year. » » 15 St. Paul the Apostle. - To the Reverend Father, Caesar D'Amato, titular of St. Sebastian in Cilicia, and Abbot of St. Paul of the City, on the nineteenth anniversary of the coming of St. Paul the Apostle to Rome. » » 16 Most esteemed. - To His Eminence, Mauritius, titular of St. Marcellus, Roman Cardinal Priest, Archbishop of Turin, for the solemn celebrations held there in honor of St. Joseph Cafasso, at the end of the century since his pious death. 1960 February 20 With three centuries. - To the Reverend Father, William Slattery, General Superior of the Congregation of the Missions, on the third century since the pious death of St. Vincent de Paul and St. Louise de Marillac. March 2 Because of the episcopal. - To His Eminence, Anthony, titular of St. Lawrence in Panisperna, Roman Cardinal Priest, Archbishop of Buenos Aires, completing his twenty-fifth year since assuming the episcopate. » » 3 Nineteenth centuries. - To His Eminence, Aloysius Joseph, titular of St. Bernard of the Baths, Roman Cardinal Priest, of Munich, whom he appoints as legate to preside over the celebrations held on the island of Malta, commemorating the nineteenth century since St. Paul was shipwrecked on that shore. » » 5 To Curitybae. - To His Eminence, James, titular of SS. Boniface and Alexis, Roman Cardinal Priest, of Barros Cámara, Archbishop of St. Sebastian of Rio de Janeiro, whom he appoints as legate to the Eucharistic Congress held in Curitybae from all over Brazil. » » 10 For the public good. - To His Eminence, Emmanuel, titu-

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lar of SS. Marcellinus and Peter, Roman Cardinal Priest, Patriarch of Lisbon, whom he sends as legate to participate in the celebrations for the dedication of the capital of "Brazil." » » 26 A profound. - To His Eminence, Clement, Roman Cardinal, Bishop of Velletri, Sacred Vicar of the City: in reply to his official letter. April 5 Because soon. - To His Eminence, Benjamin, titular of St. Vitalis.

[*Latin ed. p. 1038*]

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To the Most Reverend Cardinal de Arriba and Castro, Archbishop of Tarragona, completing his fifth and twentieth year since assuming the episcopate. April 17, 1960. Sacred Palestine.

To the Reverend Father Augustine Sepinski, General Minister of the Order of Friars Minor, on the occasion of the fourth centenary since the permanent establishment of the Order's seat in the city of Jerusalem. May 5. With great piety.

To the Most Reverend Father Benjamin Ubaldi, Bishop of Eugubino, on the occasion of the eighth centenary of the pious death of Saint Ubaldo, the heavenly patron of that city. June 13. Soon to be the fiftieth.

To the Most Reverend Father Ernest, titular of Saint Sabina, Sacred Roman Ecclesiastical Prefect Cardinal Ruffini, Archbishop of Palermo, completing his fiftieth year since ordination to the priesthood. April 25. If religious.

To the Most Reverend Father Aloysius Joseph, titular of Saint Bernard ad Thermas, Sacred Roman Ecclesiastical Prefect Cardinal Muench, completing five years in the episcopal dignity. April 27. Munich.

To the Most Reverend Father Gustav, titular of Saint Jerome of Illyria, Sacred Roman Ecclesiastical Prefect Cardinal Testa, whom the Holy See sends as a legate to the Eucharistic Congress held in Munich, representing all nations. April 763. Of noble lineage.

To the Most Reverend Father Richard James, titular of Saint Susanna, Sacred Prefect Cardinal Cushing, Archbishop of Boston, whom the Holy See elects as a legate to the Eucharistic Congress held in the city of Piura, representing the entire Peruvian nation. July 5. Next month.

To the Most Reverend Father Joseph, titular of Saint John before the Latin Gate, Sacred Prefect Cardinal Frings, Archbishop of Cologne, celebrating the anniversary of the completion of his fiftieth year since the beginning of his priesthood. August 21. Greetings.

To the Most Reverend Father Joseph, titular of Saint Mary of the New, Sacred Prefect Cardinal Wendel, Archbishop of Munich and Freising, for the Eucharistic Congress held in Munich, representing all nations. September 31. With great joy.

To the Most Reverend Father Elias, titular of Saint Mark, Sacred Prefect

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Cardinal dalla Costa, Archbishop of Florence, for the sacred mission to be carried out in that city. September 20. Solemnities.

To the Most Reverend Father John Charles McQuaid, Archbishop of Dublin, on the occasion of the first centenary since the founding of the principal seminary of the Dublin archdiocese. October 28.

To the Most Reverend Father Clement, Sacred Roman Cardinal Micara, Bishop of Velletri and Vicar General of the Roman diocese: to the faithful of Rome, to devoutly recite the Holy Rosary throughout the month of October. October 21. Gladly soon.

To the Most Reverend Father Marcellus, Sacred Roman Cardinal Mimmi, Bishop of Sabina and Mandel, and Secretary of the Sacred Congregation Consistorial, whom the Holy See sends as a legate to the Marian Congress held in the city of Buenos Aires, representing the nations of both Americas. November 7. The happy news.

To the Most Reverend Father Michael Bernard, Archbishop of Brazzaville, for the sacred celebrations on the occasion of the beginning of the Congo as a self-governing republic. April 21.

To the Most Reverend Father Vidon Maria Mazzocco, Bishop of Atri, for the floods of water that devastated the diocese to which he was appointed. December 10.

HOMILIES

April 10, 1960.

In the Patriarchal Basilica of Ostia, on the Sunday of Palms, to the Most Reverend Fathers, Sacred Roman Cardinals, Sacred Prelates, and the clergy and faithful present.

In the Patriarchal Archbasilica of the Lateran, on the feast of the Ascension of the Lord, with the Most Blessed Gregory Barbadicus, Bishop and Sacred Roman Cardinal, inscribed in the catalogue of Saints. May 26.

[*Latin ed. p. 1039*]

Index of documents arranged in chronological order XIII - 1039

ALLOCUTIONS PAGES 1959, 1960

December 8: To those who attended the meeting held in Rome by the ”Italica” Society of experts in Canon Law.

January 10: To the members of the Catholic Action from the Roman diocese.

January 22: To the Most Excellent Conrad Adenauer, President of the Supreme Council for the administration of public affairs in the Federal Republic of Germany.

January 24: Delivered during the inauguration of the Roman Synod.

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Text of the Holy Father's address, during the inauguration of the Synod.

January 25: Delivered during the first session of the Synod.

Text of the Holy Father's address, during the first session of the Synod.

January 26: Delivered during the second session of the Synod.

Text of the Holy Father's address, during the second session of the Synod.

January 27: Delivered during the third session of the Synod.

Text of the Holy Father's address, during the third session of the Synod.

January 28: To the seminarians from the Roman diocese or those residing in Rome for their studies.

Text of the Holy Father's address to the seminarians.

January 29: To the religious women who dedicate themselves to serving their Church in the city.

January 31: Delivered at the conclusion of the Roman Synod.

Text of the Holy Father's address at the conclusion of the Roman Synod.

February 17: Delivered, in the presence of many Eminent Cardinals, Prelates, and Rectors, marking the fiftieth anniversary since Pope Saint Pius X established the Pontifical Biblical Institute in the city.

Delivered in the Basilica of Saint Peter, during the solemn funeral rites for the soul of Aloysius, Most Reverend Cardinal Stepinac, Archbishop of Agram, before the Supreme Pontiff bestowed the absolution over the tomb.

January 22: To the Most Excellent Emmanuel Prado, President of the Republic of Peru.

March 22: To those who attended the meetings held in Rome by the society called "Comité International de la Neutralité de la Médecine."

March 25: To the Superiors and Heads of Religious Orders and Institutes, concerning the difficulties to be overcome in Latin America, with regard to religious matters.

April 2: To those who attended the meeting held in Naples by the society called "Association Internationale de la Presse Sportive."

April 11: To the Most Excellent Nureddin Vergin, the first non-ordained orator of the Republic of Turkey, who presented letters to the Supreme Pontiff as a testament to the mission entrusted to him.

April 12: To those who attended the tenth session of the Council called "Comité de Santé Publique de l'Union Européenne Occidentale" held in Rome.

April 23: To those who attended the meeting held in Rome by the Federation of Catholic Young Women from all nations.

April 24: To those who attended the first meeting on the protection of children and adolescents, held in Rome with representatives from all nations.

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May 3: To those who attended the International Meeting held in Rome, at the headquarters of the organization called "Food and Agriculture Organization" (F.A.O.), concerning assistance to be provided to alleviate hunger in various parts of the world.

May 8: Delivered in the Vatican Basilica, during the ceremony in which the Supreme Pontiff conferred the episcopal office upon fourteen Sacred Prelates from various regions of the world.

June 5: Delivered in the Basilica of Saint Peter, on the Sunday of Pentecost, after the solemn Vespers, in the presence of Eminent Cardinals, Prelates of the Roman Curia, and many faithful: concerning the upcoming Ecumenical Council.

[*Latin ed. p. 1040*]

Index of documents arranged in chronological order, page 1960.

June 12: To the faithful from various dioceses of Hispaniae who had gathered in Rome to attend the solemn canonization of the Blessed John of Ribera, Archbishop of Valentia.

June 18: To the Most Excellent Man Arthur Frondizi, President of the Republic of Argentinae.

June 20: To those who attended the fifth session of the "Association Internationale des Educateurs des jeunes inadaptés" held in Rome.

June 28: In the Vatican Basilica, after the first Vespers of the feast of the Holy Apostles Peter and Paul, after the Apostolic Constitution, by which the first Roman Synod was promulgated, had been publicly read, and after His Eminence Cardinal Clemens Micara, the Urban Prefect, on behalf of the clergy and the people of Rome, had expressed his gratitude to the Most Blessed Father.

July 27: To the distinguished men from many nations who came to Rome to attend the fifth session convened by "Caritas Internationalis."

August 24: Held in the Forum of Peter, for the athletes from all nations who had gathered in Rome to participate in the Olympic Games.

August 29: To the distinguished men from many nations who were appointed to the council preparing for the Olympic competitions.

September 16: To those who attended the fifth session convened by the Pontifical Thomasian Academy in Rome, from every nation.

September 24: To those who attended the third Congress of European cardiologists held in Rome.

October 1: To the August Princes Bhumibol Adulyadej and Sirikit, King and Queen of Thailand.

October 8: To the Most Serene Highness Francis Joseph II, Prince of Lichtenston, and to the Most Serene Highness, the spouse of this Prince.

October 20: To the students of the College of St. Bede in the City, who

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joyfully received the Supreme Pontiff at the new building constructed near the Suburbicarian See of Ostia.

October 25: To the Prelates, Auditors, Officials, and Advocates of the Tribunal of the Sacred Roman Rota: concerning the sanctity of marriage and the Christian family.

October 28: In the Vatican Basilica, on the feast of the Holy Apostles Simon and Jude, after the Supreme Pontiff had conferred the episcopal office upon eight sacred prelates, one year after he was elevated to the Chair of Peter.

November 13: In the Basilica of Peter, after the solemn liturgical celebration, performed according to the Byzantine-Slavic rite.

November 14: Held in the Basilica of Peter, for the deliberations and preparations of the Council of Vatican II.

November 15: To the Provincial Superiors from the religious orders of men, who had gathered in Rome to attend the session.

November 23: To the Most Excellent Man Harold Macmillan, President of the Supreme Council for the administration of public affairs in Anglia.

November 24: To the Roman clergy of both orders, after the laws of the first Roman Synod began to have binding force.

December 3: To the Most Excellent Man Benedict Nardone, President of the Council governing the Oriental Republic of Uruguay.

December 7: To the Catholic journalists from Italia, who attended the second session of the "Unione Cattolica della Stampa Italiana" held in Rome.

XIV - RADIO BROADCASTS, 1959.

December 6: To the faithful of the Philippine Islands, who spent a year on a mission among the faithful of the Military Ordinariate of Ecuador, the Blessed Mary Virgin of the Rosary, "de Agua Santa de Baños," having been redeemed.

[*Latin ed. p. 1041*]

Index of documents arranged chronologically: 1041 PAGE 1959 1960 » » » » » » » » » » » » Announcement of the plague in the Eastern Equatorial territory. . . . . 52 Dec. 23 Given to all the faithful and to the nations of the world, on the eve of the Nativity of Our Lord Jesus Christ, with the Most Reverend Cardinals and Prelates of the Roman Curia present. 27 Apr. 17 Given to the faithful of the city and the world, on the feast of the Resurrection of Our Lord Jesus Christ. 369 » 21 To the Brazilians, as the new capital of the Federative Republic of Brazil was inaugurated. 396 May 1 To all workers, on the kalends of May, on the feast of St. Joseph the worker. 3xy 29 To those who attended the meeting in Lapurdi, held by the Institute "Mouvement International de la Jeunesse agricole et rurale Catholique." 469 » » To the

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faithful of the Republic of Costa Rica, upon the completion of the sacred mission in that nation. 472 June 5 Given to the faithful of Africa, on the feast of Pentecost. . . . . 474 » 30 To the Sacred Prelates and faithful of Congo, as that region began to be a sui iuris territory. 567 July 24 To the faithful of Malta, celebrating the nineteenth century since the arrival of the Doctor of the Gentiles on their island. 770 Aug. 7 To conclude the celebrations of the Eucharist, from the meeting of Munich in Bavaria. 774 » 28 To the faithful of Peru, celebrating the sixth national Eucharistic Congress in the city of Piura. 829 Nov. 13 To conclude the Marian celebrations in the city of Buenos Aires, convened from nations of both Americas. 980 » 25 To the faithful of the Paraguayan nation, for the fifth and twentieth anniversary since the radio station, named "Caritas," first sent its waves from Asunción. 982 XV - Written announcements 1959 » » » 1960 » » » » » » Nov. 25 To those who attended the meeting in Buenos Aires, held by the "Federazione Universale dei Giovani Cattolici." Dec. 5 To the Most Reverend Cardinal Micara, Bishop of Velletri, Sacred Vice-Chancellor of the City and Grand Chancellor of the Pontifical Lateran University. 8 To those who attended the meeting in Manila, held by "Pax Romana," for the purpose of demonstrating what role Catholic men have in shaping a humane community. 30 To those who attended the meeting in Utrecht, held by the Institute "Office International de l'Enseignement Catholique," on the thirtieth anniversary since the publication of the Encyclical "Divini Illius Magistri" by Pope Pius XI. Jan. 1 To the Most Reverend Vincent Alexander González and Robleto, Archbishop of Managua, and to all the faithful of the Republic of Nicaragua, for the completion of the sacred mission in Managua and the consecration of the hearts of the entire nation to Jesus and Mary. 10 To those who attended the meeting "De Catholica Institutione" in Josephópolis, from all nations of America. Feb. 9 To the students of Catholic schools in the United States of America: Charity is patient, is kind. . . . . » » To the Most Reverend Cardinals, Archbishops, and Bishops of the United States of America, for the contribution to be collected from Catholic citizens to support charitable works. Apr. 2 To the faithful of Brazil, to conclude the national Eucharistic Congress celebrated in Curitiba. . . . . » 13 To the faithful of the Republic of Togo, as that region began to be a sui iuris territory. May 6 To the Most Reverend Elijah, Cardinal Priest of the Sacred Roman Church, dalla Costa. 54 55 96 57 98 100 158 353 401 403

[*Latin ed. p. 1042*]

From the chronological order of documents, May 1960, page 1042:

To the Archbishop of Florentino, concerning the celebrations concluding the fifth centenary since the death of Saint Antoninus, Bishop and Confessor.

To those who, from various nations, attended the assembly held in the Archiepiscopal Monastery of Monte Cassino, to promote peace among na-

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tions and fraternal bonds among all.

To the Most Reverend Father Bernard John Alfrink, Cardinal of the Holy and Roman Church, Archbishop of Utrecht, concerning the termination of the radio broadcast of the hymn "Veni Creator," to be sung on the Sunday of Pentecost in seven cathedrals of Europe.

ACTS OF THE HOLY SEE:

I. SUPREME SACRED CONGREGATION OF THE HOLY OFFICE:

December 16, 1959; March 21, 1960. Decree: Prohibition of books; Decree concerning the distribution of Holy Communion after midday.

II. SACRED CONSISTORY CONGREGATION:

1959; 1960; July 18. Decree concerning the alteration of the boundaries of dioceses.

BALTIMORENSIS: Decree concerning the translation of the Metropolitan Cathedral and the erection of a concatedral.

CUNEENSIS and FOSSANENSIS: Decree concerning the alteration of the boundaries of dioceses.

TARVISINAE: Decree concerning the renewal of the collegiate chapter of the church of Saint Mary Assumed into Heaven of Asylo.

November 21. PATENSIS - ATERRADENSIS: Decree concerning the alteration of boundaries.

December 21. SIGNINAE: Decree concerning the erection of a new dignity within the cathedral chapter.

ASTURICENSIS - AURIENSIS: Decree concerning the alteration of the boundaries of dioceses.

COLUMBIAE: Decree concerning the governance of the Apostolic Exarchate of Castrum.

January 18. HYDRUNTINAE and LYCIENSIS: Decree concerning the boundaries of dioceses.

February 6. ZAMORENSIS - TACAMBARENSIS: Decree concerning the alteration of boundaries.

March 13. Decree concerning clerics emigrating from Latin America and the Philippine Islands to North America.

March 27. LAURENTII - LABRADORENSIS: Decree concerning separation and union.

March 29. SINUS S. LAURENTII (Altaripensis): Decree concerning the translation of the episcopal see.

March 7. PADERBORNENSIS - MONASTERIENSIS: Decree concerning

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the alteration of diocesan boundaries.

March 26. BALEIGHIENSIS - B. MARIAE AUXILIATRICIS DE BELMONT: Decree concerning the alteration of boundaries and the governance of the "nullius" abbey.

April 12. CULMENSIS: Decree concerning the erection of the dignity of archdeacon and the institution of a new canonry within the cathedral chapter.

May 23. YAUYOSENSIS: Decree concerning the translation of the residence of the Prelate "nullius."

May 28. VAYNE CASTRENSIS (Vayne Castrensis - Southbendensis): Decree concerning the erection of a concatedral and the change of name of the diocese.

BOVENSIS: (followed by a series of page numbers).

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May 31, 1960, Valencia - Segorbe - Tortosa. - Decree concerning the alteration of diocesan boundaries.

June 13, 1960, Barra of Pirahy - Valencia in Brazil. - Decree concerning the alteration of diocesan boundaries.

June 23, 1960, Massana and Populion. - Decree regarding the granting of the abbatial title.

July 18, 1960, Cordoba in Argentina - Villa Maria. - Decree concerning the alteration of diocesan boundaries.

December 3, 1960, *Sacra Pro Ecclesia*.

December 3, 1960, *Sacra Congregatio* - *S. Congregatio de Propaganda*.

October 6, 1960, 834, 985, 986.

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October 13, 1960, Luluaburgen - Kabindaën. - Decree concerning the alteration of vicariate boundaries.

December 4, 1960, Taipei. - Decree. The secular clergy of the Archdiocese of Taipei are assigned to the territory of China.

January 5, 1960, Cotonou. - Decree. The indigenous clergy are assigned to the Archdiocese of Cotonou.

February 12, 1960, Mangalore - Caliente. - Decree concerning the alteration of diocesan boundaries.

February 13, 1960, Keewatin - Mackenzie. - Decree. The boundaries of the Apostolic Vicariates are altered.

March 25, 1960, Tharros and Nonseng. - Decree concerning the alteration of the name of the Apostolic Vicariate.

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April 11, 1960, Rangun - Banchi. - Decree of separation and union.

June 20, 1960, Ipamu (Idiofa). - Decree concerning the alteration of the name of the diocese.

June 21, 1960, Rutabo and Bukoba (Bukoba - Ruleng). - Decree concerning the alteration of diocesan boundaries and their names.

July 7, 1960, Beni in the Belgian Congo (Beni). - Decree concerning the alteration of the name of the diocese.

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Council. Decree. A new index of feast days is established, which include the obligation of liturgical celebration for the good of the people.

Decree. Concerning the adaptation of the new choral service to the rubric code.

October 8, 1959, Planensis of the Greeks. - Decree. The faithful of any rite in the towns commonly called "Mezzoiuso," "Contessa Entellina," and "Palazzo Adriano" are subject to the jurisdiction of the Bishop of Planensis of the Greeks.

November 25, 1959, *Sacra Congregatio*.

Rituum. Anicien. - Decree of resumption.

Cause for the Canonization of Blessed Brother Benildo, Confessor, of the Institute of the Brothers of Christian Schools.

Valencia. - Decree of resumption.

Cause for the Canonization of Blessed Theresa of Jesus Jornet and Ibars, Virgin, foundress of the Congregation of the Little Sisters of the Aged Poor.

December 18, 1960, Baltimore. - Decree concerning the virtues of the Venerable Servant of God, Elizabeth Anna Bayley Seton, widow, foundress of the Congregation of the Sisters of Charity of Saint Joseph in America.

Neapolitana. - Decree concerning the virtues for beatification of the Venerable Servant of God, Jeremiah of Valachia, a lay professed member of the Order of Friars Minor Capuchin.

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February 10, Hispalis: Decree regarding the introduction of the cause for beatification of Blessed Angela of the Cross Guerrero González, foundress and first General Mother Superior of the Congregation of Sisters of the Cross.

24: The universal prayer under the name of Pope Clement XI, to be included in prayers to be recited by priests.

Litany of the Precious Blood of Our Lord Jesus Christ, approved and to be included in the Roman Ritual.

28, Valentia: Decree regarding miracles for the canonization of Blessed

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John of Ribera, Confessor, Patriarch of Antioch, Archbishop of Valentia.

Quebec: Decree regarding virtues for the beatification of the Venerable Servant of God Francis of Montmorency-Laval, first Bishop of Quebec.

March 9, Rome and others: Decree regarding prayers to be recited after the celebration of Mass.

16, Marianopolis: Decree regarding the resumption of the cause for canonization of Blessed Margaret Bourgeoys, Virgin, foundress of the Congregation of the Sisters of Our Lady.

Patavina or Cracovia: Decree regarding the introduction of the cause for beatification of the Servant of God Maximilian Maria Kolbe, professed priest, of the Order of Friars Minor Conventual.

April 27, Pomaia: Decree regarding the resumption of the cause for canonization of Blessed Innocent X, Confessor.

28, Valentia: Decree regarding the safe conduct for the canonization of Blessed John of Ribera, Confessor, Patriarch of Antioch, Archbishop of Valentia.

May 28, Tarvisia: Decree regarding miracles for the canonization of Blessed Mary Bertilla Boscardin, Virgin, of the Institute of Sisters Teachers of Saint Dorothy, Daughters of the Sacred Hearts.

Nullius, Einsiedeln: Decree regarding virtues for the beatification of the Venerable Servant of God Meinrad Eugster, converted brother of the Order of Saint Benedict.

July 26: General decree by which the new rubrics of the Breviary and the Roman Missal are promulgated.

Rubrics of the Breviary and the Roman Missal:

Part I: General rubrics.

Part II: General rubrics of the Roman Breviary.

Part III: General rubrics of the Roman Missal.

Calendar of the Breviary and the Roman Missal.

Variations in the Breviary and the Roman Missal according to the new code of rubrics.

Variations in the Roman Martyrology.

Declaration regarding the observance of particular calendars from the year 1961.

Orders to the editors of liturgical books regarding the preparation of editions of the Breviary and the Roman Missal according to the new code of rubrics.

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October 12: A new invocation is added for praise in reparation for blasphemies.

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SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITY STUDIES:

1960

February: Decree. The Higher Institute of Sacred Theology, established in the regional seminary of Tananarive, is affiliated with the Theological Faculty of Naples.

March: Decree. The Institute of Mariology in the Theological Faculty "Marianum" of the City is canonically established.

June: Decree. The Catholic University "Santa Maria de los Buenos Aires" is established in the capital city of the Republic of Argentina.

August: Decree. The Institute of Moral Theology, or Alfonsian Academy, is incorporated into the Pontifical Theological Faculty of the Lateran University.

Decree. The Catholic University of Navarre is established in the Spanish territory.

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December 22 - March 3: » » » April: » May: » August: Notification. Decree.

Litanies of the Precious Blood of Our Lord Jesus Christ. Indulgences are granted.

11. Decree.

The universal prayer under the name of Pope Clement XI, widely disseminated and to be recited by priests when appropriate. Indulgences are granted.

4. The prayer for missionaries, composed by Pope John XXIII, is granted indulgences.

12. Decree.

The Indulgence of the Porziuncola is transferred to the faithful participating in the Eucharistic International Convention in Munich.

13. The prayer of Christian faithful belonging to recently established churches, composed by Pope John XXIII, and granted indulgences.

II - SACRED ROMAN:

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Citations and edicts:

February 5: Papien. - Regarding the nullity of marriage and dispensation

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(Storeni-Zocchi). 113.

20: Augustana, or Taurinen. - Regarding the nullity of marriage (Pascal-Carlin). 114.

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18: Goritien, or Venetiarum. - Regarding the nullity of marriage (Cappello-Podorieszaeh). 494.

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26: Lafayetten. - Regarding the nullity of marriage (Theriot-Chandler). 927.

November 5: Parisien. - Regarding the nullity of marriage (Rospigliosi-Weill). 991.

December 7: Montisvidei. - Regarding the nullity of marriage (Soraluce-Uria). 992.

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III - TRIBUNAL OF THE VICARIATE OF THE CITY:

Citation and edict:

1960, October 1: Romana. - Regarding the nullity of marriage (Rasore-Garavelli). 928.

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5. Secretariat of State: Statutes of the Vatican Film Archive.

Pontifical Council for the Care of Church Archives in Italy: Instructions to the Most Reverend Ordinaries and to the Reverend Superiors of Religious Orders of Italy regarding the administration of the Archives.

67. ACTS, volume II, no. 16 - December 31, 1960. 875, 1022.

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[*Latin ed. p. 1090*]

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and congratulates the Prefects, Auditors, and Officials of this Tribunal for the work accomplished, 898 s.; he speaks to them about the sanctity of marriage and the Christian family, 899 ss. Turkish Nation. The Most Blessed Father's interest and affection for its citizens, 351. See Apostolic Nunciature. Ubaldi, Reverend Father Beniaminus, Bishop of Eugubinus. His Eminence writes to him on the completion of the eighth century since the death of St. Ubaldi, the heavenly Patron of that diocese, 452.

[*Latin ed. p. 1091*]

Index of matters from "Unione Cattolica della Stampa Italiana." A meeting of Catholic journalists from Italy is being considered in Rome, 1014. Catholic universities are being established: "Santa Maria de Buenos Aires" in the city of Buenos Aires, 577; and Navarrensis in the Spanish territory, 988. The Republic of Uruguay. Praise and prayers regarding it, 979 ff. Most Reverend Nardone, Benedict. V. Variations in the Roman Breviary and Missal, 706 ff. The hymn "Veni Creator" is being sung on the feast of Pentecost in seven cathedrals of Europe, 480. Persecutions against the Church and religion are increasing in many places, 9, 41, 322, 517, 1013 ff. Apostolic Vicariates: — newly established: Goma, 70; and the Yule Islands, 74. — raised to the rank of diocese: Hiroshima, 68; Leopoldopolis, Boma, Inongo, Kisangani, Ipamu, 372; Kikwit, Kisantu, Matadi, Coquilhatville, Basankusu, Bikoro, Lisala, Ubangi in the Belgian Congo, Stanleyville, Bondo, Buta, Lake Albert, Niangara, Wamba, Bukavu, Beni in the Belgian Congo, Kasongo, Kindu, Goma, Luluabourg, Kabinda, Tshumbe, Luebo, 373; Katanga, Balduinopolis, Lulua, Sakani, Kabgayi, Nyundo, Kitega, Ngozi, Usumbura, 374. Analytical index, 1091. — suppressed: Bukavu, 70; Port Moresby, 74; Ende, 131; Bangkokense, 137; Medan, 139; Holland, 748. — whose boundaries are changing: Luluabourg and Kabinda, 111; Keewatin and Mackenzie, 357; Labrador, 534. — Thare will henceforth be called Thare and Nonseng, 487. Military Vicariates, 164. Colombia: Regarding the poverty of its inhabitants, with whom many suffer, and remedies for this calamity, 8 ff.; the poor people who suffer from this lack of sustenance must be helped, especially by those who live in abundance, 465, 470. Saint Vincent (de Paul). His virtues and merits are commemorated by the Most Reverend, 147 ff., and the sacred virgins. It is necessary to grant all creatures the permission to leave, 279; to use the power of nature, 281; to offer pure prayer with a serene conscience, 282; to choose the life of the celestial realm, 283. Sacred virginity. It is highly praised by the Most Blessed Father, accompanied by holiness, 280. The call to the sacred ministry. It requires greatness of spirit, consent, and dedication in those called, 894. Wendel, Reverend Father, Cardinal Joseph, Archbishop of Munich and Freisingen. The Most Reverend offers him heartfelt congratulations for his outstanding merits due to the successful holding of the Universal Eucharistic Congress in Munich, 813. Corrections

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in volume LII (1960) of the Acta Apostolicae Sedis: Page 179, first and second lines, instead of: "After having invoked the light and grace of the Holy Spirit in our prayers," read: "After we have invoked the light and grace of the Holy Spirit in our prayers," ...

[*Latin ed. p. 1092*]

The fiftieth volume of the official commentary, "Acta Apostolicae Sedis," is completed and published on the thirtieth day of December in the year 1960, by the Polyglott Presses of the Vatican.

[*Latin ed. p. 1093*]

In the twenty-ninth year, in the City of the Vatican, on Wednesday, the twenty-first of October, 1958, Number 10. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of the Vatican, Vacant See 1958, No. Law delegating the issuance of a series of postage stamps during the Vacant See 1958.

III. - VACANT SEE 1958. - October 21, 1958.

The Cardinals Giuseppe Pizzardo and Nicola Canali,

By virtue of the powers jointly delegated to them by the Sacred College of Cardinals of the Holy Roman Church by Law of October 12, 1958, No. II, Vacant See 1958;

Having considered the Convention for the execution of postal services between the City State of the Vatican and Italy, signed in Rome on July 29, 1929, and the subsequent Agreements on the same subject;

Having considered the ordinance of the Governor of the City State of the Vatican relating to the postal service, July 30, 1929, No. VIII;

Having heard the opinion of the General Counselor of the State;

They have enacted the following:

LAW ON THE ISSUANCE OF A SERIES OF POSTAGE STAMPS DURING THE VACANT SEE 1958.

Article 1. - During the Vacant See, a series of postage stamps shall be issued, to be used for the payment of taxes relating to correspondence originating from the City of the Vatican.

[*Latin ed. p. 1094*]

Acts of the Apostolic See - Supplement, Article 2. - The postage stamps referred to in the preceding article, printed in rotogravure, have the following characteristics: dimensions: 24x40 mm, including the perforation; horizontal format; values: Lire 15, Lire 25, Lire 60; colors: for the Lire 15 value, yellow; for the Lire 25 value, white; for the Lire 60 value, violet; subject: uniform for all values: within a rectangular frame, divided into two parts, on the left side are depicted the crossed keys with the pavilion of the Basilica; at the top is the inscription "POSTE VATICANE"; at the bottom, in

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the two corners, is the indication of the respective value in Arabic numerals; on the right side, at the top, on two lines, is the inscription "Sede vacante," and at the bottom, "MCMLVIII." Article 3. - This law shall enter into force on the same day of its publication. The original of this law, bearing the seal of the State, shall be deposited in the Archive of Laws of the State of the City of the Vatican, and the corresponding text shall be published in the Supplement to the Acts of the Apostolic See, and all are to be commanded to observe it and to ensure its observance. City of the Vatican, twenty-first of October, nineteen hundred and fifty-eight. GIUSEPPE NICOLA, Cardinal. PIZZARDO, Cardinal. CANALI.

[*Latin ed. p. 1095*]

In the twenty-ninth year, in the City of the Vatican, on Wednesday, the twenty-second of October, in the year 1958, Number 11. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of the Vatican, Vacant See 1958, Number IV – Vacant See 1958. – Delegated Law concerning the fabrication and issuance of coins during the Vacant See 1958. October 22, 1958. The Cardinals Giuseppe Pizzardo and Nicola Canali, in virtue of the powers jointly delegated to them by the Sacred College of Cardinals of the Holy Roman Church by Law No. I of October 11, 1958, concerning the Vacant See 1958; Having considered the Monetary Convention between the City State of the Vatican and Italy, signed on August 2, 1930, and the subsequent Conventions and Agreements on the same subject; Having considered the Monetary Law of December 31, 1930, No. XXI, and the regulations for its execution, approved by the decree of the Governor of the State of July 15, 1931, No. XXII; Having heard the opinion of the General Counselor of the State; They have enacted the following LAW CONCERNING THE FABRICATION AND ISSUANCE OF COINS DURING THE VACANT SEE 1958. Article 1. – The fabrication and issuance of silver coins for the period of the Vacant See 1958, shall be carried out in the amount of fifty million lire in silver coins of 500 lire each.

[*Latin ed. p. 1096*]

42 Acta Apostolicae Sedis - Supplemento, Article 2. – The coins mentioned in the preceding article shall have the following characteristics: metal, silver with a fineness of 835; diameter, in millimeters, 29.1; legal weight: 11 grams; maximum: 11.055 grams; minimum: 10.945 grams; the edge of the coin, smooth, bears, engraved in relief between two raised edges, the inscription: "Stato della Città del Vaticano" (State of the City of the Vatican). The coins bear on the obverse: The coat of arms of His Eminence, the Most Reverend Monsignor Cardinal Benedetto Aloisi Masella, Chamberlain of the Holy Roman Church, surmounted by a cross with double arms, a cardinal's hat with tassels, and a pavilion with crossed keys. Legend: "Sede Vacante MCMLVI" (Vacant See, 1956). On

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the reverse: A radiant dove. – Legend on the rim: "Veni Sancte Spiritus" (Come, Holy Spirit). – Legend at the exergue: "Stato della Città del Vaticano – L. 500." – At the bottom, below the indication of the value: "Oiampaoli" (engraver). Article 3. – The design of the coin is approved, conforming to the description in Article 2. The die, executed in accordance with the aforementioned description, shall be reproduced in lead and deposited in the Archive of the Governatorate. Article 4. – This law shall enter into force on the same day as its publication. The original of this law, bearing the seal of the State, shall be deposited in the Archive of Laws of the State of the City of the Vatican, and the corresponding text shall be published in the Supplement to the Acta Apostolicae Sedis, and all those to whom it pertains are to observe it and to ensure that it is observed. City of the Vatican, twenty-second of October, nineteen hundred and fifty-eight. GIUSEPPE Cardinal PIZZARDO, NICOLA Cardinal CANALI.

[*Latin ed. p. 1099*]

In the thirty-sixth year of the reign, in the City of the Vatican, on Thursday, the second of April, in the year 1959, Number 1. SUPPLEMENT TO THE APOSTOLIC SEE, concerning the laws and regulations of the State of the City of the Vatican. Pontificate of His Holiness John XXIII – Year I. – Decree of the Pontifical Commission for the State of the City of the Vatican, by which the issuance of a series of commemorative postage stamps of the Coronation of the Supreme Pontiff John XXIII is authorized. April 2, 1959. THE PONTIFICAL COMMISSION FOR THE STATE OF THE CITY OF THE VATICAN. In virtue of the powers conferred by the reigning Supreme Pontiff John XXIII upon the Pontifical Commission by the decree of November 7, 1958; Having considered articles 2 and 20, letter e), number 5, of the law concerning the sources of law, June 7, 1929, number II; Having heard the opinion of the General Counselor of the State; DECREES: Article 1. – The issuance of a series of four commemorative postage stamps of the Coronation of the Supreme Pontiff John XXIII is authorized, to be valid for the payment of taxes relating to correspondence originating from the City of the Vatican.

[*Latin ed. p. 1100*]

2. *Acta Apostolicae Sedis*, Supplement, Article 2. – The postage stamps mentioned in the preceding article, printed in rotogravure on paper bearing, in the watermark, the design of the crossed Keys, possess the following characteristics: dimensions: 30 x 40 mm, including the perforation, in a vertical format; values: 25 Lire, 35 Lire, 60 Lire, 100 Lire; subject: the 25 Lire and 60 Lire values depict the Supreme Pontiff John XXIII, standing, wearing the *piviale* and the *triregnum*, in the act of blessing; the 35 Lire and 100 Lire values represent the colored coat of arms of the reigning Supreme Pontiff, with the *Triregnum* and the crossed Keys, supported

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by two angels in a blue sky; in the upper right corner, is the date of the Coronation: IV - X - MCM LVIII; at the bottom, is the inscription "POSTE VATICANE" followed by the indication of the value in Arabic numerals, on a red strip for the 25 Lire value, carmine for the 35 Lire value, and blue for the 60 Lire and 100 Lire values; colors: for the 25 Lire and 60 Lire values, carmine red; for the 35 Lire and 100 Lire values, azure blue.

Article 3. – The postage stamps, of which the preceding articles speak, shall have postal validity from the date of entry into force of the present ordinance until March 31, 1960.

Article 4. – The present ordinance shall be published, in addition to the ordinary methods, by posting in the Courtyard of Saint Damasus, at the door of the Offices of the Governorate, and in the postal offices of the State, and shall take effect on the same day of its publication.

Vatican City, April second, nineteen hundred and fifty-nine.

NICOLA, Cardinal CANALI, President

GIUSEPPE, Cardinal PIZZARDO, First Principi, Secretary.

[*Latin ed. p. 1101*]

Year XXX t) Vatican City, Monday, May 25, 1959, No. 2.

APOSTOLIC SUPPLEMENT FOR THE LAWS AND DECREES OF THE STATE OF THE VATICAN CITY.

Under the Pontificate of His Holiness Pope John XXIII – Year I.

Decree of the Pontifical Commission for the State of the Vatican City, by which the issuance of a series of commemorative postage stamps of the Martyrs of the persecution of Emperor Valerian is authorized.

May 25, 1959.

THE PONTIFICAL COMMISSION FOR THE STATE OF THE VATICAN CITY.

By virtue of the powers conferred by the reigning Supreme Pontiff, John XXIII, upon the Pontifical Commission by decree of November 7, 1958;

Having considered articles 2 and 20, letter c), paragraph 5, of the law on the sources of law, June 7, 1929, No. II;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. – The issuance of a series of six commemorative postage stamps of the Martyrs of the persecution of Emperor Valerian is authorized, to be used for the payment of taxes relating to correspondence originating from the Vatican City.

Article 2. – The postage stamps referred to in the preceding article,

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printed in...

[*Latin ed. p. 1102*]

6. The Acts of the Apostolic See – supplements printed on rotogravure paper, bearing the design of the crossed keys in the watermark, have the following characteristics: dimensions: 25 x 40 mm, including the perforation, vertical format; values: L. 15, L. 25, L. 50, L. 60, L. 100, L. 300; subject: each postage stamp, on a background of a different color, bears in the center, enclosed in a circle, the colored effigy of a martyr; the L. 15 value bears the effigy of the martyr Lawrence, Deacon, with the vertical inscription "LAURENTIUS"; the L. 25 value, the effigy of the martyr Pope Sixtus II, with the vertical inscription "SIXTUS P.M."; the L. 50 value, the effigy of the martyr Agapitus, Deacon, with the vertical inscription "AGAPITUS"; the L. 60 value, the effigy of the martyr Felicissimus, Deacon, with the vertical inscription "FILICISSIMUS"; the L. 100 value, the effigy of the martyr Cyprian, Bishop, with the vertical inscription "CYPRIANUS EP"; the L. 300 value, the effigy of the martyr Fruttuoso, Bishop, with the vertical inscription "FRUCTUOSUS EP"; each inscription is surmounted by a cross and the letters "scs"; in the upper left corner, on two lines, is the inscription "POSTE VATICANE", on the right, the indication of the value in Arabic numerals; at the bottom, for the values of L. 15, L. 25, L. 50, L. 60, L. 100, the commemorative date CCLVIII MCMLVIII, in Roman numerals, and, for the value of L. 300, CCLIX MCMLIX, separated by a decoration of branches of palma bearing in the center the cryptogram %. Colors: for the L. 15 value, red; for the L. 25 value, violet; for the L. 50 value, blue-green; for the L. 60 value, oliva green; for the L. 100 value, purple; for the L. 300 value, Siena earth. Article 3. The postage stamps, of which the preceding articles speak, have postal value from the date of entry into force of the present ordinance until June 30, 1960. Article 4. The present ordinance shall be published, in addition to the ordinary methods, by affixing it in the Courtyard of Saint Damasus, at the door of the Offices of the Governatorate, and in the post offices of the State, and shall take effect on the same day of its publication. Vatican City, May 25, 1959. Cardinal CANALI, President. GIUSEPPE Cardinal PIZZARDO. AMLETO Cardinal GIOVANNI. NICOLA Cardinal CICOGNANI. Primo Principi, Secretary.

[*Latin ed. p. 1105*]

In the year 1959, in the City of Vatican, on Monday, the 25th of May, Number 3, of the ACTA APOSTOLICAE SEDIS, Supplement for the Laws and Regulations of the City State of Vatican. Pontificate of His Holiness Pope John XXIII – Year I, Section IV. Decree of the Pontifical Commission for the City State of Vatican, by which the issuance of a series of commemorative postage stamps for the 30th anniversary of the Lateran Pacts is authorized. 25th May 1959. THE PONTIFICAL COMMISSION FOR THE CITY

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STATE OF VATICAN. In virtue of the powers conferred by the reigning Supreme Pontiff, John XXIII, upon the Pontifical Commission, by decree of the 7th of November 1958; Having considered articles 2 and 20, letter c, number 5, of the law on the sources of law, of the 7th of June 1929, number II; Having heard the opinion of the General Counselor of the State; DECREES: Article 1. – The issuance of a series of two commemorative postage stamps for the 30th anniversary of the Lateran Pacts is authorized, to be valid for the payment of taxes relating to correspondence originating from the City of Vatican.

[*Latin ed. p. 1106*]

10 Acta Apostolicae Sedis - Supplemento Art. 2. - The postage stamps mentioned in the preceding article, printed in rotogravure on paper bearing, in the watermark, the design of the crossed Keys, have the following characteristics: dimensions: 30 x 40 mm, including the perforation, in a vertical format; values: L. 30 and L. 100; subject: identical for both values, depicting the figure, from the waist up, of the Supreme Pontiff Pius XI, with a half-tone effect, on whose left side is inscribed: "PIUS XI P. M."; the figure is enclosed in a linear frame; at the top is the inscription "PATTI LATERANENSI" with the indication below of the dates "1929 - 1959" inserted in the frame; at the bottom, on both sides, the value is repeated in Arabic numerals, preceded by the letter L; between the two numerals, on two lines: "POSTE VATICANE"; colors: for the value of L. 30: brown; for the value of L. 100: ultramarine blue. Art. 3. - The postage stamps mentioned in the preceding articles have postal validity until June 30, 1960. Art. 4. - This ordinance shall be published, in addition to the usual methods, by posting it in the Cortile di San Damaso, at the door of the offices of the Governatorato, and in the post offices of the State, and shall take effect on the same day of its publication. Vatican City, May twenty-fifth, nineteen hundred and fifty-nine. Card. CANALI, President; GIUSEPPE Card. PIZZARDO; AMLETO GIOVANNI Card. CICOGNANI; NICOLA Primo Principi, Secretary.

[*Latin ed. p. 1107*]

Year XXX, Vatican City, Tuesday, September 1, 1959, No. 4, ACTA APOSTOLICAE SEDIS, SUPPLEMENT to the Laws and Regulations of the Vatican City State, Reign of Pope John XXIII, Year I, Vol. I.

Ordinance of the Pontifical Commission for the Vatican City State concerning postal and telegraph rates.

September 1, 1959.

THE PONTIFICAL COMMISSION FOR THE VATICAN CITY STATE.

By virtue of the powers conferred by the Supreme Pontiff John XXIII upon the Pontifical Commission by Decree of November 7, 1958;

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Having considered Articles 2 and 20, letter e), paragraph 5, of Law No. II of June 7, 1929, concerning the sources of law;

Having considered the agreement between the Holy See and Italy concerning postal rates, dated January 23, 1952;

Having considered the Ordinance of the Pontifical Commission for the Vatican City State, October 1, 1957, No. CXI, concerning postal rates;

Having heard the opinion of the General Counselor of the State;

IT ORDERS:

Article 1. – Beginning September 1, 1959, the table contained in the Ordinance of the Pontifical Commission for the Vatican City State, October 1, 1957, No. CXI, concerning postal rates, is replaced by the following table:

[*Latin ed. p. 1108*]

Acta Apostolicae Sedis - Supplemento 14 I - CORRISPONDENZA Per Oltre l'Italia Lit. Italia Lit. LETTERS: 25 for each 15 grams or fraction. I port: 20 grams for each subsequent port of 20 grams — 60 35. 25 50 35 70 with only the place name or with polite phrases expressed in a maximum of 5 words, date and signature of the sender, with postal correspondence 15 25 15 35 55 10 60 15 15 15 15 15 60 15 15 15 15 15 15 15 10 15 5 15 or POSTCARDS: simple, with reply paid. • . . . . POSTCARDS WITH ILLUSTRATIONS: MANUSCRIPT CARDS 1: for the first 250 grams, for each subsequent 50 grams, or fraction. . . . VISITING CARDS: with no more than 5 words of polite phrases. COMMERCIAL INVOICES: for the first 250 grams, for each subsequent 50 grams, or fraction. . . . GREETING CARDS: containing polite phrases entirely printed, containing polite phrases handwritten, expressed in a maximum of 5 words. INVITATIONS: for births, deaths, and similar, printed. . . . . PRINTS: periodical and non-periodical, sent second-hand, for each 50 grams or fraction. Bundles of books sent under wrapping from publishing houses or bookstores (within a limit of 700 grams), for each 50 grams or fraction. 1 For all of Italia (and not for other countries), it is permitted to include only one accompanying letter, provided that: it is open, addressed to the same recipient as the package, it relates to the manuscript cards, and the postage of the package is increased by the tax relating to the letter (L. 25).

[*Latin ed. p. 1109*]

Acts of the Apostolic See - Supplement 15 For Italy. Literary. Beyond Italy. Literary.

SAMPLES OF GOODS: 20 60 for every 50 grams or fraction thereof. In addition: 10 15 50 120 10 25 85 90 60 90 30 90.

POSTAL PACKAGES: For every 50 grams or fraction thereof.

REGISTRATION FEE: For sealed correspondence, in addition to the

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postage fee, for book shipments sent by publishing houses (limit).

INSURANCE FEE: In addition to the postage and registration fees:

On correspondence:

Ordinary: 100 50 for every 200 gold francs or fraction of 2,000 francs. 100.

Against risks of force majeure: on correspondence and packages, in addition to the ordinary insurance fee: 100 for every subsequent 50,000 lire or fraction thereof.

Bank Draft Fee (in addition to the normal fees): (The proportional fee of the amount of the bank draft is provided only for direct shipments beyond Italy). — 50 100 110 75 100.

EXPRESS:

[*Latin ed. p. 1111*]

Acia Apostolicae Sedis - Supplemento 17 III - TAGLIA (Rates) Direct to Italy (in addition to the module price of L. 10): up to L. 5,000; from over L. 5,000: L. 20,000; over L. 20,000: L. 20,000; over L. 50,000: L. 50,000; over L. 100,000: L. 100,000; over L. 200,000: L. 200,000. Telegraphic transfers (in addition to the issuance fee and the telegraphic fee): L. 50: L. 90; L. 150: L. 200; L. 250: L. 50.

IV - TELEGRAMS

Article 2. - From the same date as mentioned in the preceding article, the rates for telegrams for domestic use and for Italy are as follows:

For domestic use: a) L. 10 per word with a minimum of 16 words;

For Italy: a) Ordinary telegrams, with a minimum of 16 words, L. 15 per word. b) Urgent, Most Urgent, and Flash telegrams, with a minimum of 16 words, respectively double, triple, and quadruple the rate specified in letter a). c) For letter telegrams, L. 8 per word with a minimum of 22 words. d) For press telegrams, L. 5 per word with a minimum of 20 words. e) For telegrams sent to Italian ships via Italian coastal stations (the minimum number of words does not apply): coastal radiotelegraph fee, L. 55 per word; ship radiotelegraph fee, L. 45 per word.

Article 3 - This ordinance shall be published, in addition to the usual methods, by posting it on the doors of the offices of the Governatorate and in the offices of the State Post.

Vatican City, September 1st, 1959.

Card. CANALI, President

GIUSEPPE

Card. PIZZARDO

AMLETO

Card. CICOGNANI

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NICOLA
Primo Principi, Secretary.

[*Latin ed. p. 1113*]

Year XXX, City of the Vatican, Tuesday, October 27, 1959, No. 5, ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of the Vatican. Pontificate of His Holiness John XXIII – Year I. – Ordinance of the Pontifical Commission for the City State of the Vatican, by which the issuance of a series of postage stamps is authorized, intended to commemorate the inauguration of the transmitting center of the Vatican Radio of Saint Mary of Galeria. October 27, 1959. THE PONTIFICAL COMMISSION FOR THE CITY STATE OF THE VATICAN. In virtue of the powers conferred by the reigning Supreme Pontiff, John XXIII, upon the Pontifical Commission, by decree of November 7, 1958; Having considered articles 2 and 20, letter c), no. 5, of the law of June 7, 1929, no. II, concerning the sources of law; Having heard the opinion of the General Counselor of the State; ORDERS: Article 1. – The issuance of a series of two postage stamps is authorized, intended to commemorate the inauguration, which took place on October 27, 1957, of the transmitting center of the Vatican Radio of Saint Mary of Galeria.

[*Latin ed. p. 1114*]

22 Acta Apostolicae Sedis - Supplementum ad validitatem habendam pro solutione tributorum relativi ad epistulas emittendas ex Urbe Vaticana. Articulus 2. - Sigilla, quae in articulo praecedente mentionem habentur, impressa in rotis super chartam quae, in filigrana, figuram Clavium decussatarum praebet, sequentes characteres habent: dimensiones: mm. 30 x 40, cum dentibus, forma verticalis; valores: L. 25, L. 60; subjectum: unum, quod magnam antennam centralem repraesentat, quae in summo in formam crucis terminat, ante quam statua alata Archangeli Gabrielis apparet; ambo valores in summo, ad dextram, in duabus linis, inscriptionem habent: « centroradios. mariadigalería »; in fundo, designationem « postevaticane » cum indicatione valoris respectivi in numeris Arabicis; colores: pro valore L. 25, caelum aurantium, in fundo, in rubrum transiens ad altum; figura Archangeli, nigra, fundamentum statuae et antenna, grisea; pro valore L. 60, caelum caeruleum, in altum in caeruleum transiens; figura Archangeli et fundamentum statuae, aurea; antenna, perla grisea cum striis coloris rubri ad fundamentum et in medio, apex in formam crucis, aureus; Articulus 3. - Sigilla, quae in articulis praecedentibus mentionem habentur, ad effectum postalem, a die inquisitionis praesentis ordinis usque ad diem 31 Decembris anno 1960 valent. Articulus 4. - Praesens ordinatio, praeter modos ordinarios, per affixionem in Atrio Sancti Damasi, ad portam Unicorum Gubernationis et in Officinis postalibus Civitatis, publicabitur et a die ipsius publicationis in vigorem adibit. Urbs Vaticana, vicesimo septimo

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Octobris millenovecentosinquantanono. Nicola X Card. Giuseppe Canali, Card. Amleto Giovanni Pizzardo Card. Cicognani, Primus Principi, Secretarius.

[*Latin ed. p. 1115*]

Anno XXX, Civitas Vaticana, die Martis, 27 Octobris, 1959, Numerus 6, ACTA APOSTOLICAE SEDIS, Supplementum ad Leges et Dispositiones Civitatis Vaticanae.

Pontificatus Sanctissimi Ioannis XXIII, Annus I.

Ordinatio Commissio Pontificiae pro Civitate Vaticana, qua series sigillorum postarum ad aerem emittendi auctorizatur.

27 Octobris, 1959.

COMMISSIO PONTIFICIA PRO CIVITATE VATICANA.

Virtute potissimorum, quae Summum Pontificem Ioannem XXIII, regnantem, Commissioni Pontificiae concesserunt per actum die 7 Novembris, 1958;

Consideratis Articulis 2 et 20, littera c), numero 5, Legis die 7 Iunii, 1929, numero II, de fontibus iuris;

Audito parere Consilii Generalis Civitatis;

DECRETA:

Articulus 1. - Auctorizatur emissio seriei decem sigillorum postarum, quae ad solvendum tributa pro litteris ex Civitate Vaticana partientibus et per aera transmittendis valent.

Articulus 2. - Sigilla postarum de quibus in Articulo praecedente, quae impressa sunt in...

[*Latin ed. p. 1116*]

26. The Acts of the Apostolic See – a rotogravure supplement printed on paper bearing the design of the crossed keys in the watermark – possess the following characteristics: dimensions: 30 x 40 mm, including the perforation, vertical format; denominations: L. 5, L. 10, L. 15, L. 25, L. 35, L. 50, L. 60, L. 100, L. 200, L. 500; colors: respectively, for the aforementioned denominations: violet, blue-green, sepia, gray, blue, green, purple, dark gray, brown, burnt sienna; depictions: five obelisks erected in the squares of Rome; a) for the denominations of L. 5 and L. 50, the obelisk erected in the square of St. John Lateran; b) for the denominations of L. 10 and L. 60, the obelisk erected in the Esquilino square, with the apse of St. Mary Major in the background; c) for the denominations of L. 15 and L. 100, the obelisk erected in the square of St. Peter; d) for the denominations of L. 25 and L. 200, the obelisk erected in the Piazza del Popolo; e) for the denominations of L. 35 and L. 500, the obelisk erected in the Piazza della Trinità dei

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Monti; inscriptions: for all denominations, the respective value is indicated in Arabic numerals in the upper right corner, and at the bottom, on two lines, "POSTA AEREA VATICANA" (AIR POST VATICAN). Article 3. – The postage stamps referred to in the preceding articles shall have postal value from the date of entry into force of the present ordinance. Article 4. – The present ordinance shall be published, in addition to the ordinary methods, by affixing it in the Courtyard of St. Damasus, at the entrance of the Unici offices of the Governorate, and in the postal Unici offices of the State, and shall enter into force on the same day of its publication. Vatican City, October twenty-seventh, nineteen hundred and fifty-nine. NICOLA Cardinal CANALI, President. GIUSEPPE Cardinal PIZZARDO. AMLETO Cardinal CICOGNANI. Primo Principi, Secretary.

[*Latin ed. p. 1119*]

Anno XXX A. C. T.

Civitas Vaticana, die Jovis, 12 mensis Novembris, anno 1959.

AD SUPPLEMENTUM APOSOLICAE SEDIS

PRO LEGIS ET DISPOSITIONIBUS STATI

CITATIS VATICANI

Pontificatus Sanctissimi Ioannis XXIII.

Annus II. N. VIII.

Ordinatio Pontificiae Commissionis pro Statu Civitatis Vaticanae, qua definita sunt praescripta pro disciplina concessionis assignationum familiarum.

12 mensis Novembris, anno 1959.

PONTIFICIA COMMISSIO PRO STATU CIVITATIS VATICANAE.

Virtute potestatum a Reverendissimo Domino Summo Pontefice Ioanne XXIII Commissioni Pontificiae conferentium, per actum die 7 mensis Novembris, anno 1958;

Consideratis necessitatibus disciplinare concessionem assignationum familiarum, conformiter novis tabellis stipendiorum, vigentibus ab die 1 mensis Iulii, anno 1959;

Auditis sententiis Consilii Generalis Stati;

ORDINAT:

Articulus 1. – Concessio assignationum familiarum, disposita pro personali dependente ex novis tabellis stipendiorum, vigentibus ab die 1 men-

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sis Iulii, anno 1959, disciplinata est a praescriptis sequentibus.

Articulus 2. – Pro liberis:

a) Assignatio conceditur pro quoque filio, sive legitimo, sive adoptivo, et pro affiliato, et pro natiis ex matrimonio praecedente coniugis, usque ad annum 21, dummodo cohabitant et sunt in subsidio.

[*Latin ed. p. 1120*]

30 Acta Apostolicae Sedis - Supplemento b) The allowance is calculated from the date of Baptism. c) The allowance ceases if the son or daughter contracts marriage before the age of 21, even if they are living with their parents. d) The allowance is maintained for children over the age of twenty-one, when, at the unappealable judgment of the Directorate of Health Services of the Governorate, they are recognized as permanently unable to work and lack sufficient economic resources for their sustenance.

Article 3. - For the wife: The allowance is granted when the celebration of a legitimate marriage according to the Catholic rite is established. It is not paid in the case of separation between the spouses, whether de facto or legal, and in any case when it is shown that the wife does not permanently reside with the employee.

Article 4. - For the parents: The allowance is granted for each parent, provided they reside with and are dependent on the employee. For the father, it is also required that he has passed his 65th year.

Article 5. - For unmarried sisters: The allowance for each unmarried sister is paid only to ecclesiastical employees, and to lay employees who have not contracted marriage, without age limit, provided that the sister permanently resides with the employee and is dependent on him.

Article 6. - Granting of scholarships: The Pontifical Commission reserves the right to grant annual scholarships, in the amount it deems appropriate, to the children of employees up to the age of 25. Within the months of October and November of each year, employees may submit an application with documentation of the child's enrollment in higher or university courses, and a certificate proving actual progress in their studies.

Article 7. - Residence and Dependency: a) Residence: When the requirement of residence is required for the granting of the family allowance, it is understood that the family member must permanently live in the same dwelling as the employee, and this must also be reflected in the family status document issued by the municipality of residence. Those who continue to be considered residing together...

[*Latin ed. p. 1121*]

Year XXX, Vatican City, Wednesday, December 30, 1959, No. 10, ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the Vatican City State. Pontificate of His Holiness Pope John XXIII – Year II, No.

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XI – Law authorizing the minting and issuance of coins for the year 1959.

December 30, 1959.

JOHN PP. XXIII

By Our own initiative and with due knowledge, and with the fullness of Our sovereign authority;

Having considered the Monetary Law of December 31, 1930, No. XXI;

Having considered the Law of November 16, 1937, No. LX, by which modifications are made to the Monetary Law of December 31, 1930, No. XXI;

Having considered the Monetary Convention between the Vatican City State and Vitalia, signed in Rome on April 21, 1951, and subsequent agreements;

Considering the expediency of issuing new legislative provisions for the minting and issuance of coins for the year 1959;

We have ordered, and We order, as follows, to be observed as the law of the State:

Article 1. – The minting and issuance of metal coins of the nominal value of Lire 1, Lire 2, Lire 5, Lire 10, Lire 20, Lire 50, Lire 100, and Lire 500 are authorized, having the technical and artistic characteristics specified in the following articles.

[*Latin ed. p. 1122*]

Acts of the Apostolic See - Supplement 42, Article 2. - The technical characteristics of metallic coins, excluding gold coins, are determined as follows:

Nominal Value | Metal | Diameter (mm) | Legal Weight (gr.) | Tolerance (more or less) (gr.) | Rim

——- | ——— | ——— | ——— | ——— | ———

L. 500 | 835 silver | 29.1 | 11.00 | 0.55 | Smooth

L. 100 | Acmonital | 27.8 | 8.00 | 0.20 | Toothed

L. 50 | Acmonital | 24.8 | 6.250 | 0.156 | Toothed

L. 20 | Bronzital | 21.4 | 3.60 | 0.072 | Toothed

L. 10 | Italma | 23.3 | 1.600 | 0.032 | Smooth

L. 5 | Italma | 20.2 | 1.00 | 0.020 | Smooth

L. 2 | Italma | 18.3 | 0.800 | 0.060 | Toothed

L. 1 | Italma | 17.2 | 0.625 | 0.012 | Smooth

Article 3. - The artistic characteristics of the coins referred to in Article 1 are as follows:

For coins of L. 500:

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Obverse: Bust of the Supreme Pontiff, wearing the pallium, facing left; around: *Ioannes • XXIII • P • M • A • N • I*;

Reverse: The coat of arms of the Supreme Pontiff superimposed on a shield, which is surmounted by the Tiara between the Keys of St. Peter; around: *Civitas Vaticana*; to the left of the coat of arms: *Lira*; to the right: *500*; at the bottom: *1959*; inscription on the outer circular edge, in relief: *Obedientia et Pax*.

For coins of L. 100:

Obverse: Bust of the Supreme Pontiff, wearing the pallium, facing left; around: *Ioannes • XXIII • P • M • A • N • I*;

Reverse: Figure of a woman standing, who with her left arm supports a cross, and in her right hand holds a pyx with a radiant Host; around: *Civitas Vaticana*; below the figure: *Pietas*; to the left of the figure: *L. 100*; to the right: *1959*.

For coins of L. 50:

Obverse: Bust of the Supreme Pontiff, wearing the pallium, facing right; around: *Ioannes • XXIII • P • M • A • N • I*;

Reverse: Figure of a woman standing, who rests her left hand and foot on an anchor; around: *Civitas Vaticana*; below the figure: *Spes*; to the left of the figure: *L. 50*; to the right, lower: *1959*.

[*Latin ed. p. 1123*]

Laws and regulations of the State of the City of Vatican 43 concerning coins of 20 Lire: on the obverse, the bust of the Supreme Pontiff, turned to the left, wearing the camauro, mozzetta, and stole; around the edge: *Ioannes XXIII pont. max. a. n. i*; on the reverse: the figure of a woman seated on a throne, holding a child in her lap and encircling another child with her left arm and a girl with her right arm; around the edge: *cittadelvaticano*; below the figure: *cahitas*; beneath that, 20 Lire; further below, 1959; for coins of 10 Lire, on the obverse: the bust of the Supreme Pontiff, wearing the piviale, turned to the left; around the edge: *Ioannes XXIII pont. max. a. n. i*; on the reverse, the figure of a woman, kneeling on her right knee, in the act of contemplating herself in a mirror held in her right hand, and holding a serpent in her left hand; around the edge: *cittadelvaticano*; below the figure: *prudentia*; to the sides of the figure, on the left: 10 Lire; on the right: 1959; for coins of 5 Lire, on the obverse: the bust of the Supreme Pontiff wearing the mozzetta and stole, turned to the right; around the edge: *Ioannes XXIII pont. max. a. n. i*; on the reverse: the figure of a woman, leaning on her knees, holding a sword in her right hand and supporting a balance with her left hand; around the edge: *cittadelvaticano*; below the figure: *justitia*; on the left: 5 Lire; on the right: 1959; for coins of 2 Lire, on the obverse: the coat of arms of the Supreme Pontiff superimposed on a shield, which is surmounted by the Tiara between the Keys; around

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the edge: *Ioannes XXIII pont. max. a. n. i*; on the reverse: the figure of a woman seated on the back of a lion and holding a spiked mace with her right hand; around the edge: *cittadelvaticano*; below the figure: *fortitudo*; to the left of the figure: 2 Lire; to the right: 1959; for coins of 1 Lire, on the obverse: the coat of arms of the Supreme Pontiff superimposed on a shield, which is surmounted by the Tiara between the Keys; around the edge: *Ioannes XXIII pont. max. a. n. i*; on the reverse: the figure of a woman, kneeling on her left knee, in the act of pouring water from an amphora held in her left hand into a vase held in her right hand; around the edge: *cittadelvaticano*; below the figure: *temperantia*; on the left, at the top: 1959; on the right, further below: 1 Lire.

[*Latin ed. p. 1124*]

Acta Apostolicae Sedis - Supplemento 44, Article 4. - The coins mentioned in the preceding articles shall be issued in the following quantities:

Coins of L. 1: 25,000 pieces

Coins of L. 2: 25,000 pieces

Coins of L. 5: 25,000 pieces

Coins of L. 10: 50,000 pieces

Coins of L. 20: 50,000 pieces

Coins of L. 50: 100,000 pieces

Coins of L. 100: 783,000 pieces

Coins of L. 500: 30,000 pieces

Total value: L. 25,000

Total value: L. 50,000

Total value: L. 125,000

Total value: L. 500,000

Total value: L. 1,000,000

Total value: L. 5,000,000

Total value: L. 78,300,000

Total value: L. 15,000,000

Total value: L. 100,000,000

Article 5. The minting and issuance of gold coins with the following technical characteristics is authorized:

Nominal value: L. 100

Quantity of gold: 0.01677 grams

Diameter: 20.7 mm

Legal standard: 900 thousandths

Tolerance (more or less): 1 thousandth

Legal weight: 5.100606 grams

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Tolerance (more or less): 2 thousandths

Edge: Ridged.

The artistic characteristics are as follows:

On the obverse: Bust of the Supreme Pontiff with pallium, facing right.

Around the bust: JOANNES • XXIII • P • M • A • I

On the reverse: Coat of arms of the Supreme Pontiff superimposed on a shield, which is surmounted by the Tiara between the Keys of St. Peter.

Around the coat of arms: CITTÀ DEL VATICANO

Below the coat of arms: 1959

To the left of the coat of arms: LIRE

To the right of the coat of arms: 100

Article 6. The gold coins referred to in the previous article shall be issued in a quantity not exceeding ten thousand pieces.

We command that the original of this law, bearing the seal of the State, be deposited in the Archive of Laws of the State of the Vatican City, and that the corresponding text be published in the Supplement to the Acta Apostolicae Sedis, and that all to whom it pertains observe it and cause it to be observed.

Given from Our Apostolic Palace in the Vatican on the thirtieth day of December, in the year nineteen hundred and fifty-nine, in the second year of Our Pontificate.

GIOVANNI PP. XXIII

[*Latin ed. p. 1125*]

Laws and Regulations of the Vatican City State

31. Relatives dependent on the employee who, due to his office, is subsequently assigned to a location outside his place of residence and who cannot, due to objective reasons related to his service and the new residence, bring his family with him.

a) Dependent: A relative is considered dependent on the employee when the burden of their maintenance falls entirely or predominantly on the employee's finances. Therefore, the relative must not have their own monthly income exceeding L. 20,000 if it is one of the parents, L. 12,500 if it is a minor child under the age of 21 or permanently disabled, or L. 10,000 if it is an unmarried sister.

b) To document dependency, the employee must present a notarial deed, according to customary forms, in which it is declared:

1) That he provides for the maintenance of the relative living with him;

2) That the relative has no income of their own, or, if they do have income, but in an amount less than that established for eligibility, the exact amount

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and nature thereof (work activity, pension, real estate income, or other) must be indicated;

3) That there are no other relatives legally obligated to provide for the maintenance of the relative that he intends to have recognized as dependent.

c) To proceed with an accurate verification of existing allowances, individual employees are required to submit to the Personnel Office, within 10 days from the date of publication of this ordinance, the family status document issued for this purpose by the Municipality of residence. In any case, the Administration reserves the right to request the presentation of specific documentation, and to verify at any time the existence of the two essential conditions for benefiting from the allowance: cohabitation and dependency.

Article 8. - This ordinance shall be published, in addition to the usual methods, by posting it in the Courtyard of St. Damasus, at the door of the offices of the Governorate, and shall take effect on the same day of its publication.

Vatican City, November 12, 1959.

NICOLA Card. CANALI, President

GIUSEPPE Card. PIZZARDO

AMLETO GIOVANNI Card. CICOGNANI

First Principles, Secretary

[*Latin ed. p. 1127*]

Year XXXI, Vatican City, Tuesday, December 20, 1960, No. 11, ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of the Vatican. Pontificate of His Holiness John XXIII - Year 1960. Law authorizing the minting and issuance of coins for the year 1960. December 20, 1960.

JOHN PP. XXIII, By Our own initiative and with full knowledge, exercising the fullness of Our sovereign authority:

Having considered the Monetary Law of December 31, 1930, No. XXI; Having considered the Law of November 16, 1937, No. LX, by which modifications are made to the Monetary Law of December 31, 1930, No. XXI; Having considered the Monetary Convention between the City State of the Vatican and Italy, signed in Rome on April 21, 1951, and subsequent agreements; Having considered the Law of December 30, 1959, No. XI, by which new characteristics are established for Vatican coins, and their minting and issuance for the year 1959 are authorized;

We have ordered and do order the following, to be observed as law of the State:

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Article 1. The minting and issuance of metal coins with a nominal value of L. 1, L. 2, L. 5, L. 10, L. 20, L. 50, L. 100, L. 500, having the technical characteristics specified in Article 2 of the Law of December 30, 1959, No. XI, are authorized.

[*Latin ed. p. 1128*]

50 Acta Apostolicae Sedis - Supplemento, Article 2. - All coins for which authorization for minting and issuance is granted by this law shall possess the artistic characteristics specified in Article 3 of the aforementioned law of December 30, 1959, number XI; they shall bear, with respect to the year of issuance, the indication "1960," and with respect to the year of the Pontificate, the indication "II."

Article 3. - The coins referred to in the preceding articles shall be issued in the following quantities:

Coins of L. 1: 25,000 pieces

Coins of L. 2: 25,000 pieces

Coins of L. 5: 25,000 pieces

Coins of L. 10: 50,000 pieces

Coins of L. 20: 50,000 pieces

Coins of L. 50: 100,000 pieces

Coins of L. 100: 783,000 pieces

The total value of these coins is as follows:

L. 1: 15,000,000

L. 2: 25,000

L. 5: 50,000

L. 10: 125,000

L. 20: 500,000

L. 50: 1,000,000

L. 100: 5,000,000

L. 500: 78,300,000

L. 100,000,000

We command that the original of this law, bearing the seal of the State, be deposited in the Archive of Laws of the State of the City of Vatican, and that the corresponding text be published in the Supplement to the Acta Apostolicae Sedis, and that all to whom it pertains observe it and ensure its observance.

Given from Our Apostolic Palace in Vatican, on the twentieth day of December, in the year nineteen hundred and sixty, in the third year of Our Pontificate.

GIOVANNI PP. XXIII

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[*Latin ed. p. 1131*]

Year XXX, No. 11, Vatican City, Tuesday, January 12, 1960.

ACTA APOSTOLICAE SEDIS, SUPPLEMENT TO THE LAWS AND CONSTITUTION OF THE VATICAN CITY STATE.

Pontificate of His Holiness Pope John XXIII – Year II, No. XII – Law on Copyright.

January 12, 1960.

JOHN PP. XXIII.

By Our own initiative and with due knowledge, exercising the fullness of Our supreme authority, We have decreed and do decree the following, to be observed as law of the State:

Article 1. – With regard to the matter of copyright on works of the intellect, within the Vatican City, the legislation of the Italian State is observed, including the regulations in force at the time of the entry into force of the present law, provided that they are not contrary to the precepts of Divine Law, nor to the general principles of Canon Law, and also to the norms of the Treaty and the Concordat concluded between the Holy See and the Italian State on February 11, 1929, and provided that, in relation to the existing factual situation in the Vatican City, it is applicable therein.

Article 2. – The provisions relating to the protection of copyright apply to the texts of laws and official acts published by the Holy See and the Vatican City State.

[*Latin ed. p. 1132*]

46 Acta Apostolicae Sedis - Supplemento, Articolo 3. - Il n. 2), lettera c), dell'articolo 20 della legge sulle fonti del diritto, del 7 giugno 1929, parte II, pubblicato nel Supplemento degli Acta Apostolicae Sedis dell'8 giugno 1929, è abrogato. Articolo 4. - La presente legge entrerà in vigore nello stesso giorno della sua pubblicazione. Comandiamo che l'originale della presente legge, unitamente al sigillo dello Stato, sia depositato nell'Archivio delle leggi dello Stato della Città del Vaticano, e che il testo corrispondente sia pubblicato nel Supplemento degli Acta Apostolicae Sedis, ordinando a chiunque spetti di osservarla, e di farla osservare. Data dal Nostro Palazzo Apostolico, nel dodicesimo giorno di gennaio, dell'anno millenovecentosessanta, secondo anno del Nostro Pontificato. GIOVANNÌ PP. XXIII.

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